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American Baptist foreign mission society

American Baptist Missionary Union

EIGHTY-SIXTH

ANNUAL REPORT

WITH THE

PROCEEDINGS OF THE ANNUAL MEETING

HELD AT DETROIT, MICH.

MAY 28 AND 29, 1900.

BOSTON
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ANNUAL MEETINGS

EIGHTY-SIXTH ANNUAL MEETING OF THE AMERICAN BAPTIST MISSIONARY UNION

DETROIT, MICH., May 28, 1900.

MONDAY FORENOON

The eighty-sixth annual meeting of the American Baptist Missionary Union was held in the Woodward Avenue Baptist Church at 10 o'clock, A. M., the President of the Union, Hon. Robert O. Fuller of Massachusetts, in the chair.

After the singing of the hymn, "The Morning Light is Breaking," the Scriptures were read, Acts i. 6-11, and prayer was offered by Rev. E. A. Woods, D. D., of California.

President Fuller then addressed the Union:

The word "welcome," which we see as we enter this elegant house, was a happy thought. We have been cordially welcomed by all. Then the word "anniversaries" carries us back to the fathers that founded this Missionary Union eighty-six years ago. They were broad-minded men. At the first Triennial Convention held in Philadelphia in 1817 the report of the Board says, "They are of the opinion that the powers of this convention be extended so as to embrace home missions and plans for the encouragement of education." And amendments to the Constitution were adopted May 12, 1817, "That the Board shall have power at their discretion to appropriate a portion of their funds to domestic missionary purposes;" "That when competent and distinct funds shall have been received the Board shall proceed to institute a Classical and Theological Seminary for the purpose of aiding pious young men to the Gospel ministry." May 15, "Resolved, unanimously, That James E. Welch and John M. Peck be accepted as missionaries of this Board; that they be instructed to proceed to the westward to commence their labors at St. Louis, in the Missouri Territory. That $1,000 be placed in their hands to assist them in going with their families to St. Louis, and to support them in the commencement of their missionary exertions; that they be instructed also to make in-

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quiries, after arriving in the missionary field, relative to the native tribes in that quarter." "Resolved, unanimously, That the Rev. Mr. Ranaldson be employed as a missionary of this Board in New Orleans and that he be requested to visit the Indian tribes in that quarter, and that $500 be forwarded to his assistance."

By the report of the Treasurer, it appears they had paid "$10,051, and had $11,100 invested in United States six per cent stock and three shares of the Bank of America of New York, $300."

The women of 1817 took an interest in aiding the Union. There were fifty-one Female Mite and Cent Societies. If I have any interest in missions it comes from my mother and my wife. Wives, if you encourage your husbands to give freely for missions, they will be more liberal with you when you need money. They will respect you more than if you take the other course. Men learn very easily to be close-fisted. Advise your husbands to give the largest sum they propose.

It was a hard struggle for us to get the right of way for missions. We are indebted to Adoniram Judson for it. Judson was a remarkable man. He did not stop to think who would pay his salary when in mid-ocean he decided to be a Baptist and resigned from the American Board and wrote to our fathers asking if they would accept him. It would have been very unwise to have refused. The Baptist denomination is a great body. Is it probable we would be what we are to-day had they declined?

How did Judson get the right of way? Let me remind you. His first voyage was one hundred and eighteen days in a cramped cabin in a little brig to Calcutta, 14,000 miles. Ordered away by the East India officials, going 3,000 miles to the Isle of France, then back to Madras, 2,000 miles, afraid to remain, he sailed for Rangoon, making four voyages of nearly 20,000 miles in about one and a half years.

What did Mr. Judson find in Rangoon? Let me give an extract from a letter written by him dated Rangoon, August 3, 1816:

"Rangoon is a most filthy, wretched place. Missionaries must not calculate on the least comfort but what they find in one another and their work. However, if a ship was lying in the river ready to convey me to any part of the world I should choose, and that, too, with the entire approbation of all my Christian friends, I would prefer dying to embarking. This is an immense field; it is wholly thrown on the hands of the American Baptists. If we desert it, the blood of the Burmans will be required of us."

In Burma, suffering terrible torture for nearly two years in prison, at last he had a hearing and we have the right of way.

In 1814 our Missionary Union was formed in Philadelphia. Although the Baptists were few in number and poor, they did not hesitate. The Baptists in the North are 1,000,000 in round numbers, and we gave only thirty-five cents each for missions last year. I know some pastors think it so hard to get money for current expenses that their people are unable to give to missions. Don't be afraid of your people giving too much. The real danger is on the other side. I knew a pastor of a large church who invited a missionary to speak. He travelled sixty miles; there was a large audience. At the close of the meeting the pastor asked for a liberal contribution to pay the church debt; nothing was said about the need of missions. The pastor made a mistake; he helped his people to be close. If he had said, let us give a generous amount for missions, they would be more ready to pay the church bills.

This morning there was an eclipse of the sun; let us eclipse all former gifts to the Missionary Union next year. A standard gauge railroad costs $75,000 per mile equipped. Eight miles of railroad would pay all the missionary bills and give $50,000 for expansion.

The railroad companies call for money and they get it. The Missionary Union calls for $600,000, so they can expand.

Pastors, brethren, sisters, will you help get it?

The following committees were appointed:

Arrangements: D. D. MacLaurin, Michigan; A. H. Nelson, Illinois; W. T. Stott, Indiana; A. B. Whitney, Ohio; W. A. Sharp, Burma.

Nominations: Henry F. Colby, Ohio; C. L. Marston, Maine; A. E. Woodsum, New Hampshire; George Brooks, Massachusetts; O. O. Fletcher, Connecticut; W. P. Hellings, New York; W. C. King, Pennsylvania; T. J. Villers, Indiana; J. K. Johnson, Michigan; J. W. Conley, Illinois; C. A. Hobbs, Wisconsin; T. E. Hughes, Minnesota; R. P. Johnston, Missouri; Anthony Jacob, Iowa; W. R. Wood, Kansas; William Remington, Montana; C. A. Wooddy, Oregon; J. L. Dearing, Japan; E. A. Woods, California.

Enrolment: Emory W. Hunt, Ohio; D. B. Cheney, Wisconsin; P. B. Guernsey, Tennessee; R. N. Van Doren, Michigan; J. R. Brown, Missouri; J. S. Lyon, Connecticut; John P. Stedman, New York.

Place of Meeting: T. Edwin Brown, Pennsylvania; G. W. Quick, Massachusetts; H. F. Stillwell, Minnesota; I. J. Dunn, New Hampshire; C. A. Cook, New Jersey; C. H. Moss, New York; W. L. Pickard, Ohio.

Finance: D. G. Garabrant, New Jersey; W. R. Harmount, Michigan; J. J. Estey, Vermont; E. E. Lewis, Iowa; J. B. Thresher, Ohio; E. P. Coleman, Massachusetts.

The report of the Executive Committee was presented by the Foreign Secretary of the Union, Rev. Thomas S. Barbour, D. D. Attention was then called by Dr. Barbour to the salient features of the report, and the need of added funds for the work of the Union was urged, retrenchment, it was stated, having already reached a limit beyond which the Union cannot go without disastrous consequences.

It was expected that at this session Dr. Mabie, the Home Secretary of the Union, would present a review of "Ten Years of the Missionary Union on the Home Field"; but Dr. Mabie said that it was in accordance with his desire that Dr. Barbour had made this full and forcible presentation of the situation, and he suggested that the first part of the afternoon session would be given to a free discussion of the report.

Adjourned after prayer by Rev. R. G. Seymour, D. D., of Pennsylvania.

MONDAY AFTERNOON

The Union reassembled at half past two o'clock. Prayer was offered by Rev. William M. Lawrence, D. D., of Illinois.

The Treasurer of the Union, Mr. E. P. Coleman, presented an abstract of his annual report, together with the report of the Auditors of the Union, and their reports were accepted.

A discussion of the report of the Executive Committee, presented at the forenoon session, followed. Those who participated in this discussion were Rev. E. L. Myrland of Norway, Rev. G. W. Quick of Massachusetts, Rev. C.

Brooks of Iowa, A. H. Nelson, Esq., of Illinois, Rev. A. J. Rowland, D. D., of Pennsylvania, Mr. B. F. Dennisson of Pennsylvania, Rev. H. L. Morehouse, D. D., of New York, Rev. L. L. Henson of Indiana, Rev. F. W. Tenney of Illinois, Rev. Mr. Miller of Illinois, Rev. A. J. Kempton of Wisconsin, Mr. George B. Stevens of Ohio, Rev. Henry F. Colby, D. D., of Ohio, Rev. Wallace Buttrick, D. D., of New York, Rev. J. B. Thomas, D. D., of Massachusetts, Rev. P. S. Henson, D. D., of Illinois, Rev. C. A. Votey of Michigan, Rev. W. B. Grow of Pennsylvania, Rev. F. H. Levering of India, Miss Ella MacLaurin of Massachusetts, and Colonel J. J. Estey of Vermont. Many helpful suggestions were made with references to points emphasized in the report, especially with reference to an increase of contributions for the work of the Union.

The following telegram was read:

ALBERT LEA, MINN., May 28, 1900.

Chairman of Baptist Anniversaries, Detroit, Mich.:

The Dano-Norwegian Baptist Conference of Minnesota send loyal and fraternal greetings to the Baptists assembled at the anniversaries. Our gathering numbers more than seven hundred persons. and is held with the largest Danish Baptist church in America.

G. MELBY,
Secretary.

The following response was sent:

Chairman Dano-Norwegian Baptist Conference, Albert Lea, Minn.:

The Missionary Union returns hearty fraternal greeting, rejoicing in the knowledge of your Christian faith and zeal, and praying that the grace of God may enrich you unto every good work.

Rev. H. C. Mabie, D. D., Home Secretary addressed the Union.

At the close of Dr. Mabie's address the report of the Executive Committee was accepted.

Rev. Henry F. Colby, D. D., of Ohio then presented the report of the Committee on Nominations. The report was accepted and after the appointment of tellers, the ballots were distributed and officers for the ensuing year were elected as follows:

FOR PRESIDENT

HON. ROBERT O. FULLER, Massachusetts.

FOR VICE-PRESIDENTS

CHESTER W. KINGSLEY, ESQ., Mass. HON. H. KIRKE PORTER, Pa.

FOR RECORDING SECRETARY

REV. HENRY S. BURRAGE, D. D., Maine.

FOR MEMBERS OF THE BOARD OF MANAGERS

Class III. Term expiring 1903.

Ministers

W. N. Clarke, D. D., N. Y.
C. R. Henderson, D. D., Ill.
Henry F. Colby, D. D., O.
M. H. Bixby, D. D., R. I.
E. E. Chivers, D. D., Ill.
H. L. Stetson, D. D., Ia.
Rev. E. P. Tuller, Mass.
J. F. Elder, D. D., N. Y.
Rev. C. A. Cook, N. J.
W. M. Lawrence, D. D., Ill.
C. A. Hobbs, D. D., Wis.

Laymen

Hon. J. J. Estey, Vt.
John D. Rockefeller, Jr., N. Y.
S. W. Woodward, D. C.
J. B. Thresher, O.
I. J. Dunn, N. H.
O. A. Barker, Mass.
Hon. J. Buchanan, N. J.
George G, Dutcher, N. Y.
G. W. E. Barrows, Me.

Women

Mrs. D. R. Wolf, Mo.
Mrs. William Lindsay, Wis.
Mrs. J. B. Hoyt, Conn.
Mrs. W. R. Brooks, N. J.
Mrs. Levi T. Scofield, O.

To fill vacancy in Class II. Term expiring 1902.

Mrs. J. H. Randall, Minn.

On motion of Rev. L. C. Barnes, D. D., of Pennsylvania, it was voted that the nominating committee present names of three brethren to serve the Union as a committee to confer with committees from the other societies on closer coöperation in all our work.

Rev. J. L. Dearing of Japan addressed the Union on "Japan During the Last Decade." His review of this period had especial reference to the political and commercial changes that have occurred in Japan during the past ten years, and in a broad yet comprehensive way embraced much valuable information concerning the growth of the Japanese Empire in this time.

The afternoon session was closed with the benediction by Rev. J. L. Dearing.

MONDAY EVENING

The Union reassembled at 7.30 o'clock.

Devotional services were conducted by Rev. R. E. Manning of Illinois.

Rev. S. W. Hamblen of Japan then addressed the Union on "Station Work in Japan." In a reference to the growth of our mission work in Japan in the last decade, he said that the stations in this time had increased from six to eight. In 1889 there were thirty-nine out-stations; in 1899, seventy-four. The value of the stations' equipment in 1889 was $17,500; in 1899, $50,000. In 1889 there were 29 missionaries; in 1899, 53. In 1889 the native staff (ordained, unordained, Bible women and other helpers) numbered 53; in 1899, 93, not including 68 teachers in schools. In 1889 there were 11 churches, 953 members, with contributions amounting to $819.23; in 1899, 25 churches, 1885 members, $2,776 contributions. The Sunday-schools have increased from 19 in 1889, to 80 in 1899, and the pupils from 676 in 1889 to 3,874 in 1900. Notice also was taken of the growth of the educational, publication and evangelistic work of the Union in Japan in this decade.

Rev. Henry Richards of Banza Manteke followed with an address, giving an account of some of his experiences in connection with the Congo Mission, telling the story of the founding of the mission, how he acquired the language of the people, of his seven years' toil at Banza Manteke before the first convert was won, of the rapid development of the mission after that period and of its present flourishing condition, with its 1,500 church members, fifty-six native teachers and preachers and twenty-five out-stations in a radius of thirty miles.

Rev. Charles S. Morris of Massachusetts, who has recently visited Africa in the interest of his race, was introduced to answer the question: "What of the night?" He said his answer was: "The night is far spent; the day is at hand." Ethiopia is stretching out her hand unto God. He referred to the fierce trials through which the African people have passed, but God is using mighty forces in their behalf. The present war in South Africa, he believed, would aid in the onward march of civilization. God is using foreign nations in the development of his mighty purposes in Africa.

Rev. W. P. Hellings, D. D., of New York, for the Committee on Nominations, presented the following names to constitute the committee to confer with similar committees from the other national societies with reference to closer coöperation, viz.: Rev. Henry F. Colby, D. D., of Ohio, Rev. L. C. Barnes, D. D., of Pennsylvania, and Rev. Henry M. King, D. D., of Rhode Island; and they were elected.

The closing prayer and benediction were by Rev. F. H. Levering of India.

TUESDAY MORNING, MAY 29

At ten o'clock devotional services were held, conducted by Rev. J. W. Conley of Illinois.

The business of the Union was continued at quarter past ten, President Fuller in the chair.

Rev. C. F. Tolman, D. D., of Illinois, read the one hundred and third Psalm, and offered prayer.

The Committee on Place and Preacher reported as follows:

Your Committee on Place and Preacher would respectfully recommend:

First.—That the next anniversary of the Union be held with the Highland Baptist Church of Springfield, Mass.

Second.—That the nomination of preacher be referred to the Executive Committee.

T. Edwin Brown, C. A. Cook,
G. W. Quick, C. H. Moss,
H. F. Stillwell, W. L. Pickard.
I. J. Dunn,

The report was adopted.

Rev. F. H. Eveleth, D. D., of Burma, addressed the Union on "Movements of a Decade in Burma." The growth of the educational work in its various departments was forcibly presented. The mission schools have greatly prospered in this time, having increased from 468 to 518, and the pupils from 11,477 to 15,021. The people have raised for schools in the decade $211,575. The progress made by Rangoon College was sketched. Ten years ago it had 113 students, none of college grade. Now the institution is a college in truth, and in affiliation with the University of Calcutta, with 567 students of all grades. The theological seminary at Insein is the largest in the Orient. The history of the seminary was presented in outline, and reference was made to its two departments. In 1889 the seminary graduated six men, and had forty-nine on its rolls. In 1899 thirty-six men were graduated, and there were 130 on its rolls.

Rev. W. W. Cochrane of Upper Burma spoke of missionary work in that part of Burma. With a map which he had prepared he showed the increase in new stations during the past ten years, pointing out the stations on the map, and indicating points which should be occupied in our mission work in Upper Burma during the coming decade. The Kachin field, he said, had not received the attention it should have.

Rev. John McLaurin, D. D., of India, spoke of progress in mission work on the Telugu field. Dr. McLaurin went to this field in 1870. The condition of the mission at that time was presented. There were then three stations, Nellore, Ongole and Ramapatam, with about 1,000 church members. The advance since that time, with the varying progress of the work, was sketched. We have now connected with the Telugu Mission 24 stations, 113 churches, 462 out-stations and 53,633 church members. There are also more than 600 schools, with 12,475 pupils. The evolution of a Christian on this field was presented; also the evolution of a Christian family. We have now 15,000 Christian families in the Telugu field. What this means was forcibly stated. The Christian church is there, and it is having its helpful, regenerating influence. Our aim, Dr. McLaurin said, has been to build up self-supporting, self-propagating churches.

Rev. G. H. Brock of India showed what the Telugas have made progress from. He sketched the condition of the people as the Gospel found them, and then showed what Christianity has done for them educationally and spiritually. There is progress all along the line.

Mr. D. G. Garabrant of New Jersey presented the report of the Committee on Finance.

Your Committee on Finance, after careful consideration of the Annual Report, beg to submit the following conclusions:

First.—While we feel there is reason for profound gratitude and encouragement in the increase of about $35,000 in the amount of donations from churches and individuals, yet we deeply deplore that the close of the past year shows so large a deficit.

Second.—We believe the convictions of our people and loyalty to our Lord positively forbid any further retrenchment, and appeal with all earnestness to the churches for the means to go forward.

Third.—We heartily commend the request of the Executive Committee for an increase of 25 per cent in our offerings for the current year. It can be done; let us do it.

Fourth.—As many churches and individual members have been giving nothing for missions, and as 25 per cent increase of nothing is nothing, it is especially important that a contribution of some amount be secured from every church and every member. We plead with such churches and members, in the Master's name, to share in this glorious work.

Fifth.—We urge upon pastors of non-contributing churches the oft-proven fact that to encourage offerings to missionary work will result in more money for home needs, rather than less, and call on them for loyalty to Christ in urging upon their churches the imperative claims of missions.

Sixth.—We find that the Executive Committee has been and is being increasingly embarrassed in the administration of their trust by the multiplicity of contributions designated for some specific purpose in the mission field not included in their plans. These amounts usually take the place of a contribution to the general fund, and thus practically cut off revenue needed for more imperative demands. We would, therefore, earnestly discourage such specific offerings, unless for purposes approved by the Executive Committee, and strongly urge that offerings be made to the general fund.

Seventh.—The habit of some missionaries writing to friends at home and inducing them to make offerings for some specific work in their own field, independent of, and without consultation with the Executive Committee, we consider as likely to embarrass the wisest administration of the work as a whole, and as tending to curtail the resources of the Board for needs more imperative.

Eighth.—The plans suggested for the development of interest in our churches by the establishment of more intimate relations between churches and individual stations on the mission field, we heartily approve, but urge that care be taken to make offerings only from motives of love and loyalty to Christ, and not to any individual as such; but to Him, the great missionary and head of all our work.

Ninth.—We recommend to the Executive Committee to consider the advisability of providing helpers to the district secretaries, that the churches may be more fully reached with information, and thus become educated and inspired as to their duty with reference to the great cause of Christian missions.

Tenth.—The importance of the missionary concert of prayer as an aid in awakening interest and enlarging the gifts of our people to all mission work is very great, and we urge every church to institute and heartily maintain this service, believing there is no more efficient educational influence for the people than the regular observance of the monthly concert of study and prayer for missions.

Eleventh.—It would greatly favor the work of the Executive Committee if the contributions of the churches would be scattered more evenly throughout the year, instead of being delayed until the last month of the fiscal year. We urge the churches to transmit their offerings as early in the year as possible.

Finally.—We call upon all our members to plead with God, not only for the money needed to meet deficits, but for the means to extend our work into all the many fields now in darkness but ready for the light.

Respectfully submitted,
D. G. GARABRANT, E. P. COLEMAN,
J. B. THRESHER, J. J. ESTEY,
W. R. HARMOUNT,
Committee.

The report was discussed by Rev. C. Brooks of Iowa, Rev. W. A. Sharp of Burma, Hon. J. J. Estey of Vermont, Rev. Wayland Hoyt, D. D., of Pennsylvania, Rev. D. D. MacLaurin, D. D., of Michigan, Rev. T. G. Field of Ohio, Rev. O. O. Fletcher, D. D., of Connecticut, Rev. C. A. Votey of Michigan, Rev. R. G. Seymour, D. D., of Pennsylvania, and Rev. W. P. Hellings, D. D., of New York. The report was then adopted.

The following resolutions were presented by Rev. D. D. MacLaurin of Michigan, and the President stated that, in accordance with the requirements of the Constitution, they would go over to next year for action:

Whereas, The Scriptures give evidence that Christ appointed the Church and the Spirit to be his joint executives of earth, and to them committed all power and authority for the propagation of the Gospel among all peoples; and,

Whereas, There is need of wedding the missionary body to the Church in order that both may be brought into closer conformity to the principles of the Scriptures and then be enabled in the unity of the Spirit and the bond of peace to perform more effective service in the spread of the Gospel; be it

Resolved, 1, That that section of the Constitution of the American Baptist Missionary Union referring to the qualifications for membership be so changed as to eliminate all qualifications based on the contribution of money, and make eligible any Baptist in good and regular standing who, at the last meeting of his State Association, has been duly elected as delegate to the meetings of the Missionary Union.

Resolved, 2, That the Baptist churches of those States that are affiliated with the Missionary Union be requested, through their delegates to their several State Associations, to appoint one delegate for every 4,000 Baptists within their borders.

Resolved, 3, That the rights of the present life members be retained until they lapse through the natural order of events, and the rights of *ex officio* members remain unchanged.

Resolved, 4, That all voting, except for the election of officers, shall be by members and delegates holding aloft their membership card, to be furnished them at each annual meeting.

Resolved, 5, That notices of these proposed changes in the Constitution be sent to all those District and State Associations and Ministers' Conferences that are affiliated with the Missionary Union, in order that they may discuss the matter and take such action as is deemed advisable.

Rev. L. Moss, D. D., of New Jersey, offered the following resolutions, which were adopted:

Whereas, The twentieth century since Christ's coming and his announcement of the Kingdom of God should be marked by the renewed devotion and increased activity of his disciples; therefore,

Resolved, 1, That a committee of seven be appointed by this Society, to be named by the President, and of which he shall be a member, to act with like committees from the other Baptist national societies, as a joint committee to devise and formulate a method whereby the Baptist people of the United States may most suitably commemorate the beginning of the new century of the Christian era.

Resolved, 2, That this joint committee, when they have agreed upon definite plans, shall publish their conclusions and suggestions through the denominational press and otherwise, not later than December next.

Resolved, 3, That at the next joint anniversaries of these societies, in May, 1901, at least one session shall be given to hearing and discussing the report and recommendations of this joint committee.

The session was closed with the benediction by Rev. Henry S. Burrage, D. D., of Maine.

TUESDAY AFTERNOON

Devotional services were conducted by Rev. L. L. Henson of Indiana.

At the opening of the business session of the Union, prayer was offered by Rev. G. W. Lasher, D. D., of Ohio.

Rev. S. A. Perrine of Assam addressed the Union on "The Outreach in Assam." He spoke of the work already accomplished in that country, the character of the people among whom our missionaries are working, of the progress that has been made and the present outlook. Christianity, he said, can do for this people what it has done for the Anglo-Saxon race.

Rev. Joseph Paul of Assam spoke of the providential circumstances attending our work in that country. The progress in the past decade has been noteworthy. Many interesting facts were stated, showing how the work begins and develops among this people.

Rev. F. H. Eveleth, D. D., of Burma, concluded the address which he commenced in the forenoon. He referred to the increase in our missionary work and workers during the past decade. The increase in missionaries is male, 16; female, 22; in ordained native preachers, 66; unordained, 118; in Bible women, 23; in out-stations, 188; in churches, 74; in self-supporting churches, 124; in non-supporting churches, 50; in communicants, 8,516; in pupils in schools, 3,544; in Sunday-school scholars, 13,524; in meeting-houses and chapels, 266; in new stations in Upper Burma, 3; in Shanland, 3. There were baptized in Burma during the decade 22,231, and the contributions amounted to $491,612.84.

Secretary Barbour then introduced quite a number of missionaries, each of whom spoke briefly, viz., Rev. W. A. Sharp of Rangoon College; Mrs. Ola Hanson of Bhamo, Burma; Mrs. W. F. Armstrong of Rangoon; Rev. F. H. Levering of Nellore, India; Prof. L. E. Martin of Ongole College; Rev. Wheeler Boggess of Kundakur, India; Rev. A. C. Fuller of Podili, India; Miss L. B. Kuhlen of Ongole; Miss F. A. Duffield of Osaka, Japan, and Dr. A. Sims of the Congo Mission. These addresses, though brief, were full of interest, as well as of information concerning evangelistic and educational work.

Rev. Dr. L. Moss of New Jersey followed with a paper on "Progress in European Missions in the Last Decade." We have missionaries, he said, in eight European countries, France, Germany, Russia, Sweden, Norway, Denmark, Spain and Greece. In 1890 we had in these lands 707 churches, with 70,000 church members, 50,000 in Sunday-schools, and there were contributions amounting to above $170,000. In 1900 we have 785 churches, with 101,500 church members, 78,000 in Sunday-schools, and the contributions for the past year amount to $402,500. Three points were made in concluding the paper: 1. These European Christians sweeten at the fountain the stream of emigration. 2. These churches, poor for the most part, are doing a missionary work. 3. What these churches ask of us is sympathy and a slight degree of coöperation.

Rev. E. A. Woods, D. D., of California, offered the following resolution, which was unanimously adopted:

> *Resolved*, That the Missionary Union desires to give expression to its appreciation of and gratitude for courtesies received during its anniversary in Detroit, viz.:
>
> To the transportation companies for special rates and to the daily press for their reports of its proceedings.
>
> To the Baptists and their friends in Detroit for their gracious hospitality, and to the Woodward Avenue Church for the use of its beautiful and commodious house of worship.
>
> To the committees who have done so much for the comfort and convenience of their guests; to the choir of the church for leading the service of song, and especially to the pastor, Dr. MacLaurin, for his constant and efficient efforts for its accommodation.
>
> We would hereby send our sympathetic greetings to Deacon C. C. Bowen of this church, a lifelong friend of this and other missionary societies, who is now confined to his home by sickness, with the prayer that he may soon be restored to perfect health and his life long spared for his Master's service.

Rev. E. H. E. Jameson, D. D., of Michigan, referred to Rev. S. Haskell, D. D., of Kalamazoo, who had been unable to attend the meetings on account of failing health; and Dr. Jameson was requested to convey to Dr. Haskell, who has so long been associated with the Union, fraternal greetings.

Rev. E. W. Hunt of Ohio, for the Committee on Enrolment, reported 96 life members, 238 annual members and 217 visitors; total, 551. By states and countries the report was as follows:

Arizona	1	New York	18
California	4	Ohio	63
Colorado	3	Oregon	1
Connecticut	4	Pennsylvania	15
District of Columbia	2	Rhode Island	1
Georgia	1	South Dakota	1
Illinois	63	Tennessee	3
Indiana	9	Vermont	5
Iowa	13	Wisconsin	14
Kansas	5	West Virginia	1
Maine	5	Africa	3
Massachusetts	15	Assam	2
Michigan	234	Canada	6
Minnesota	10	Burma	6
Missouri	3	China	2
Montana	2	India	7
Nebraska	7	Japan	5
New Hampshire	2	Norway	1
New Jersey	14		

The following, under appointment for missionary service, were introduced, and spoke briefly: Mr. C. B. Tenny, who goes to Japan; Rev. Albert Ehrgott, who goes to the English-speaking church in Rangoon; Mr. Ernest Armstrong and his sister, Kate Armstrong, who go to Burma; Mr. W. T. Elmore, who goes to Secunderabad, India; Mr. W. T. Dowd and Miss Muriel Massey, who go to Ningpo, China; Mr. C. W. Briggs, who goes to the Philippines, and Mr. Garrett J. Huizinga, who goes to the Telugus. After they had addressed the Union, prayer was offered by Rev. Dr. J. B. Thomas of Massachusetts, commending these young missionaries to God, imploring his blessing on their work.

The President announced the following committee, in accordance with the resolutions presented by Rev. Dr. L. Moss of New Jersey:

H. M. King, Rhode Island; J. B. Thresher, Ohio; James L. Howard, Connecticut; N. E. Wood, Massachusetts; S. W. Woodward, District of Columbia; Sylvester Burnham, New York; Robert O. Fuller, Massachusetts.

Adjourned, after prayer by Rev. L. G. Clark of Montana.

TUESDAY EVENING

The devotional service was conducted by Rev. E. W. Hunt of Ohio.

At the opening of the evening session Rev. A. B. Chaffee of Iowa read the Scriptures and offered prayer.

Rev. Horace Jenkins of China addressed the Union with reference to missionary work in that Empire. He told how China was opened to missionary work. The agencies for Christian evangelization, he said, have moved forward steadily, with ever increasing opportunities. The preaching of the gospel has been the chief instrumentality, not hospitals and schools.

Rev. Dr. William Ashmore of China followed, directing attention to events that have occurred in the Chinese Empire during the past five years. He referred (1) to the war with Japan; (2) to the efforts of Russia, France, and, later, Germany, Austria and Italy, to seize Chinese territory; (3) to the exploitation of China for commercial purposes, such as the development of her coal beds, deposits of iron, etc.; (4) to the reform movement, in line with Western ideas, and (5) to the coming crash. The Boxers, now making trouble, seek to rid the country of the foreign influences. The foreign powers are saying to China that these outrages must cease. Have we any responsibility as a nation? Certainly. We should have protested against the Armenian atrocities. In the present crisis in China the United States should exert its rightful influence. We are already seeing the looming into sight of the Christian church in China.

The missionaries present were called to the space in front of the pulpit platform, and the congregation joined in singing "God be with thee till we meet again."

Prof. S. Burnham of Colgate University then offered the closing prayer of the session, invoking the blessing of God upon the Missionary Union, and the churches represented in it, and especially upon the missionaries, present and absent.

The Union then adjourned, to meet at the call of the Executive Committee.

HENRY S. BURRAGE,
Recording Secretary.

ROBERT O. FULLER,
President.

MEETING OF THE BOARD OF MANAGERS

Detroit, Mich., May 28, 1900.

The Board of Managers of the American Baptist Missionary Union met at 7.30 P. M. The Board was called to order by P. S. Henson, D. D. Prayer was offered by Rev. W. M. Lawrence, D. D. The following communication from the Executive Committee was presented.

Boston, May 16, 1900.

Rev. Moses H. Bixby, Providence, R. I.

My dear Dr. Bixby:—I have the pleasure of informing you, as Recording Secretary of the Board of Managers of the American Baptist Missionary Union, that the Executive Committee have elected Ray Greene Huling, D. Sc., a member of the Board, under section 11 of the Constitution, to fill the vacancy in the class of 1901, caused by the death of George W. Chipman, and Rev. N. E. Wood, D. D., a member of the Board, in the class of 1903—a new term. Very sincerely yours,

E. F. Merriam,
Recording Secretary.

Rev. D. B. Jutten, D. D., is the member in the class of 1902 on behalf of the Executive Committee.

The following members answered to their names: P. S. Henson, D. D., Lemuel C. Barnes, D. D., Sylvester Burnham, D. D., Wallace Buttrick, D. D., R. M. Luther, D. D., Claiborne A. Wooddy, D. D., Z. Grenell, D. D., Edward Goodman, Mrs. E. E. Stilwell, E. M. Poteat, D. D., William Arnold Stevens, Henry F. Colby, D. D., C. A. Cook, W. M. Lawrence, D. D., E. E. Chivers, D. D., Hon. J. J. Estey, J. B. Thresher, I. J. Dunn, Mrs. J. H. Randall.

The Nominating Committee was appointed by the Chair, consisting of Drs. Poteat, Chivers, J. B. Thresher. Upon their report, Prof. William Arnold Stevens was elected chairman; R. M. Luther, D. D., Recording Secretary pro tem. Rev. M. H. Bixby, D. D., was re-elected Secretary.

It was moved and seconded that when we adjourn we adjourn to meet at the call of the Chairman of the Board, if necessary, before the close of the present anniversaries.

Adopted.

A committee was appointed to present the names of the executive officers for the ensuing year. The committee was as follows: H. F. Colby, chairman; Drs. Buttrick, Burnham, Chivers and Hon. J. J. Estey. Upon their report the following officers were elected:

CORRESPONDING SECRETARIES

Henry C. Mabie, D. D. Thomas S. Barbour, D. D.

TREASURER

E. P. Coleman, Esq.

ON THE EXECUTIVE COMMITTEE

Class II. Expiring 1901.

Francis E. Blake.	A. G. Upham, D. D.

Class III. Expiring 1903.

W. S. Apsey, D. D.	Charles W. Perkins, Esq.
N. E. Wood, D. D.	George C. Whitney, Esq.
Rev. E. P. Farnham.	

AUDITING COMMITTEE

D. C. Linscott, Esq.	Sydney A. Wilbur, Esq.

The salaries of the Secretaries and Treasurer were fixed at the same amount as last year.

On motion of Dr. Chivers, the following was adopted:

Moved that the Executive Committee be requested to furnish each member of the Board of Managers with a printed or typewritten abstract of the proceedings of each meeting of the committee, making each report sufficiently full to keep the members of the Board of Managers in intelligent relation to the work of the Union. This abstract to be furnished at the earliest possible date after each meeting.

On motion of Dr. Hoyt, it was resolved that it is the judgment of the Board of Managers that in view of the insistent demand for increasing the financial resources of the Union, there should be appointed by the Executive Committee for the coming year, at least ten helpers—men or women—to the district secretaries, for gathering funds and diffusing missionary intelligence. These helpers to be so distributed and to be paid such salaries as the Executive Committee may direct.

On motion adjourned with prayer by Prof. Burnham.

William Arnold Stevens, *Chairman.*

R. M. Luther, *Recording Secretary pro tem.*

NOTE REGARDING PRONUNCIATION.

Many requests have been made for a Vocabulary which would assist in pronouncing the Eastern names which most frequently occur in our missionary literature. But there is no standard for Asiatic pronunciation or orthography. Missionaries residing in the same station frequently spell and pronounce differently the most common words, and even the names of their own stations. This will sufficiently illustrate the impossibility of preparing a satisfactory pronouncing vocabulary of missionary names.

In the midst of so much confusion the best guides are the standards of orthography for native names which have been established by the Royal Geographical Society of England and the Geographical Society of Paris, and which have been adopted for the publications of the Missionary Union.

The pronunciation of letters will be as follows: *a* as in f*a*ther; *e* as long *a*; *i* as *ee* in f*ee*l; *o* as in m*o*te; *u* as *oo* in f*oo*l; *ö* as *e* in h*e*r; *ü* as in German M*ü*nchen; *ai* as *i* in *i*ce; *au* as *ow* in h*ow*; *b*, *d*, *f*, *j*, *l*, *m*, *n*, *p*, *r*, *s*, *th*, *t*, *v*, *w*, *z*, *ch*, as in English; *g* as in *g*arden; *h* always pronounced except in *th*, *ph*, and *gh*; *gr* an Oriental guttural; *gh* another Oriental guttural; *y* as in *y*ard. Vowels are lengthened by a circumflex. Letters are only doubled when there is a distinct repetition of the original sound. All the syllables in words are usually accented equally. In the case of a few well-known names the familiar spelling is retained.

EIGHTY-SIXTH ANNUAL REPORT

The eighty-sixth annual report of the Executive Committee is herewith presented. With every added year of the history of the Missionary Union the scope of the work enlarges, the problems become more complex and responsibility increases. Withal the divine blessing continues and the evidences of fruitfulness abound; the churches at home evince growing interest in support of the work and the roots of missionary conviction strike more deeply. Missions have become an accepted interpretation of Christianity. More generally than in former times they are realized as inherent in the very nature of Christian being and life. Missions are but the spirit of Christ within the church reaching out to impart himself to all men everywhere.

The Ecumenical Conference

In common with all branches of the church in America Baptists are to be congratulated that during the weeks just elapsed we have been favored with the meeting on our shores of the great Ecumenical Conference on Foreign Missions. It is doubtful if any convocation ever held in the new world has done so much to impress the American public with the strength and dignity of this divine enterprise.

For ten consecutive days this remarkable meeting held crowded sessions in Carnegie Music Hall in New York City, and alternate meetings were carried on in three or four neighboring churches. All phases of Foreign Mission work—evangelistic, educational, medical, philanthropic, etc.—were presented and considered; and surveys of many lands in which the work is being conducted, were given by leading missionaries of various denominations. The oneness of aim in this varied work namely, to make known Jesus Christ to all men everywhere as both Savior and Lord, and the unity of the Spirit, which throughout this great conference was so uniformly manifest, constituted a phenomenon both impressive and inspiring.

In addition to the impressions communicated by the living voice by speakers and writers, the press, also, has sent broadcast over the land its reports. This rare occasion, occurring in the providence of God at the threshold of the coming century, must do much both to interpret the real nature and scope of the work, and also to impress the mind of the new world with its unequalled responsibilities for participating, as never before, in this most comprehensive enterprise of the ages.

Report of th Conference

To those who were unable to attend this remarkable meeting, we commend the published report about to be issued, in two volumes, which are offered at the low price of one dollar.* These reports embody a compendium of the present state of the Foreign Missionary enterprise in all its representative features and in its vast range, and will form a very important addition to the growing literature of missions already become so extensive. A copy of this report, placed for circulation in every church in the land, would prove invaluable to mission committees connected with our young people's societies, to our Sunday-schools and to our families, and would form a rich contribution to the missionary education of our people.

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* Send to W. Henry Grant, 156 Fifth Avenue, New York, before July 1; after this date the price will be $1.50.

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For some time past we have been in an era of widespread educational movement concerning Foreign Missions. The work of our Woman's Societies, of our Student Volunteers, and the movement among young people, have done much to rouse the mind of the church to the importance and value of information on the subject of missions. We have rejoiced particularly in the valuable work done by Dr. E. E. Chivers, the secretary of the Young People's Union, in the mission studies prepared particularly for use in young people's societies but of interest for all. The great conference just held will create a still larger demand for mission literature, and will stimulate the production of better literature than has hitherto existed.

New olunteer lovement

For several years the Student Volunteer Movement, a marked feature of our times, has been referred to in these reports. The movement continues with the vigor which characterizes the student life of American and European colleges. For three or four years past the students connected with the seminaries and colleges of several denominations, particularly the Presbyterian and Methodist, have formed subdivisions of this work looking to organized student field work among the churches, especially during the long summer vacation season. During the past year our Executive Committee has been approached by representatives of several of our own theological seminaries who have sought our sanction to a similar effort on their part. It was their desire to enter upon a plan of coöperation among interested students in the several institutions represented, by which a campaign should be conducted with a view to missionary education among such of our churches and young people's societies as they could reach. The practical aim is to communicate missionary intelligence and inspiration, to sell and circulate missionary literature and through coöperation with the existing secretarial forces of the Union to stimulate larger giving. It is proposed that this effort shall be conducted with little if any expense to the Missionary Union. The committee cheerfully endorsed the project, suggesting only that an advisory committee representing the faculties of the several institutions coöperating should be formed to direct in the practical conduct of the campaign as related to the general harmony of our several denominational enterprises.

Representatives of these seminaries have since met and completed an organization for this work, choosing as their Executive Committee Prof. Wm. Arnold Stevens, Rev. E. E. Chivers, D. D., and Mr. Lee I. Thayer. Mr. Thayer of the Rochester Theological Seminary, acts as business manager. We know that all will bid our young brethren a hearty God speed.

The District Secretaries

During the past year work on the home field has been conducted with but eight district secretaries instead of ten as in the few years previous. The state of New York was consolidated into one district, and placed under the charge of Rev. Charles L. Rhoades. The state of Michigan was added to the Middle District in charge of Rev. T. G. Field, and Indiana, Illinois, and Wisconsin were formed into one district, taking the name, The Lake District, under the charge of Rev. E. W. Lounsbury, D. D. On The Pacific coast, which forms one vast district, the work has been divided between two brethren, although the district remains one. Rev. James Sunderland, D. D., has retained the title of District Secretary, and Rev. A. W. Rider has assisted him, especially in the field work, with the special title of Travelling Secretary. This arrangement was made on account of the impaired health of Dr. Sunderland. As he generously relinquished one half on his salary to his assistant, the service in the district has been performed with but little increased expense to the Union. The labors of all these brethren, as well as those in charge of the other districts, have been incessant, arduous and effective. We commend to readers the individual reports of their work, which follow this introduction.

District Conferences

In the conduct of the work on the home field several months were given by the Home Secretary, as in former years, to the holding of Missionary Conferences in representative sections of the country. Such conferences were held in several New England states, in New York, in West Virginia, Ohio, Michigan, Indiana, Illnois, and Wisconsin, with blessed results. Large and valuable assistance was rendered in these meetings by the district secretaries, under whose earnest efforts the details of the meetings were arranged, by Miss MacLaurin, and by Dr. William Ashmore, Dr. John McLaurin, Rev. J. L. Dearing, Rev. F. P. Haggard, and Rev. Joseph Paul. Other missionaries have given much help in different parts of the country. Such conferences afford an opportunity for the wide hearing of the story of the progress of the work from the lips of the missionaries themselves, for the awakening of interest in missionary literature, for prayer and for closer contact of the churches with the executive officers of the Union.

Financial Statement

The financial result of the past year furnishes occasion for genuine satisfaction and at the same time awakens profound solicitude. We record with sincere gratitude a notable advance in offerings received from living contributors, the treasurer's books showing receipts of $350,608.92 as against *$313,935.63 reported a year ago. This is not only a marked gain in comparison with the preceding year, but is by about $19,000 the largest offering received in any year of the history of the Union, with the exception of the centennial year and the year in which special offerings were received for the joint debts. We find also reason for not a little gratification in the fact that this advance in offerings is not restricted to any one section of the country, but has marked all sections from New England to the far West. A gain of $1,200 in receipts from the Pacific coast shows that the impressions made by the recent anniversaries of the Union were of an abiding character. We are gratified also to note the addition of $114,795.04 to the permanent funds and bonds of the Union.

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*The item, "Donations reported in the Magazine," in the treasurer's statement of last year included the large sum previously given by Mrs. M. M. Gray as an annuity fund, and released at her death; this sum is properly eliminated in the above comparison.

But while thus finding occasion for satisfaction in the evidence of deepening interest in the work of the Union, we are obliged to report an addition to our debt more than equalling the deficit with which the year began. The reason for this is not far to seek. The increased offerings were not all available for the regular work of the society, the amounts given for other designated purposes being upwards of $12,000 in excess of such amounts in the preceding year. And the large advance in receipts from the living has been accompanied by a decrease of some thousands of dollars in receipts from other sources,—legacies, which in the preceding year fell much below the average of past years, being $4,000 lower still. Fluctuations in rates of exchange upon the mission fields entailed an additional loss of $9,000, and the debt of the Union involved an increased expense of more than $4,000 in payment of interest. Thus the available sum resulting from the increased offerings was reduced to about $8,000.

The expenditures of the year, as, *e. g.*, for care of property, has necessarily been slightly in excess of the preceding year. And an unusually large number of missionaries have reached the end of their first term of service, and have returned from their fields of labor for a brief stay at home. Thus the last year, like its predecessor, has closed with a serious financial deficit, the total debt now standing against the Union being $111,041.24.

The Income Inadequate

But while readily accounted for the situation is one wakening grave concern. It is evident that the circumstances to which the addition to the indebtedness for the year is traceable are only such as are liable to recur. It is apparent that larger resources are indispensable if the great work committed to us is to be properly sustained. The record of recent years shows clearly that the work we are attempting to do is in advance of the current receipts of the society. These years have witnessed retrenchment; only needs that were most urgent have been met. Our force of missionary workers has been seriously reduced, the number of recruits sent to the field not equalling the losses through death or removal through physical disability. The present situation upon the mission field is one awakening profound concern. It is an underestimate of the need of reënforcement upon the field to say that an additional force of twenty-five men is needed to superintend the work in the stations now occupied, without attempt to respond to the call for advance work.

The committee cannot willingly contemplate the plan of a further considerable reduction in the work committed to them. They realize that such a reduction must disastrously affect the features of the work which are most vital. Some reduction is possible in the home department. The officials are more than ready to bear a first part in such reduction. But the sum to be realized by reduction in home expenditure is at most but small. In the judgment of the committee further contraction in the work of the district agencies would be in direct violation of the principles of true economy. The demands now made upon the district secretaries are an indication of the absolute necessity for their service. And enlargement, rather than reduction, in the multiplication of literature and in other lines of effort adapted to bring the churches into fuller acquaintance with the work, is the dictate of a true economy.

What Reduction would mean

It is evident that reduction, if applied, must directly affect the work upon the field, and affect this work in the most vital way. For such reduction must fall upon the work at the point most immediately related to the accomplishment of the great end of missionary endeavor. It should be borne in mind that such reduction cannot be applied to the entire expense of the work upon the mission fields. A reduction of ten per cent upon a total expenditure of $500,000 would mean not a level reduction of ten per cent upon all charges, for the variable charges upon the work of the Union are scarcely twelve per cent. of the total expenditure. Pecuniary support, transportation, etc., are largely fixed elements. Thus a reduction of ten per cent on the total outlay would mean a disastrous reduction in the expense of touring, employment of native workers, the effective application of the force represented in missionary organization to the need for which it exists. Wise modification of plans of work, and reorganization of work in the interests of economy, where this is possible, the committee are continually seeking. But any considerable reduction of expenditure must mean withdrawal from stations now occupied, the narrowing of the possibilities of service for men who have consecrated their lives to this enterprise, the reduction in our force of missionary workers, the relinquishment to other hands of work committed to us by divine providence, or the complete abandonment of such work. The committee cannot believe that our churches would willingly allow such a policy to be followed. When God is persuading us to advance by every solicitation which he can address to our faith and love and hope, to retreat would be sin and shame. The committee would earnestly appeal for distinct recognition of the fact that this crippling reduction can be avoided only by larger giving. An advance of twenty-five per cent at the lowest, in the current offerings, is a plain necessity if our work for the unsaved world is to be continued in any adequate or self-respecting way. Is it too much to ask that our churches, enriched by God's spiritual and material bounty, shall make this advance? With the quickened consciousness, resulting from the recent conference, of the character of the missionary movement, as expressing the supreme purpose of God and as throbbing with the very life of the risen Redeemer, is it too much to believe that the increase will be realized?

The Making of Wills

We have deeply regretted to observe for three years past that the income of the Union from legacies has been greatly reduced from the average received during a period of fifteen years immediately preceding. The subject merits earnest attention on the part of all who would be faithful stewards of the Lord's bounty. It is natural that Christian men in the contemplation of the termination of life should find satisfaction in the thought of devoting a just portion of their property to some form of the Lord's work. A last will and testament, thoughtfully, devoutly made, is one of the most potent and exalted expressions of which personality is capable. Through such a will one may so project his life, his energies and his property accumulations, as to profoundly affect the advancement of the kingdom of God along the endless future. The Bible is made up of two such wills, two "covenants" or "testaments," namely the "Old Testament" and the "New Testament," the latter our Lord's *last* will and testament. Why should not the Lord's followers be in line with the spirit and far-reaching methods of their divine Redeemer?

Mr. Ford's Legacy

A notable instance of such appreciation of the responsibility of stewardship in connection with one's decease has been afforded during the past year in connection with the removal from earth of a lifelong friend of the Missionary Union, Mr. Daniel Sharp Ford of Boston. In his last will and testament he gave such high expression of his sense of accountability to God and his compassion for men as may well arrest the attention of all thoughtful Christian men and women. The Missionary Union gratefully acknowledges its debt to Mr. Ford for such generous remembrance of the needs of our work in connection with the disposal of his large estate. It may indeed be several years yet before the provision will become available to the Union for its work, but it goes far to strengthen the credit of the society; it forms another link in the chain of providential provisions set over against our growing needs; and it affords a noble example of genuine recognition of the sacredness of Christian stewardship.

But the missionary enterprise will always be dependent very largely upon gifts from the living. Until the world is won, fidelity to the great commission will involve every living disciple in a solemn, exalted responsibility. In what way may recognition of this responsibility be promoted?

The Need of Information

We would ask the earnest coöperation of our pastors in effort to secure wider acquaintance with the work of Christian missions. The missionary sermon by the pastor, and the missionary concert, are indispensable agencies. Very important, too, is the circulation of informing literature. During the past year, this need has been specially in our minds. It is believed that the MISSIONARY MAGAZINE is filling a still larger place in general interest. We are glad to report that the reduction in price, with provision for free presentation to pastors of contributing churches, is securing for it a larger circulation. Attention has been given also to the circulating of interesting letters and items of information from the field, and it is planned further to extend this work. The provision of missionary leaflets, suitable for use in Sunday-schools as supplemental or occasional lessons, is believed to be of great importance as meeting a fundamental need. Such literature has been already in part provided and a fuller supply will soon be available for all willing to make use of it. Next to consecration in heart, enlightenment of mind concerning the progress of the Redeemer's kingdom is essential for the awakening and deepening of interest in this work. It is our purpose that attractive literature, constantly renewed by additions of material fresh from the field, shall be made available and shall be brought to the attention of young and old in our churches. And we ask in this the coöperation of pastors and superintendents and all friends of this work.

Individual Missionary Support

A question which is awakening no little interest at the present time has to do with the relation sustained by the individual church to workers upon the field. Does the plan of support of individual missionaries by individual churches present a method of deepening missionary interest which is worthy of general adoption? This plan is not new. It has long been earnestly advocated by many in our own churches. Just now, it is very widely followed by prominent missionary organizations, a large increase in offerings and in general interest being reported by these societies. In our own denomination, as numerous letters reaching the mission rooms show, many are eager for the adoption of the plan. But while we would be slow to disregard a desire so widely prevalent and would be most solicitous that our action shall promote and not blight the beautiful development of Christian devotion thus revealing itself, the plan in question has seemed to us to have serious limitations affecting its efficiency as a permanent and comprehensive plan for the conduct of missionary work. In the application of such a plan interest will naturally centre upon certain best known workers and is likely to decline if the worker is obliged to be absent from his field, while, in case a missionary shall prove inefficient or unworthy, as even missionaries may, the result may be a serious impairment of interest and confidence on the part of the contributing church.

But while recognizing these disadvantages in the plan of missionary support now widely adopted, we cannot be blind to those conspicuous advantages which account for the favor it has found. That it promotes acquaintance with missionary work, thus enhancing interest, and that it correspondingly increases giving, is beyond question. Evidently the plan appeals to a natural instinct. Interest deepens when work is concrete and definitely known.

Is it possible to eliminate the unfavorable features of this plan while in large degree securing its advantages? We desire to suggest a plan which seems to us worthy of careful consideration. Let the unit of interest be not the individual missionary but the mission station, which abides while workers come and go. Let a church endeavor to provide contributions of money equal to the cost of maintaining some designated feature of the work—as school work, medical work, touring, or the equivalent of the salary of a missionary or one or more native workers; or let the aim be simply to provide some proportional part of the total expense of the work of the station. Let special facilities be afforded the church for following the work upon this field. The relation of the church to general missionary work will not be altered, but of the work of one representative station it will be informed as it cannot be informed of the work of all. We believe that such a plan has much to commend it. It secures that more intimate detailed knowledge of missionary work which is so essential to the maintenance of warm living interest. It insures for the church adopting it a thoughtful defining and acceptance of some just measure of responsibility in the support of the great missionary enterprise. It leads naturally to a canvassing of the church, arresting attention and awakening a sense of responsibility in those who might otherwise fail of any part in the support of Christian missions. Thoughtfully adopted, and followed out with just regard to the relation of the church to all the interests of the Redeemer's kingdom, we believe that it will bring genuine gain to every interest affected. We cordially commend this plan to the consideration of all interested in solving the problem of the development of a worthy, enduring interest in the work of winning the lost world to God.

As to "Specifics"

In this connection we desire to call the attention both of our missionary brethren and the home supporters of the work to a danger strongly accentuated by the financial record of the year—the danger that a considerable part of the normal income of the Union will be diverted from its regular and more important work. During the past year many thousands of dollars, forming no inconsiderable part of the entire receipts, have been contributed for use as "specifics." By the terms of the gift the committee are required to apply these offerings to objects not included in their list of regular appropriations. This list is made up at the beginning of the year, after consultation with all workers upon the mission fields, additions being made to it from time to time if unforeseen needs arise. It represents the needs believed to be relatively most urgent.

The serious embarrassment which may result to the work if offerings are largely diverted to objects outside this list of appropriations is apparent. A well-balanced, equitable provision for the general work is made difficult if not impossible. Moreover, if, as is certain to happen, an offering made one year is withheld the next, either the plans of the missionary receiving the offering are deranged or an additional burden unprovided for is left upon the general resources. We know that our brethren upon the mission fields can find ready use for additional gifts, but we are quite sure they would choose to forego them rather than receive them at the cost of injury to the work as a whole. We know too the generous instincts prompting the gifts, and rejoice in them as an indication of growth of missionary interest, but we would urge the importance of devoting these gifts to the most urgent needs as recognized in the regular work rather than to needs less pressing. If friends will write to the rooms they may learn at any time of important items included in the schedule of the year to which the committee will willingly devote such special offerings as they may wish to make. It is our earnest conviction that the interests of the work and the workers alike are best served when gifts are applied to the work planned by those charged with responsibility for surveying the entire field and providing as wisely as possible for its needs.

Conference Advisory Action

An important step was taken in the early fall in submitting to the workers upon our mission fields the outline of a plan contemplating advisory action, on the part of mission conferences, upon all questions relating to financial appropriations or to the work of the several missions. The necessity for ultimate adoption of a plan of this character has long been realized both at home and by many upon the mission fields. The practice of dealing almost exclusively with individual workers, in the consideration of questions relating to the needs of the work, is subject to serious disadvantages, which have become more pronounced with the growth and increasing complexity of the work. The committee have submitted a general plan, subject to modifications in view of diverse conditions upon the several fields. They have requested preliminary action in each of the mission conferences before the final perfecting and adoption of the plan. In submitting this plan in outline the committee indicated as follows the general features regarded as essential:

1. Full acceptance by the Executive Committee of their just responsibility for final action relating to the work of the several fields, and for independent action if at any time in their judgment this seems to be wise.

2. Advisory action by each missionary conference as a whole on all important questions relating to the conduct of work in its field, any committees of the conference having only advisory power.

3. Recognition of the right of appeal by individual missionaries from the conference to the Executive Committee.

In closing the communication sent to the fields the committee wrote:

"It is earnestly believed that the realization of such a plan in our mission fields, beside giving just expression to our respect for the judgment and experience and honorable character of our missionary brethren, will result in the promotion of mutual understanding and fraternal fellowship among workers, in the avoidance of unwise expenditures, and in the more harmonious progressive development of the work. The gain in the work of the Executive Committee will be very great, as they will be able to devote to the discussion of important questions of policy the time now so largely consumed in the consideration and decision of questions of detail with regard to many of which from the nature of the case they cannot be satisfactorily informed."

Results of the Year

The results of the work during the past year have been such as awaken profound gratitude to God. Notwithstanding our inadequate force of workers, additions by baptism have been many. In the Congo Mission these have reached almost fifty per cent of the membership of the churches; with a total membership of 1,925 at the beginning of the year, 953 have been received by baptism. Opportunities upon our mission field are boundless. The spirit of God is moving among the nations. Under whatever dynasties, with whatever changes of national policy, the people are more and more ready to hear and to receive the Word of Life. God has made the earth one wide-open door.

Changes upon the Field

During the year five men (four married and one unmarried) have been sent to the foreign field,—Rev. J. F. Smith to Rangoon Collge; Dr. G. G. Crozier to Tura, Assam; Rev. Geo. H. Waters to Swatow, China; Dr. M. D. Eubank to Huchau in eastern China, and Rev. T. E. Schumaker (reappointed to service, after efficient work as a pastor in Pittsburgh, Pa.), in Shimonoseki, Japan. Rev. Henry Huizinga, of India, a missionary of the Reformed Church of America, having experienced a change of conviction regarding Christian baptism and other related questions, has been received as a missionary of the Union and appointed to service in the Ongole College. We desire to bear witness to the very courteous and generous action of the Board of the Reformed Church in relation to this case—a happy indication of the growth of genuine Christian fraternity. Seven young women have entered upon service under our women's societies. Rev. James T. McGovern has been appointed by the committee to temporary service in Barcelona, Spain.

To four of our workers the final call releasing them from the service of earth has come. They were faithful and beloved laborers who had the testimony that they pleased God.

In addition to the return of workers from the field in regular course, several workers have been forced suddenly to leave their work through physical or mental prostration. Some ten newly appointed volunteers are waiting for designation to their fields of future work, young men of exceptional ability and devotion, ranking among the leading graduates in prominent educational institutions. Four young women are under appointment by the Woman's Society.

The Philippine Islands.

The year has been signalized by entrance into one new field of missionary effort. The committee obeyed the instructions given them a year ago, and take pleasure in recording here the beginnings of work for the native races of the Philippine Islands. The gracious Providence that has so signally guided the work of our Union in the past has not less signally revealed his leading in the opening of work for these peoples, whose fortunes have bcome so closely linked with our own. Mr. Braulio Manikan, a young Visayan, coming to Spain with the intention of preparing for the priesthood in the Roman Catholic Church, was led, through a new personal experience of the grace of Christ, to embrace Protestant views. Mr. Lund, our senior missionary of Barcelona, guiding this young disciple in his new life, became deeply interested in the preparation of religious literature for the Visayan people. The gospels and other parts of the New Testament were translated, and simple tracts prepared. Meanwhile indications were multiplying that the Visayan people, beyond all other races of the Philippine Islands, were offering a hopeful field for the beginnings of work. They outnumber any other race and, upon high authority, may be regarded as inferior to no others in intellectual and moral qualities. They are found in the larger central islands—Panay, Negros, Cebu and others. They are just now without religious leaders other than a few native priests, and are eager for western education.

After prolonged consideration, the committee reached the conviction that the work in the Philippine Islands could be most wisely begun among this Visayan people, and that no other could so wisely lay the foundation of this work as Mr. Lund himself, with the assistance of this young native convert. Temporary provision was made for the work in Barcelona, and on March 24, Mr. Lund with Mr. Manikan sailed for Iloilo on Panay Island. It is expected that work will at first be prosecuted more naturally on the island of Negros, Iloilo being a convenient place of residence. We believe that our churches may justly confide in the good judgment as well as in the devoted zeal of Mr. Lund. What the future has in store in this new work time will reveal, but we may have all confidence that the all-wise Leader, so signally guiding in the beginning of the work, will not fail still to lead us on.

The Work an
Inspiration

With recognition of abounding cause for gratitude to God, in the results of the work of the year and the growing interest revealed in the home land, and with renewed confidence that God has great purposes of grace for the peoples of the earth through the work of our honored society, we submit the reports that follow. We believe that our work never afforded larger reason for satisfaction and confidence. Still it presents to us heroes whose labors and sacrifices thrill us; still it gives new attestation to the gospel as the power of God unto salvation to every one that believeth. May this work be accepted by all, not as an incidental interest to which more or less of attention and support are to be accorded, but as the supreme concern of every disciple of Christ, the fulfilment of the sublime purpose for which the Son of God came from on high.

The following are the changes in the missionary force:

APPOINTMENTS

Rev. J. F. Smith, Rev. Henry Huizinga (in India), Rev. M. D. Eubank, M. D., Rev. T. E. Schumaker (reappointed), Rev. Geo. N. Thomssen (reappointed), G. G. Crozier, M. D., Rev. S. R. Vinton, Rev. C. B. Tenny, Rev. W. F. Dowd, Rev. W. T. Elmore, Rev. G. J. Huizinga, Rev. Charles W. Briggs, Rev. Albert Ehrgott, Miss Julia G. Shinn, Miss Julia H. Stickney, Mrs. Mary W. Burhoe, Miss Ella C. Bond (reappointed), Miss Caroline W, Coats, M. D., Miss Harriet M. Sipperly, Miss Gerda Paulson, Miss Margaret Suman, Miss Lilian E. Bishop, Miss Kate M. French, Miss Elizabeth E. Scott, Miss Gertrude L. Wherett.

DEPARTURES

To Burma.—Rev. J. F. Smith and wife, Rev. F. D. Crawley, Rev. H. Morrow and wife, Rev. H. P. Cochrane and wife, Rev. A. Bunker D. D., Rev. Truman Johnson, M. D., Rev. L. H. Mosier and wife, Rev. E. W. Kelly, Miss Julia G. Shinn, Miss Julia H. Stickney, Miss Bertha E. Davis, Miss Melissa Carr, Miss Marie Cote.

To Assam.—G. G. Crozier, M. D., Mrs. P. H. Moore, Mrs. S. A. Boggs, Miss Ella C. Bond, Miss Stella H. Mason.

To South India.—Rev. J. Heinrichs and wife, Rev. A. Friesen and wife, Mr. Wm. E. Boggs and wife, Rev. Geo. N. Thomssen and wife, Miss Caroline W. Coats, M. D., Miss Harriet M. Sipperly, Mrs. Wm. Powell, Miss Lucy H. Booker, Mrs. J. A. Curtis.

To China.—Rev. Geo. H. Waters, Rev. M. D. Eubank, M. D., and wife, Rev. C. H. Finch, M. D., and wife, Rev. W. S. Sweet and wife, Mrs. Anna K. Scott, M. D., Miss Mary K. Scott, Miss Edith Wilkinson.

To Japan.—Rev. T. E. Schumaker and wife, Miss Lavinia Mead, Miss Gerda Paulson.

To Africa.—Rev. A. Billington and wife, R. R. Milne, M. D., Rev. E. V. Sjoblom and wife, Mrs. Wm. A. Hall.

To Spain.—(Appointed to temporary service) Rev. James T. McGovern.

RETURNED FROM THE FIELD.

From Burma.—Rev. W. F. Gray, Rev. W. A. Sharp and wife, Rev. F. P. Sutherland, M. D., and wife, Rev. W. W. Cochrane and wife, Rev. E. N. Harris and wife, A. H. Henderson, M. D., and wife, Mrs. J. H. Vinton, Mrs. A. E. Seagrave, Mrs. H. H. Tilbe, Miss S. E. Haswell, Mrs. S. W. Cronkhite, Mrs. L. E. Hicks, Mrs. W. F. Armstrong, Mrs. W. H. Roberts, Mrs. A. E. Carson, Miss Sarah B. Barrows, Mrs. J. McGuire, Miss Isabel Watson.

From Assam.—Rev. C. D. King, Rev. F. P. Haggard and wife, Rev. S. A. Perrine and wife, Rev. Joseph Paul and wife, Mrs. A. K. Gurney, Mrs. William Dring.

From South India.—Rev. David Downie and wife, Rev. F. H. Levering and wife, Rev. W. S. Davis and wife, Rev. W. C. Owen, Rev. George H. Brock and wife, Rev. Wheeler Boggess and wife, Rev. John McLaurin, D. D., and wife, Rev. T. P. Dudley, Principal L. E. Martin and wife, Miss Mary D. Faye, Miss L. Bertha Kuhlen, Mrs. W. B. Boggs, Miss Susan I. Kurtz, Mrs. Edwin Bullard.

From China.—Rev. William Ashmore, D. D., and wife, Rev. W. K. McKibben, Rev. William Ashmore, Jr., and wife, Rev. H. Jenkins and wife, Rev. Robert Wellwood, Rev. J. W. Carlin, D. D., and wife, Rev. G. E. Whitman and wife, Rev. J. S. Adams and wife, Rev. G. L. Mason and wife, Mrs. E. N. Fletcher.

From Japan.—Rev. J. L. Dearing and wife, Rev. S. W. Hamblen and wife, Rev. William Wynd and wife, Miss M. Anna Clagett, Mrs. H. H. Rhees, Miss Florence A. Duffield.

From Africa.—Rev. A. Billington, Rev. Henry Richards and wife, Rev. P. Frederickson and wife, Mr. A. Christopher and wife, Rev. E. T. Welles, Miss Gertrude M. Welles, Mrs. C. B. Antisdel, Mrs. C. B. Banks, Mrs. R. R. Milne.

From Spain.—Rev. M. C. Marin and wife.

RESIGNATIONS

Rev. M. E. Fletcher, Rev. C. D. King, Mr. George Warner, Mr. A. Christopher, Rev. G. L. Mason, Miss Alice L. Ford, Miss Emily H. Payne, Miss Alice J. Rood, Miss Mattie Walton, Miss Clara A. Howard, Miss Annie Hopkins, Miss Ada L. Newell.

OBITUARIES

The death of the following persons officially associated with the work of the Missionary Union is noted as having occurred during the past year.

Deacon George W. Chipman, of Tremont Temple Church, Boston, Mass., died October 24, 1899. We quote from the records of the Executive Committee:

"The Executive Committee hereby records the death of Deacon George W. Chipman, a member of this Committee, who died suddenly on Tuesday, October 24, 1899, and also expresses its deep sorrow at the loss of so faithful a fellow worker and devoted friend of Foreign Missions, and its high appreciation of his unaffected piety and personal worth.

"Brother Chipman became a member of the Executive Committee in 1864, and practically served continuously until his death. He was deeply interested in Foreign Missions, and his heart beat warmly in sympathy with the missionary who went abroad, and with the cause he went to advance. To him the greatest thing in the world was the extension of Christ's Kingdom. Over its hindrances he sorrowed, and over its progress he was glad. The story of the missionary's labor he always listened to with absorbing interest, his eyes moistening over his toils and sufferings, and his face becoming radiant over his achievements and his triumphs. With a heart large by nature and enlarged by grace, he took the whole world in his sympathies and in his grasp; and thought and prayed and gave, to bring that world into subjection to his adorable Lord. His attendance at the meetings of the committee was regular, his discussion of the matters before it intelligent and sympathetic, his opinions decided, and his expression of them courteous but emphatic. In his action he was economical where economy was needed and generous where generosity was required. He was considerate of the opinions of others, while no less confident of his own. He loved his brethren with a love deep and abiding, and his brethren loved him with similar affection. To them is left a vacant place at the table, and memories—rich, abundant and tender—of a brother whose affectionate spirit, congenial temper and devotion to missions gave him a warm place in their hearts. The loss by his death, to the committee, to the denomination, the cause of Christ on earth, and especially to Foreign Missions is serious and great.

"He served for many years on the Finance Committee, and was its Chairman from 1887 until his death. To the performance of the important duties devolving upon this committee he brought a wide business experience, unusual financial sagacity and a reliable judgment. The difficult and often vexatious problems that from time to time presented themselves were met with cheerfulness and with hope, and he displayed in their solution a wisdom and a fertility of resources that excited the praise of his brethren. He gave freely and largely of his time to the work of the committee, and took as much interest in the Lord's business as he did in his own. The excellent financial standing and condition of the Missionary Union is due in no small degree to his judgment and foresight."

Mrs. Emily C. Van Husan, of Detroit, Mich., who was a member of the Board of Managers of the Missionary Union in the class whose terms expire in 1902, died July 12, 1899. Mrs. Van Husan was widely known both in New York State and in Michigan and throughout the West as an ardent, devoted and efficient friend of the missionary cause. In her official connection with the Woman's Foreign Missionary Society of the West she had done a large work in promoting the interest of missions through that organization auxiliary to the Missionary Union, and had always cherished a deep, abiding and generous interest in the missions on all the fields. Her loss will be greatly felt by the Baptist women of our churches in the West and in the counsels of the Missionary Union. She was noted for the wisdom and breadth of her views on all missionary questions, and in whatever capacity she came in contact with missionary work her influence was large and helpful to all the best interests of the Kingdom of God.

Rev. Henry Holcombe Rhees, D. D., died at Kobe, Japan, May 10, 1899. After serving in pastorates in New Jersey, Massachusetts and California, Mr. Rhees was appointed a missionary of the Union July 15, 1878, and went immediately to Japan, locating first at Tokyo, where he built the first American Baptist mission house in Japan. After serving in this field for several years he moved to Kobe, February 13, 1882. Here the remainder of his missionary life was passed. He visited the United States in 1889 and 1891, and received the degree of Doctor of Divinity from Shurtleff College, Alton, Ill., in 1891. Dr. Rhees was a descendant of the celebrated Rev. Morgan John Rhys of Wales and of Pennsylvania, who has been termed the "Welsh hero of religious liberty." From his Welsh ancestry he inherited that sturdiness and uprightness and vigor of character which was shown in all his views and work. He was straightforward, earnest and indefatigable, both in his pastoral work in this country and his missionary work in Japan, and at the time of his death had been for several years the oldest missionary of the Baptist mission in that country. To the missionary work his life and strength, and his means, as well, were given without reserve. He held back no part of the price, and much of the conservative strength and steady prosperity of the Baptist mission in Japan through times which have tried the faithfulness and steadfastness of the Christian converts in that country are due to the wisdom and care which Dr. Rhees bestowed upon the development of Baptist mission work in that country, especially in its early stages. His loss is greatly felt and his death leaves a vacancy not yet supplied. Great sympathy is felt for Mrs. Rhees in the breaking of these peculiarly close and helpful relations.

Rev. Washington Irving Price, who died in Henzada, Burma, September 14, 1899, of "idiopathic tetanus accelerated by accidental poisoning," was born in Coshocton County, Ohio, November 16, 1846. After serving as a soldier in the Union army, and after his graduation from Denison University, he was ordained to the Baptist ministry in Lafayette, Indiana, in 1874, and appointed a missionary to the Telugu Mission in India, May 27, 1879. After a short service on that field he was transferred at his own request to the Karen Mission of Shwegyin, Burma, in 1880. November 10 of the same year, he was married to Miss R. E. Batson, who continued to be his helpful and sympathetic co-worker in all his missionary labors to the end. Mr. Price was afterward transferred to the care of the Karen Mission in Moulmein, where he continued until his return to the United States in 1884, returning to Burma in the autumn of 1886. He then had the care of the Sgaw Karen Mission in Bassein for two years when he removed to Henzada, which continued to be the field of his faithful and efficient labors up to the time of his decease. Brief visits to the United States were made in 1893 and in 1898. Mr. Price's death was one of the comparatively few accidental deaths in the history of the missions of the Union. He had provided himself with strychnine pills as some protection against the hordes of half wild dogs which roam about the villages of India, and in accordance with the usual custom of missionaries in malarial countries also kept by him a stock of quinine pills as a guard against sudden attacks of malarial fever. Not feeling well one morning a few hours before his death he arose and took, as he supposed, one of the quinine pills, but immediately found that he had made a terrible mistake and had taken the poison of strychnine into his system. He at once went to a physician and was relieved from the poison, but in the somewhat debilitated state of his system the shock and strain were more than he could endure, and after a day or two of suffering he passed away. A pathetic incident of his decease was the fact that Mrs. Price was in this country with her children and was deprived of the comfort of ministering to her husband in his last hours. Mr. Price was noted for the earnest and sympathetic nature of his missionary service. He was able to bring himself close to the native Christians and the heathen in a manner equalled by few, and was universally recognized as one of the foremost missionaries in Burma in effectiveness in evangelistic work and in leadership among the native Christians. His death creates a vacancy which it will be exceedingly difficult to fill.

Rev. Edwin N. Fletcher was born in Newton Centre, Mass., in 1866 and died at Dalengsaen, China, July 14, 1899. At fifteen years of age he united with the Baptist church in New London, N. H., where his father was pastor. He was graduated from Colby Academy in 1882, Colby University in 1866 and Hamilton Theological Seminary in 1892. At the time of his appointment, February 15, 1892, he was a member of the Baptist church in Sidney Centre, N. Y. He arrived at Huchau, China, November 12, 1892. Returning to the United States in 1895 he resigned his connection with the Missionary Union. but was reappointed as a missionary February 14, 1898, and sailed from San Francisco on his return to China, September 17 of the same year, locating at Ningpo. Mr. Fletcher was a man of exceptionally strong and vigorous physique and his early death was a great surprise and is deeply deplored. It was due apparently to an attack of malarial blood poisoning. He was not well at the time he left Ningpo for a few weeks' rest at the sanitarium in the hills at Dalengsaen, at which place his death occurred after an illness of but a few days. Mr. Fletcher had a wide circle of friends in this country, especially in New England and New York State, who were deeply grieved by his early decease and the disappointment occasioned by the loss of the long and useful service which had been anticipated for him in China.

Robert R. Milne, M. D., died at sea on the voyage from the Congo to England, March 2, 1900. Dr. Milne was a native of Scotland, a brother of Mrs. Joseph Clark of Ikoko, and of Mrs. C. H. Harvey of Palabala, in the Congo Mission. He was appointed a missionary of the Union May 21, 1894, and labored first at Irebu on the Upper Congo River, but after a visit to Scotland and America in 1899, he took up his residence at Ikoko, with Mr. and Mrs. Clark. During his visit to America Mr. Milne endeared himself to many of our Baptist people who met him, more especially in Boston and Chicago, and they watched his missionary course with deep interest, and to them as well as his friends in Scotland his early death has brought profound sorrow. Previous to his last return Dr. Milne was married to a lady of Glasgow, Scotland, a trained nurse, and their united labors as medical missionaries were anticipated with high expectations of usefulness. The cause of his death was cerebral anæmia, induced by malarial fever. He was taken very ill at Ikoko and it was only with great difficulty that he made his journey to the coast, but after embarking on the steamer it was hoped that he might be able to reach the home land in safety. Some improvement was noted for a few days, but afterwards his strength rapidly declined to the end. Deep sympathy will be felt for Mrs. Milne in her early bereavement.

Mrs. W. M. Young died at Gibson City, Ill., June 18, 1899. Her husband, Rev. W. M. Young, was appointed a missionary of the Union July 18, 1892. They arrived in Mongnai, Upper Burma, March 14, 1893. Here they continued in useful labors until compelled to return to America by the failure of Mrs. Young's health in 1898. For many months before leaving Burma Mrs. Young had exhibited serious symptoms of consumption, but had persisted in remaining on the field, continuing her labors, as able, in association with her husband. After returning to this country temporary improvement was noted, but later on distressing and fatal symptoms returned. Mrs. Young was a person of an exceptionally devoted and spiritual nature. Her faith in her Savior was ardent and triumphant to the end. Even here she seemed to enter into that lofty atmosphere which we associate with the heavenly realm, where she now finds herself at home with her Lord.

ORGANIZATION

The Executive Committee was organized on June 19, 1899, by the reëlection of Rev. Henry M. King, D. D., as chairman and of Rev. Edmund F. Merriam as Recording Secretary. Rev. Thomas S. Barbour, D. D., resigned as a member of the Executive Committee on account of acceptance of his election by the Board of Managers as Corresponding Secretary of the Missionary Union, and Rev. A. G. Upham, D. D., of Boston, was chosen to fill the vacancy. During the year Rev. Edgar Y. Mullins, D. D. also resigned his membership in the Committee, having removed from the vicinity of Boston to accept the presidency of the Southern Baptist Theological Seminary at Louisville, Ky., and Rev. Edwin P. Farnham of Salem, Mass., was chosen to fill the vacancy. The vacancy caused by the death of Deacon George W. Chipman noted in the record of obituaries, was filled by the election of Francis E. Blake of Boston as a member of the Committee.

The Corresponding Secretaries, Rev. Henry C. Mabie, D. D., and Rev. Thomas S. Barbour, D. D., and the Treasurer, E. P. Coleman, as chosen bv the Board of Managers at the last annual meeting, have served throughout the year.

Rev. E. F. Merriam was chosen Editorial Secretary by the Executive Committee, and the District Secretaries as serving last year were reëlected. Rev. A. W. Rider, under appointment as a missionary was chosen Travelling Secretary to assist in the work in the Pacific Coast District.

The members of the Commission of Systematic Beneficence, who have served for the last three years; Rev. Henry C. Mabie, D. D., Rev. Thomas S. Barbour, D. D., and Stephen Greene, Esq., were reëlected for another period of three years.

THE TREASURY

The Treasurer has received from all sources the sum of $657,843.55, as follows:

Donations	$350.608.92
Legacies	36,398.52
Woman's Society, East	76,830.12
Woman's Society ot the West	31,804.22
Woman's Society of California	2,090.00
Woman's Society of Oregon	444.80
Henry Reed Steamboat Certificates	64.50
Bible Day Collection	2,213.97
Income of Funds and Bond Accounts	42,593.46
Additions to Permanent Funds and Bond Accounts	114,795.04
	$657,843.55

EXPENDITURES

Appropriations for the year 1899-1900	$599,705.95
Added to Permanent Funds and Bond Accounts	114,795.04
Debt April 1, 1899	54,383.80
	$768,884.79
Debt April 1, 1900	111,041.24

The donations were received from the following localities: Maine, $4,850.34; New Hampshire, $2,107.94; Vermont, $2,319.04; Massachusetts,

$51,033.68; Rhode Island, $10,551.46; Connecticut, $10,353.30; New York, $101,920.11; New Jersey, $13,945.78; Pennsylvania, $27,185.76; Delaware, $438.64; District of Columbia, $2,026.72; Virginia, $82.85; West Virginia, $2,234.79; Ohio, $22,311.06; Indiana, $5,047.74; Illinois, $12,667.13; Iowa, $5,153.41; Michigan, $7,609.83; Minnesota, $7,219.89; Wisconsin, $3,258.15; Missouri, $1,234.18; Kansas, $4,618.09; Nebraska, $1,885.22; Oregon, $1,791.04; Colorado, $2,035.16; California, $6,815.66; North Dakota, $395.50; South Dakota, $1,509.50; Washington, $2,109.69; Nevada, $82.45; Idaho, $274.46; Wyoming, $69.05; Utah, $62.35; Montana, $231.19; Mexico, $7; Arizona, $58.05; Indian Territory, $417.68; Oklahoma, $329.06; New Mexico, $82.45; Alaska, $19.40; Nova Scotia, $80; Canada, $25; Kentucky, $15; Tennessee, $30; Louisiana, $6; Georgia, $750.34; Florida, $17.50; Alabama, $90; Mississippi, $5; Texas, $10; Norway, $46.40; Denmark, $886.72; Sweden, $580; Germany, $265; Scotland, $7,986; Burma, $7,398.99; Assam, $1,189.02; China, $1,893.31; Japan, $1,515.40; India, $5,017.64; Congo, $14.60; Siam, $100; Miscellaneous, $5,342.20; New England, $1,000.

COLLECTION DISTRICTS

The New England District.—Rev. W. E. Witter, M. D., District Secretary.

Gratitude is the word to be written in large letters over the record of the year. A rising tide of missionary interest is bearing in upon our churches with its flood of blessing. The Scriptural and spiritual bearings of this work so strenuously insisted upon by the Home Secretary of the Missionary Union during the past few years are beginning to bear their legitimate fruits. Faithful seed sowing along these God-appointed lines have created a hunger for more missionary enlightenment and a truer partnership with Christ in bringing himself and His Word to a perishing world. Never before have the calls been so loud from State Conventions, Ministers' Conferences, Social Unions and Young People's Local and State Conventions for vigorous and manly presentations of world-wide missions. We have been most fortunate in having with us from the foreign field such veterans as Bunker and Ashmore, and such young leaders as Dearing and Haggard, whose messages have been clarion calls ringing with sound sense and tremendous fervor. Other missionaries have aided us as health permitted.

The spiritual and financial results of Miss MacLaurin's work are increasingly productive.

The restored health of Mrs. Waterbury and the appointment of Dr. Barbour furnish occasions for deepest gratitude.

We are debtors beyond words to pastors and churches, associational secretaries and laymen, who have invited, arranged for and entertained church and parlor missionary conferences, from several of which already so many tangible results are evident. These united and enthusiastic efforts of pastors and laymen to make a more honorable record for missions are in their outcome sufficient proof of what is needed for the meeting of the opportunities that are before us. With like endeavor all over the country results would astonish us.

The "Cycle of Prayer for the 'Lord's Remembrancers' of the Baptist Churches in the U. S. A.," recently published and already received with so much favor, has been used by the Spirit in materially increasing the volume of definite and prevailing intercession. It furnishes the subjects for supplication each noon hour at the Rooms and is earnestly recommended to our churches.

An analysis of returns from the churches shows an increase of 27 in the number contributing and an increase in offerings from 421 out of 671 contributing churches as follows: Maine, 91; New Hampshire, 32; Vermont, 33; Massachusetts, 182; Rhode Island, 28; and Connecticut, 55; with a total increase of offerings of $18,020.68.

Rhode Island is the only state that shows an increase from the Sunday-schools. This record for New England can be easily changed for the better by the introduction of our new, bright, supplementary Missionary Lessons, which will soon be in readiness, and which we are confident will meet with a cordial reception from every Sunday-school in New England.

The Conquest Missionary Course published in pamphlet form by the B. Y. P. U. A. is the best course in mission studies for young people we have ever seen, and, wherever it is being carefully pursued, is accomplishing wonders as a means of instruction and inspiration. We would urge every member of every young people's society in New England to diligently follow this course of studies from year to year. Such study will transform lives and hasten the kingdom.

A fall in legacies should again remind those who have means of the privilege and duty of becoming their own executors to the glory of God and the eternal welfare of those who are still awaiting the knowledge of His great salvation.

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Total Donations	Legacies	Woman's Societies	Grand Total
Maine	$3,217 77	$182 69	$532 18	$917 70	$4,850 34	$3 45	$2.398 46	$7,252 25
New Hampshire	1,465 68	24 50	189 86	427 90	2,107 94	808 00	2,202 73	5,118 67
Vermont	1,707 96	176 28	70 30	364 50	2,319 04	911 55	1,230 20	4,460 79
Massachusetts	27,984 45	1,080 25	3,731 19	19,277 79	52,073 68	4,015 22	20,593 21	76,686 11
Rhode Island	3,807 62	225 51	755 83	5,762 50	10,551 46	354 75	11,104 47	29,010 68
Connecticut	5,721 36	242 07	437 17	3,931 70	10,332 30	5,544 02	6,509 00	22,385 32
Totals, 1899-1900	$43,904 84	$1,931 30	$5,716 53	$30,682 09	$82,234 76	$11,636 99	$44,038 07	$137,913 82
Totals, 1898-1899	$39,823 23	$2,635 29	$3,775 83	$17,979 73	$64.214 08	$17,642 38	$30,235 62	$123,447 11
Increase	$4,081 61	....	$1,940 70	$12,702 36	$18,020 68	....	$13,802 45	$14,466 71
Decrease	....	$703 99	....	....	....	$6,005 39	....	....

	Contributing Churches	Non-Contributing Churches	Total Churches	Total Pastors
1899-1900	671	322	993	769
1898-1899	645	348	993	763

The New York District.—Rev. C. L. Rhoades, District Secretary.

That which I feared at the beginning of the year has not occurred. And I think that I was not alone in my anticipations. The uniting of the Central and Southern

Districts of New York has long been talked of but has not been done, fearing a serious falling off in the offerings. It will be seen that instead of a decrease there has been an increase of $5,269.49, or nearly five per cent, making the great total of $112,451.33, exclusive of legacies, and yet this is not what it should be.

Only a little over one-half of the churches contribute, and probably only one-half of the members of the contributing churches give in these offerings.

I am deeply thankful for the splendid coöperation of the pastors of the whole district. The pastors and churches of the Central District have given me a most cordial welcome in my taking the work of Dr. Fletcher in addition to the Southern District, while the pastors and churches of the Southern District gave me a hearty God-speed into the new work and took my burdens on to themselves that I might be more free for the new.

I am glad also to speak of the work of the students of the seminaries at Colgate and Rochester in their assistance among the churches.

Rochester students report 117 addresses given, 44 conferences held with missionary committees and 15 libraries sold. I have not yet received a detailed report from the Colgate students. Such work as this cannot be too highly commended.

Two things that I called attention to in my report last year have been started and bid fair to more than meet expectations.

1st. Missionary education in the Sunday-school.

Leaflets have been prepared, and the first to be published was on Assam. It was not published till March and then but few schools could be reached so as to try it in the place of the "optional lesson" or the "quarterly review," but these schools and their pastors are a unit in commending the plan. Other leaflets are in preparation and there is a growing demand for them. It will be no financial strain on the Union, but will more than pay its way. But of far greater importance is the beginning of such education in the school of the church where every scholar should be permitted to learn and instructed as to what God is doing in his kingdom to-day as well as to learn what God did in his kingdom three thousand years ago. With steady training the church of the future will more than meet the pastor halfway in interest in the whole kingdom.

2d. The need of closer relationship between the Missionary Union in its foreign and home administration, and the churches and pastors.

A beginning has been made in this by means of conferences with the conference idea prominent.

Many meetings have been held with churches and groups of churches where the most prominent place has been given to a conference of pastors, business men and women at which time the whole administration of the Union has been the subject of question and answer. The problems on the foreign field, evangelistic, industrial, church planting and propagating, self-support, education and finance. The problems on the home field, the relationship of pastors, churches, young people's societies, Sunday-schools and women's societies to the whole work, not alone, nor primarily from a financial point of view but as becometh children of the kingdom whose duty and privilege it is to know what they may do more wisely.

When pastors and business men will sit and ask questions in conference till half past ten in the evening, then we may expect a deepening interest. We have had phenomenal times at many of these conferences, and more applications have been received than we could meet.

	Churches	Y. P. Societies	Sunday-schools	Individuals	Miscellaneous	Totals
Totals, 1898–1899	*$42,560 53	$4,628 13	$2,721 17	$56,276 48	$995 53	$107,181 84
Totals, 1899–1900	37,448 53	5,193 26	3,026 33	66,283 96	499 25	112,451 33
Gain	....	$465 13	$305 16	$10,007 48	....	$5,269 49
Loss	$5,112 00	....	....	....	$496 28	....

* In Dr. Fletcher's report of last year the individual offerings were reported with the church offerings, hence the loss apparent in church offerings and large gain in individual gifts cannot be made to tell the exact facts in the case. This of course does not affect the net gain of $5,269.49.

The Southern District.—Rev. Frank S. Dobbins, District Secretary.

This had been an exceedingly quiet year, unmarked by anything beyond the usual steadily increasing interest shown in our world-wide work. Very few missionaries have been in this district, and none of the other home workers have been able to spare the time from places where there were more pastorless churches. There have been no great missionary conventions. In brief, there has been nothing but the steady presentation of the work by the secretary and, over all, by the pastors. It is due almost altogether to these pastors that we have such a great gain over the past year. There are scores of pastors, especially among the younger ministers, who are very zealous for foreign missions.

States	Churches	Sunday-schools†	Y. P. Societies	Individuals	Total Donations	Legacies	Total
Pennsylvania and Delaware	$15,724 50	$1,060 84	$1,628 97	$11,198 45	$29,612 76	... ..	$29,612 76
New Jersey—five Associations...	2,701 29	246 20	308 24	257 50	3,513 23	$50 00	3,563 33
District of Columbia............	1,440 24	....	436 48	150 00	2,026 72	.. ...	2,026 72
States South and Miscellaneous..	696 15	....	....	278 54	974 69	......	974 69
Totals for 1899–1900...........	$20,562 18	$1,307 04	$2,373 69	$11,884 49	$36,127 40	$50 00	$36,177 40
Totals for 1898–1899...........	$17,293 01	$1,225 95	2,576 08*	$11,855 17	$32,950 21	......	$32,950 21
Gains	$3,269 01	$81 09	....	$29 32	$3,177 19	... ..	$3,227 19
Losses	....	....	$202 39	....	....	......	....

	Contributing Churches	Non-contributing Churches.	Total Churches	Total Ministers
1899-1900	523	430‡	953	820§
1898-1899	479	457‡	930	795

* Included gifts for Ongole Industrial School.
† Many Sunday-schools give only through the churches.
‡ These contain about two-sevenths of the membership of the churches.
§ Very many (a hundred or more) not pastors.

There is a lessened amount from young people's societies this year, because that last year there was a very considerable sum given for the Ongole Industrial School. For the general work the gifts from the young people have been increased. So in every other direction there has been increased giving. Some individual givers found themselves, for various reasons, not able to give their usual gifts; I can count $3,100 less from these than the average gift from the same friends of our work in other years. All of this has been made up by the gifts of the churches and by other individuals, and more than $3,000 in addition. This is a healthy, normal increase, due to no unusual pressure and is so widespread as to its sources that we may count upon its continuance in years to come.

Included with the figures herewith appended are some hundreds of dollars given for Dr. Lynch's Mukimvika Hospital, which he himself collected, and a few hundreds of dollars given for our missionaries to use in connection with the India famine, and also quite a considerable sum has been reported to me from various German churches in this district; none of these items being included in the report of the treasurer in detail, as the sums came in without any separate report as to their source. In 1890 Pnnsylvania Baptists gave $19,708 for foreign missions (and this was about the average of those days). This year the gifts amount to $29,612.

The Middle District.—Rev. T. G. Field, District Secretary.

With heart grateful to God and to his children I report a year of strengthened mission interest and of greater mission offerings. Deepening of purpose and greater effort to promote missionary character in their churches is marked in many a pastorate. Some pastors have sought to lead not only their own, but all the churches in their association into enlarged support of some veteran or of a newly-appointed missionary. Some are successfuly establishing Bible views and practice of Christian stewardship in members prospered in wealth. Some are leading their churches to lay by, each one every week, something for all the great lines of beneficence, nourishing the motive not only in sermons and prayer meetings, but by devoting the whole Sabbath to missions every quarter and drawing upon every gift and organization in the church to make the day one of high profit. The monthly missionary concert is restored and vitalized by others. I cannot speak too highly of the fraternal attitude and coöperation of the college presidents and of my brother secretaries in this district, and Rev. J. S. Boyden, now in charge of the Ministers' Home at Fenton has aided beyond measure.

There is a general tendency to unify missionary effort and interest. Pastors, with leaders of woman's work, young people's work, and Sunday-school superintendents, are steadily striving for a thorough coöperation, that the whole church may profit by it. The importance of specific attention to teaching missions in Sunday-schools begins to be recognized. May there be a large demand for the admirable mission leaf prepared by Secretary Rhoades of New York and for the helpful Cycle of Prayer published at the Rooms in Boston.

There is a large demand for collection envelopes, maps, missionary literature and for personal visits. You will note that the Sunday-schools give more. The young people's societies exceed by a round twelve hundred dollars their offering of a year ago. All honor to them and to their leaders. God bless them more and more. In personal gifts a falling off in some directions is more than compensated by enlarged gifts from others. Our students in Granville, Broaddus and Kalamazoo are alive and afire for missions.

The presence of our venerable Dr. Ashmore has been a benediction and a substantial benefit. Miss Ella D. MacLaurin devoted her vacation last August to work in Ohio. The results of her appeals in Dayton, Wooster, Ohio and Portsmouth associations are in evidence. Finally the three richly blessed conferences conducted by the Home

Secretary in Parkersburg, Toledo and Grand Rapids, together with the valued presence and services of Rev. Dr. John McLaurin of India, have materially promoted the enriched cultivation and heavier fruitage of the three states now composing the Middle District. A recent adoption of the rotary plan of contributions has disturbed somewhat the income from Michigan. But improved thoroughness of system and higher unity of effort on the part of the leaders of the various departments of beneficnce will quickly reveal itself in enlarged intelligence and better giving for every good work throughout the beautiful peninsula.

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for Union	Total for Woman's Work	Grand Total
Michigan	$4,376 97	$128 03	$245 30	$1,083 95	$5,834 25	....	$5,834 25	$3,640 79	$9,475 04
Ohio	10,660 44	487 82	1,752 96	9,452 50	22,353 72	$1,857 10	24,210 82	4,646 96	28,857 78
West Virginia......	1,927 00	24 63	92 32	162 50	2,206 45	....	2,206 45	360 94	2,567 39
Aggregate	$16,964 41	$640 48	$2,090 58	$10,698 95	$30,394 42	$1,857 10	$32,251 52	$8,648 69	$40,900 21

The Lake District.—Rev. E. W. Lounsbury, D. D., District Secretary.

At the beginning of the fiscal year the state of Indiana was added to this district, thus bringing the secretary into touch with a larger number of God's choicest ministers and laymen. The Lake District is important, comprising three of our best states, including Chicago, the metropolis of the West. On this territory your secretary has labored during the year to the best of his ability, his aim being to honor Christ by deepening spiritual interest, awakening a missionary spirit and teaching the important duty of stewardship. Much attention has been given to territory recently added and the parts which seemed most in need of his labor, working not only for immediate but for future and permanent results.

Very efficient help has been given by Drs. Mabie and Ashmore and brethren Haggard, Paul, Ashmore, Jr., Hanson, Young and others. Five missionary conferences were held at strategic points throughout the district, at which the above brethren and many of our most efficient pastors imparted inspiration and spiritual uplift. These missionaries also visited many churches, where information was given and holy zeal inflamed.

The papers of this district, the *Standard, Baptist Union, News, Outlook* and *Record,* have opened their columns to missionary correspondence, and by editorials and in other ways have helped to increase a missionary spirit, while the editor of the *Standard* has given instructive articles on preaching missions, and much time and space to the mission work of various fields, that must yield fruit in days to come. The General Secretary of the B. Y. P. U. A. has also prepared very helpful and instructive lessons, giving a history of the American Baptist Missionary Union and its work, and abbreviated biographies of some of our most effective and honored missionaries, thus adding to our literature and giving the young a correct and intelligent idea of this great society.

I am glad to record marked increase in donations from Indiana, being nearly double those of last year. Illinois also has slightly increased her contributions. But cheering as some of these facts are, there are sterner and more subborn facts which confront the work in this field. Notwithstanding the consecrated labors of past years on the part of godly secretaries and other Christian workers, there is, nevertheless, an alarming indifference on the part of many pastors and churches concerning foreign missions. In these three great states, centrally located, destined to be the pivotal point of many great interests, there are whole associations which do not give a cent to foreign missions. In Wisconsin there are 110 churches, in Indiana 285, in Illinois 800, which did not give anything to the American Baptist Missionary Union from April 7, 1899, to April 7, 1900. With most of these churches this also is the painful record of former years. It is true that many of these churches are weak in numbers and resources and struggle for self-support, yet it would seem that from all of them there might come sums great or small to help on this important work. The problem now is how to educate these churches and to get them into line with the movement toward world-wide evangelization. Line upon line, precept upon precept, has been given, but much of this has been so far unproductive. Let us hope that the near future may find them wheeling into line and keeping step with the great onward march of missions.

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Legacies	Total for Union	Woman's Societies	Grand Total
Illinois	$9,577 02	$748 58	$721 12	$1,620 41	$1,239 19	$13,906 32	$7,382 21	$35,194 85
Indiana	4,258 01	145 64	77 29	562 75	....	5,043 69	2,129 48	12,224 11
Wisconsin	2,925 52	113 84	96 65	122 14	1,438 54	4,695 69	2,775 16	12,168 54
Total	$16,767 80	$1,008 06	$895 06	$2,305 30	$2,677 73	$23,653 95	$12,286 85	$59,587 50

The Northwestern District.—Rev. Frank Peterson, District Secretary.

Twenty-three thousand forty-two dollars and ten cents is the sum total of the contributions from the Northwest District this year. This is a handsome gain over previous records excepting that made during the centenary effort and 20 per cent above that of last year. Of this amount $14,838.91 is the contribution of the churches, Sunday-schools, and young peoples societies to the Union, while $8,203.19 represents the donations of the women to the Society of the West.

More far reaching results than this, however, have undoubtedly been reached, else the labors of your secretary would have been merely that of a financial agent.

The following is the tabulated statement for this year:

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Total Donations for Union.	Woman's Societies	Grand Total
Minnesota	$4,801 77	$431 47	$586 92	$1,622 22	$7,442 38	$4,504 30	$11,946 68
Iowa	3,199 35	128 99	253 54	1,619 15	5,201 73	2,721 91	7,923 64
South Dakota	1,109 55	56 65	89 82	212 51	1,468 53	562 07	2,030 60
North Dakota	402 25	7 20	15 00	3 00	427 45	289 34	716 79
Montana	215 83	1 55	....	33 84	251 22	93 19	344 41
Idaho	38 30	4 80	2 00	2 50	47 60	32 38	79 98
Totals for 1899-1900	$9,767 05	$630 66	$947 28	$3,493 22	$14,838 91	$8,203 19	$23,042 10
Totals for 1898-1899	$8,345 17	$603 37	$1,033 75	$2,468 41	$12,347 32	$7,235 79	$19,583 11
Increase	$1,421 88	$27 29	....	$1,024 81	$2,491 59	$967 40	$3,458 99
Decrease	....	....	$86 47	....	....	....	....

	Contributing Churches.	Non-Contributing Churches.	Total Churches.
1899–1900	434	333	767
1898–1899	404	363	767

I have reason to believe that more missionary sermons have been preached by the pastors this year than ever before. This will deepen missionary conviction and broaden the vision of the world field. In the years to come more loyal and hearty responses will undoubtedly be given to the Macedonian call.

Aside from the many pastors who have stood loyally by, I take much pleasure in mentioning Hon. E. E. Lewis of Sioux City, who has given largely of his time and means to this great Christlike work. Our beloved missionaries, Ola Hanson of Burma, W. F. Beaman of China, and R. P. Haggard of Assam, have also been very helpful. Their visits among the churches and addresses at conventions have done great good. They have been gladly heard by the people.

The Southwestern District.—Rev. I. N. Clark, D. D., District Secretary.

By a kindly providence we come again to our annual review, preserved from all serious disability and blessed with health and strength to prosecute the work essential to the tillage of the field. A year of abundant labor, with many animating evidences of increasing interest in the mighty enterprise of missions. Miles travelled in secretarial service, 42,000; associations, state conventions and general meetings attended, 38; churches visited, 203; sermons and addresses, 340; letters written, 5,000; postals, 200; written and duplicate statements of receipts from churches, Sunday-schools and associations, 4,500; circulars sent out, single page, 3,000; midyear letter distributed, 5,000; handbooks, 1,500; missionary tracts, 4,000; small leaflets, 7,000; summary of annual report, 4,000; Kansas fifty years in foreign missions, 5,000. Besides all this thousands of pages of miscellaneous missionary matter has been distributed, including 1,000 special leaflets to Sunday-schools and 500 to B. Y. P. U. societies. In one way or another every white church in the district has been invited to have some share in the great movement to evangelize all nations. Many of the colored and Indian churches have also been specially solicited to join in supporting this supreme enterprise. The cordial coöperation of the pastors and the valuable services of Revs. W. R. Manley and W. M. Young, returned missionaries, are gratefully and appreciatively mentioned. Indeed in every part of the district the great work of the Missionary Union has intelligent and enthusiastic advocacy. The gain in contributing churches over last year is sixty-two. While the roll of contributing Sunday-schools has increased from seventy-nine to one hundred and twelve. Gain fifty-seven.

The following statistical showing is the financial result of the year's labor:

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Legacies	Total	Woman's Societies	Grand Total	No. Contributing Churches
Kansas	$2,747 50	$199 42	$268 78	$519 81	$35 85	$3,771 36	$1,077 83	$4,849 19	277
Colorado	1,496 88	114 38	127 90	216 00	....	1,955 16	1,099 02	3,054 18	57
Nebraska	1,487 16	145 23	69 12	321 31	....	2,022 82	852 93	2,875 75	112
Oklahoma	210 93	26 13	....	102 00	....	339 06	43 65	382 71	25
Indian Territory	258 16	6 91	....	152 61	....	417 68	1 00	418 68	24
Arizona	1 00	....	....	10 00	....	11 00	41 15	52 15	2
New Mexico	69 35	9 00	1 20	2 90	....	82 45	15 00	97 45	4
Utah	37 35	....	....	25 00	....	62 35	30 75	93 10	4
Wyoming	26 47	4 58	....	38 00	....	69 05	19 00	88 05	3
Missouri	4 21	....	45 00	20 25	....	69 46	....	69 46	5
Totals, 1899–1900.	$6,339 01	$505 65	$512 00	$1,407 88	$35 85	$8,800 39	$3,180 33	$11,980 72	513
Totals, 1898–1899.	$5,700 87	$273 38	$508 95	$997 30	$199 00	$7,679 50	$2,841 30	$10,520 80	451
Increase	$638 14	$232 27	$3 05	$410 58	....	$1,120 89	$339 03	$1,459 92	62
Decrease	....	....	....	....	$163 15	....	....	....	....

The Pacific Coast District.—Rev. James Sunderland, D.D., District Secretary.

The anniversaries, and the meetings held by the officials and delegates en route, undoubtedly gave inspiration to the work of the year. While in some directions the work has been very disappointing, upon the whole it has been fairly satisfactory.

One of the most encouraging features has been the increased number of pastors who have taken a broader view of their obligations to this cause, and have thrown their whole weight into the teaching of their churches, and the gathering of their offerings.

Rev. E. G. Phillips of Assam has rendered valuable assistance in visiting a large number of the churches.

While the District Secretary has not been able to travel as much as formerly, this lack has been more than made up by the greater promptness of the work from the office, and specially by the work of our travelling secretary, Rev. A. W. Rider, who has been in the field nearly the whole year, and whose efforts have been everywhere spoken of with highest praise.

The table below will show a gratifying increase in donations from the churches of 2,413.23, or 29 per cent over the previous year, not counting the special and very large gift of Mrs. Gray last year.

The gift of $500 toward the debt of the Union, by the W. B. F. M. Society of Oregon, is worthy of special mention. This is not included, however, in the 29 per cent gain.

Through the liberality of Mr. R. H. Espy of Oysterville, Washington, and one of our pastors, the publication of the Scriptures for the Philippines has been specially provided for.

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Women's Societies	Grand Total
California	$4,875 32	$378 18	$593 22	$965 65	$6,812 37	....	$6,812 37	$2,158 25	$8,970 62
Oregon	1,084 38	90 26	101 35	568 05	1,844 04	....	1,844 04	1,706 36	3,550 40
Washington........	1,681 34	210 32	78 43	280 00	2,250 09	....	2,250 09	820 51	3,070 60
Northwest Idaho...	97 82	2 50	....	100 00	200 32	....	200 32	....	200 32
Nevada............	79 45	3 00	....	....	82 45	....	82 45	....	82 45
Arizona...........	45 00	3 05	....	10 00	58 05	....	58 05	41 15	99 20
Totals, 1899–1900.	$7,863 31	$687 31	$773 00	$1,923 70	$11,247 32	....	$11,247 32	$4,726 27	$15,973 59
Totals, 1898–1899.	$5,865 15	$459 01	$848 49	$60 217 44	$67,390 09	....	$67,390 09	$2,857 32	$70,250 41
Increase..........	$1,998 16	$228 31	....	....	....	....	....	$1,868 95	....
Decrease	....	....	$75 49	$58,293 74	$56,142 77	....	$56,142 77	....	$54,276 82

	Contributing Churches.	Non-Contributing Churches.	Total Churches.	Total Pastors.
1898–1899	253	173	426	234
1899–1900	258	168	426	231

FOREIGN DEPARTMENT

BURMA

Like the record of the year as a whole, the record from our oldest mission field awakens conflicting emotions. No part of our work has suffered more seriously from the depletion of our missionary force. Death and physical debility have removed strong workers. The Burmese work in particular has suffered severely in the changes of the year, two most important stations being added to the list of vacancies, while provision must be made for two others within the immediate future. In not less than six stations the Burmese work is now left either uncared for or committed to the hands of women workers, for whom its burdens are too great.

The needs of the Burman Press were strongly emphasized at the last conference of Burman missionaries. The conspicuous efficiency with which this work has been conducted is attested not only by our missionaries but by visitors who have volunteered strong, personal testimony. The work must have new headquarters—a need long emphasized in these reports—and the overtaxed superintendent must be given a helper. A work of so far-reaching influence, affecting all interests of the mission, the Union must adequately sustain.

The reports of the year bring the same story of quiet, persistent fidelity to which readers of the annual letters long since became accustomed. They are marked by that sobriety of feeling and expectation which comes with years of struggling against difficulties, taxing patience and faith, but they bring a story of success, not only in accessions to the membership of the churches but in the deepening and broadening of spiritual life. Indications are multiplying of the development of a maturer self-reliance in Christian disciples, while the growth of love for worship and of Christian giving and readiness to engage personally in evangelistic work are healthful signs. The pages of the reports which follow are brightened by not a few references to notable types of individual Christian character. If the work in Burma is illustrating that the sower must sow upon many varieties of soil, it is illustrating too that in some cases the seed develops swiftly into the full corn of noble Christian manhood. The development of the spirit of missionary activity is particularly noticeable in the record of the year. An increasing number of churches are carrying on work in heathen villages round about them, and interest in missionary effort for remoter fields is more and more manifested.

In the healthful development of the year no form of growth is more apparent than the advance in educational work. The college, in all departments, is crowded by students, and the village and central schools, feeling the influence always diffused by successful higher educational work, are manifesting a stronger life. The results revealed in the severe test of government examinations are increasingly favorable. Particularly gratifying is the evidence that the college is beginning its hoped-for contribution to the work of the Theological Seminary, three of its former students now being in departments of that institution. It is hoped that the number will swiftly multiply—that the seminary may more and more enrich the life of the churches by the contribution of men fitted for intelligent Christian leadership.

Perhaps most notable among the movements of the year is that which has resulted in the opening of a station in the Loikaw field. This represents what is not strictly an advance movement, but rather the fuller occupancy of a field which for years has felt to some extent the influence of the work in Toungoo. The results of this work of past years were so seriously imperilled that the establishing of this station was an imperative necessity. Letters which follow will show how signally God has honored the faith of the devoted leaders who have entered upon this work. Readers of these letters are sure to share in the ardent prayerful interest with which the parent Toungoo church follows the work of these leaders and the volunteer native assistants who are associated with them in this most hopeful endeavor.

RANGOON—1813

Burman.—Rev. John McGuire, Mrs. McGuire (in America), Miss Ruth W. Ranney, Miss Hattie Phinney, Miss Marie M. Côté, M. D., Miss Ella L. Chapman, Miss Emily M. Hanna, Miss Julia G. Shinn.

Sgaw Karen.—Rev. A. E. Seagrave, Mrs. Seagrave (in America), Mrs. J. H. Vinton (in America), Miss Harriet N. Eastman.

Pwo Karen.—Rev. D. L. Brayton, Mrs. Mary M. Rose, Miss Elizabeth Lawrence.

Telugu and Tamil.—Rev. W. F. Armstrong, Mrs. Armstrong (in America).

Baptist College.—Rev. J. N. Cushing, D. D., Mrs. Cushing (in America), Prof. L. E. Hicks, Mrs. Hicks (in America), Prof. E. B. Roach, Mrs. Roach, Rev. H. H. Tilbe, Mrs. Tilbe (in America), Rev. J. H. Randall, Mrs. Randall, Rev. W. A. Sharp and Mrs. Sharp (in America), Rev. J. F. Smith, Mrs. Smith.

Mission Press.—Frank D. Phinney, Esq., Mrs. Phinney.

English Church.—Rev. W. F. Gray and Mrs. Gray (in America).

Burman Department

Report of Mr. McGuire:

A complete report of the year just closed would require some reference to Mandalay. Mrs. McGuire superintended the boys' school until the middle of March when Mr. Valentine took it in charge. It was a pleasure to place the work in such experienced hands. Its growth and success since have been most gratifying. During a part of March and all of April, while my wife and children were at Maymyo, I remained in Rangoon looking after the building of our mission house. In May we removed to Rangoon. The funds for evangelistic work in Mandalay I placed in the hands of Miss Fredrickson. In the absence of a male missionary to take over charge it was comforting to feel that a lady so competent in every way, had been raised up for the emergency.

In several respects the Rangoon field is a contrast to that of Mandalay. Here the leaven of Christian truth has been working among the people for years. The results are plainly evident to one coming from a new field like that of Mandalay. A weakened faith in Buddhism, idolatry, and the works of merit; a belief on the part of many in one eternal God; efforts to explain Buddhist doctrines in terms of the Christian faith,—these results of mission work cannot be tabulated, but their significance is immense. They show that Christian teaching is slowly but surely undermining the very foundation upon which Buddhism has built its pagodas and monasteries and that in time these structures of heathenism must fall in utter ruin. What we need both here and at home is faith to believe that God is working even though we do not behold multitudes coming openly to a profession of faith in his Christ.

The influence of the Karen churches upon the Burmans about them is not so great as I had hoped to see. I mean the direct influence of their Christian testimony and work. There are, however, reasons for this. The Burman looks upon the Karen as an inferior. The Karen is usually ignorant of Buddhism and Pali. He does not feel equipped for religious discussion with the Burman and is not willing to offer in simple faith a testimony as to what God has done for him. The result is that there is rarely any religious conversation between them. The Karens would doubtless rejoice in the conversion of the Burmans, but as a people they do not seem to feel that they can contribute much to that result. The belief expressed by some that the Karens are to evangelize the dominant race has, in my judgment, no foundation in the present relations of the two peoples. Yet there are some Karens who work for the Burmans and we seek in every way possible to encourage them in doing so. The fact that Karens are studying in the Burman department of the seminary is encouraging.

In eleven different places, scattered over the field, regular services are held in Burmese. Lamadaw and Kemendine are two of these; Insein and a village near by called Mingaladon are two others. The Lamadaw church is quite active in good works, but has not the spiritual life which I long to see it possess. The Kemendine church is composed mainly of the teachers and pupils of the school, but others also are reached. During the year there have been three baptisms from those not members of the school. The Insein-Mingaladon church has been cared for by Mr. Thomas, assisted by the Burman teachers of the seminary. The church has just called a bright young man who this year finished his seminary course, with the understanding that if he accepts, he is to spend two hours per day as instructor in the seminary. In case the arrangement is made each is to pay half his salary.

All the jungle churches have had additions by baptism but the numbers have not been large in any case. We have thought it wise to go slowly in the matter of baptizing. A number have been advised to wait. Miss Ranney and Miss Phinney have kept up their work as usual. Their visits to the churches are greatly appreciated by the Christians. The month of December they spent in Zigon, looking after the work which Miss Barrows tried to carry but in carrying which she broke down and had to leave.

The native preachers have labored faithfully during the year. The month of September they spent with me here in Bible study. The experiment was successful and will be repeated again this year. Instruction of the preachers and constant teaching of the Christians seems to me indispensable if we expect growth and development in Christian graces. Efforts to increase the benevolence of the churches have been made. A circular on the subject of self-support was sent out, and in my visits to the churches I have sought to press this matter upon the Christians as well as to show them the Bible teaching on the subject of Christian giving. There is promise of improvement in a portion of the field but Christian liberality is a plant of slow growth. Christian giving, however, there is, and has been, on this field,—on the part of some, liberal giving. Only a few days ago a Christian woman placed Rs. 250 in my hands as a church building fund for use in the district. It is her intention, she says, to add to it shortly, another Rs. 250.

Educational.—The Lamadaw and Dalhousie Street schools are having a good year. More than four hundred pupils are in attendance. The buildings, however, are overcrowded. No further growth in numbers is possible with the present accommodations. The examinations will not be until March. Bible work has been well and systematically done throughout the year. A Sunday-school is held in connection with each of these schools. Mrs. McGuire has worked with and encouraged the teachers at Dalhousie Street, while Mrs. Randall has rendered the same service at Lamadaw. The success of these Sunday-schools the past year has been largely due to their efforts. From two hundrd to two hundred and fifty children, almost all of them from heathen families, have been in attendance.

Kemendine.—Miss Chapman has not been well for some months past. Miss Craft and Miss Hanna, in the mean time, have had charge of the Kemendine girls' school. Miss Shinn arrived in November and began work in the school at once. Miss Chapman, I am glad to say, is much improved in health and expects to take up the work again with the opening of the new school year in May.

Karen Department

Report of Mr. Seagrave:

At the meeting of our Home Mission Society in May last, our people voted to return to the "cottage system" so far as the boarding department of our town school is concerned. This is the system employed with very satisfactory results with the larger students of the Theological Seminary. The pupils cook their own food and make their own purchases of food, being furnished for that purpose with one anna each a day. The rice, however, is supplied by the school. With the younger class of pupils we have here, it is still uncertain whether the change was a step in advance or not. Among the immediate results apparent has been a considerable decrease in attendance this year, and increased expenditure. In other respects the school has gone on much as hitherto, with practically the same teaching staff as last year, until the departure of Mr. Herbert Vinton for America in November necessitated a general change in the work. The quality of work done by teachers and pupils will probably be about as usual.

There is an ever increasing number of jungle schools from year to year with, we think, increased efficiency, and these, where established in heathen villages, continue to be a real and powerful evangelistic agency. The requirements of government serve to crowd out the Bible in some cases, but we are emphasizing as much as is possible the importance of giving that book its true place in school instruction. In some cases we find that the pastor himself gives special attention to this subject, visiting the school daily for the Bible hour and leaving the instruction in other subjects to a teacher who is hired for it.

The usual number of evangelists is employed in the home field by our Home Mission

Society, and the work in Meinlongyi, over the border in Siam, begun three years ago by our people, is prosecuted with unabated interest. One of the two men first sent to take up work there died last year, but the association at its last meeting voted to send two men in his place. This was done, but we regret to say that one of these new men died of cholera after only three months of service. On a recent visit paid to that place *en route* to Chengmai and the Karen villages which have become Christian there, we found the outlook very encouraging. Many of the Karens who resort to that place for trade have learned, at least, that there is a Karen preacher stationed there, and a number of villages in the vicinity have received the preachers very kindly. I met a little later a very intelligent appearing young man, originally from that section, who has recently been converted through the agency of one of the evangelists employed in Northern Siam by the Burma Baptist Missionary Convention. He, too, had heard that work had been begun for the Karens of Meinlongyi, and he intimated his purpose to return to his relatives there to tell them of what the Lord has done for him. We hope soon to hear of baptisms at this place as fruit from the efforts being made by our churches there.

For various reasons less visitation of the churches has been done than formerly by the missionary-in-charge. A very interesting tour was made at the close of the last travelling season to heathen villages in the foothills of the Yomas of the Pegu District; a portion of the field I had never been able to reach before. We were very kindly received by the people, and a good hearing was given to our message. Evangelists have been employed there for two or three years, and most of these villages are frequently visited by pastors who reside near. The trip to Northern Siam, referred to above, required time which might otherwise, perhaps with less profit, have been spent among the churches. We find our work consists chiefly in directing the work of others, but a tour among the heathen villages gives an opportunity not only to outline work for others and encourage them in their work, but also to ourselves deliver the message of grace to heathen souls.

Thra Thanbya has done good work throughout the year in visiting the churches and heathen villages within our borders. During the most of the rains as well as during the dry season he has devoted himself to this work. His qualifications are such that he is a most efficient worker in this capacity, and the help he thus affords me is incalculable.

There has been something of a spirit of unrest on the part of a very few for a number of years—a desire to be free from missionary control—the spirit manifested of late years in Japan—which is one unpleasant feature in our work, but that faction is fortunately a very small one, and no one of real influence is with them. We now feel that we shall be more free than ever before from their influence. The churches in general show very encouraging progress and the spirit of fellowship with our pastors is very precious. The month of Bible study with the latter was usually well attended this year and was much enjoyed.

We look forward with great pleasure to the coming of Mr. Sumner Vinton to take up work in his grandfather's and father's place, and believe he is destined to accomplish a great work here. The people remember him and know that he has been preparing himself for work among them, and repeatedly during the years of our service have we been asked as to when he would return. The recent departure of Mrs. Vinton and my family to America for a much needed change has reduced our working force very materially, but we hope it is only for a short time.

Rangoon Baptist College

Report of Dr. Cushing, president of the college:

The work of the college has gone on quietly and prosperously during the year.

Staff of Instruction.—In the Normal Department Rev. W. A. Sharp took the place of Rev. W. O. Valentine who removed to Mandalay. Mrs. L. E. Hicks, who gave valuable assistance in teaching drawing and history, has returned to America for her health. We also regret that Mrs. Tilbe has been obliged to go to America on account of the health of her children.

Buildings.—We have suffered from the same overcrowding of buildings as last year. The accommodation for dormitory purposes and classroom work have been far short of what we need. The enlargement of Ruggles Hall took place during the last hot season, but the full benefit of the enlargement has not been enjoyed owing to delay in the arrival of seats from America. However, I am glad to say that the seats are now on their way, and will soon arrive.

The erection of the new building for recitation purposes will begin early in February. The plan has been made and the money provided. When this building is completed, rooms in dormitory buildings now used for recitations will be vacated and used as rooms for boarders.

By the temporary use of the basement of Mr. Tilbe's house, it has been possible to withdraw several classes which occupied Amherstia Place, give Mr. Sharp a needed dining-room and furnish more accommodation for the growing Eurasian boarding department. The enlargement of the laboratory requires early attention. It is hoped that, ere many years have passed, a new gymnasium may furnish the students of the college with the opportunity of systematic exercises under an instructor. If some friend in America would come to our assistance in this, it would be an immense blessing to the school, in assuring health of body and brightness of mind, on the part of the students.

The number of pupils who have been enrolled on the registers during the year and the number in actual attendance at the close of the year are shown in the following table:

	Total enrolled.	Present number.
College	16	13
Collegiate high school	60	59
Collegiate middle school	188	187
Collegiate primary school	239	212
Kindergarten	47	32
	550	513

From the First Arts seven appeared at the Calcutta University examination and five passed. Seventeen were presented for the University Entrance and fourteen passed. The result of the examinations in the lower standards was good, varying in different standards from seventy per cent to ninety-five per cent.

Normal Department.—There have been seventy-six pupils in this department,—a larger number than in any other normal school in the province. It is a great misfortune that more of our young men who intend to teach do not take the Normal course of study. As long as the easier and much less useful course of private preparation for the Teachers'

Test examination is open to them, many will not enter a Normal school where the practice as well as the theory of teaching is taught. There has been a tendency to multiply Normal schools, but there has been no increase in the aggregate number of attendants.

Kindergarten Department has done excellent work under Miss Hanna and has received high praise from the Inspector of Schools.

Athletics.—Military drill was omitted this year but attention was given to football, cricket and other athletic games. The school sports at Christmas time were very successful. If we had a suitable gymnasium, it would be a great help in the physical training of the pupils.

The health of the school has been good and the hospital has been occupied only a part of the time. This has added greatly to the pleasantness of the year by the removal of care.

Professor and Mrs. Roach have continued the training of the choir which has been a great help in the week day and Sunday chapel exercises.

The annual exhibition took place December 27 and was a very successful one. H. H., the lieutenant-governor, and many friends were present.

Religious Instruction has been maintained as during last year, an hour daily at the opening of the school. Three Christian Endeavor societies, the three Temperance societies and the Sunday-school have gone on as usual. The attendance at the Sunday-school has been 330. The statistics of the college church are as follows: Baptized, 5; added by letter, 2; dismissed by letter, 14; excluded, 4; died, 2; present number, 68. The large number of dismissals is due to the fact that we urge our members who leave us to return no more, to take letters and unite with the churches where they expect to live.

In connection with the Shan Literature Committee, I have done considerable work on the Shan Hymn-Book, besides attending to some literary work of less importance.

Report of Prof. Hicks:

I have taught the Senior F. A. class in physics, chemistry and logic, the Junior F. A. class in physics, logic, geometry and conic sections, and the ninth standard class in physics and physical geography. All three classes together have met me daily in Bible study. The secular work has been fairly satisfactory, and the Bible work unusually good. I have enjoyed my turns of preaching in the college chapel and occasionally in the Immanuel Baptist church. My work in the Sunday-school has been very pleasant; all the members of my large class give good attention and exhibit thoughtfulness in their answers.

I was threatened with serious failure of health during the last rainy season, and the outlook was the more depressing because of the absence of my wife and daughter in America; but, in the good providence of God, I was enabled to keep up my work, and have nearly recovered my former strength. For this I am deeply grateful, and also for the restoration to health of my wife and daughter.

One pleasant feature of my work in physics and chemistry this year has been the assistance in laboratory work rendered by Maung Kan Gyi, one of the young men trained in this institution. He has done excellent work, and with an enthusiasm and entire devotion to his duties which deserve great praise. The usefulness of the college is demonstrated by its ability to turn out such trained men as Maung Kan Gyi.

Report of Prof. Roach:

The work has differed little from that of last year. The routine work of the classroom and the necessary preparation for it require so great a part of one's time and strength that there is little left for anything else. Circumstances over which we have slight control seem to make it necessary that our work be affiliated with the educational system of government, and the requirements made of us along certain lines are so great that to meet them requires our best efforts.

Some results of our work are tangible, a larger or smaller per cent of the students pass the required tests from time to time and are promoted. But that which we particularly desire to accomplish can not be so easily traced. It is a great pleasure to see development in character as shown in individual students and this pleasure we have in many instances. But we can not say in such cases, "This is the fruit of my own labor." This does not matter, as long as the real growth in those for whom we work is secured. And while we have opportunities for imparting instruction tending toward results, we must after all rely largely upon our personal influence and example to lead our students to a knowledge of and a desire for the better things that belong to the religion of Jesus Christ.

I have personally many things to be thankful for, not the least among which is my own continued good health enabling me to go on with my work without interruption. It seemed for a time as if Mrs. Roach would be obliged to leave the country on account of ill health, but we have been spared this trial.

The future outlook for the college seems bright. It is growing, and with the right sort of support, financial and other, should become more and more a power for good in this land.

Report of Prof. Tilbe:

The past year has been like preceding years in routine work: in some other respects it has been exceptional. As usual, I have had the Junior and Senior F. A. classes in Pâli throughout the year. In connection with this work, I published a Pâli grammar, in July. This work has been kindly reviewed both here and in Europe. It has very materially lightened the classroom work for myself and my pupils and made it more satisfactory in many ways.

In English, I continued to take the Senior F. A. and Senior Entrance classes till the examinations in March. During the rest of the year I have had my old classes—Senior and Junior Entrance.

In all my classes, success as measured by "passes" in examinations has been most satisfactory; but, like many others, I often feel that more truly satisfactory and legitimate results might be had, were there less absolute need for conforming to the rigid but limited requirements for these "passes."

In religious work, I have continued responsible for my share of the Sabbath morning sermons; and, since relieved of the Pegu field, have resumed my place as teacher in the Sabbath-school. I have sought to improve every opportunity in class and in private, to inculcate Christian truth and develop Christian character, fully persuaded that the religious phase of the work here, is its only justification.

Personally, I have had splendid health and great joy in my work, throughout the year. However, experience has not all been of strength and joy. By many an ominous premonition and many an anxious hour, the Lord has long been preparing me for the inevitable separation from my family. Neither wife nor any one of the four children has been really well for some time; but no immediate or serious danger was thought of till towards the close of the year when one little girl was peremptorily ordered out of this climate in the hope that American medical skill, care and climate might arrest the dread disease which threatened to carry her away or leave her lame for life. The family sailed November 29; since then I have lived alone in two rooms of my house, giving up the rest for much needed recitation rooms for the overflowing school.

In spite of my work and the promises of God, the immediate future looks very drear.

Report of Prof. Randall:

To the missionary teacher, confined to the routine work of the classroom month after month for ten months of the year, there is a sameness of work which, although interesting to the teacher, furnishes rather dry matter for a report. When my first report was sent in one year ago I had many doubts and discouragements in regard to the future. However, some of these have been relieved since then. The results of the examinations at the end of the year were in my own classes better than I had hoped for or been led to expect. In my inexperience as a teacher I found the results encouraging. I have found my interest in my work growing and hope in time to overcome the discouragements incidental to the beginning of missionary work.

During the year I have taught the Junior and Senior F. A. classes in English and the eighth and ninth standard classes in history; have taken my regular amount of the preaching service and have taught a class in the Sunday-school. I have also done what I could this year to assist Dr. Hicks in the English Christian Endeavor Society. In December I undertook a weekly Bible class which Mrs. McGuire had to give up on account of considerations of health. In this class I have the teachers from two Burman schools in the city. There are between three and four hundred boys in the two schools and practically all are heathen. I teach the lesson to the teachers Friday evening and they teach the same lesson the following Sunday. I enjoy this work very much and especially the thought that I am working directly for those who do not yet know the love of Christ and may have the opportunity of winning some of them to him. Besides all the work which I do in this class is a preparation to teach the same lesson to my class in the college Sunday-school. Two of the boys in my class here are heathen, viz., Buddhists; the remainder are Christians.

Many things in the lives of men can not appear in annual reports, and often it is these unwritten records which are of the greatest importance and have the most far-reaching influence. In God's providence he has not given us to see the future, therefore we can simply work as he gives us time day by day, trusting the future entirely to him and praying that in his own good time and way the fruits of our labor will be gathered.

Report of Prof. Sharp, Normal Department:

The Normal Department has shared in the general prosperity of the school. I have thoroughly enjoyed the work, though there has been the special difficulty of teaching a new text to classes entirely strange to me and to my methods of teaching.

During the year there have been seventy-six pupils enrolled in this department, one was compelled to leave on account of sickness, and one left from other causes. The following is the enrollment of the different grades: vernacular, 14; Anglo-vernacular primary, 36; Anglo-vernacular secondary, 26. I have been directly responsible for the secondary grade classes, and have exercised something of a supervision over the other classes, it was impossible for me to do much for the A. V. primary classes as their trained teacher is far superior to the untrained.

No department of educational work promises larger returns to the mission than that of the Normal, ninety per cent of the graduates have become teachers in our mission schools, and from personal observation I can say, everything else being equal, that the trained teacher is far superior to the untrained.

Considering the attitude of the Educational department, the Normal is destined to be of more importance in the future than in the past, for the indications are that soon none but graduates of Normal schools will be allowed in schools controlled or aided by government.

I am indeed thankful that the Executive Committee recognizes the importance of this department, and that provision has been made for a new teacher who will take up the work next year, under whom we hope the department will continue to hold the leading place among the Normal schools of the province, as well as to make such advancement as will provide trained teachers for all our mission schools.

Telugu and Tamil Department

Mr. Armstrong writes as follows of the Telugu and Tamil work in Rangoon and other cities of Burma:

A review of the year calls for praise to God. Though the strength of the missionary force was greatly lessened by the return of Mrs. Armstrong to America, the work has gone forward, and through the abounding grace of God has been blessed in every department. Forty-four have been baptized, viz., at Rangoon, 19; at Moulmein, 6; at Bassein, 9; and at Mandalay, 10.

There has been a most blessed work of grace in the school at Moulmein. Between thirty and forty of the pupils confessed faith in Christ. But as most of them are from non-Christian homes and all are under the legal age when they will be free to be baptized without the consent of their parents, their baptism must be postponed. We have, thank God, a large number of similar cases in our schools at Rangoon. The baptism of many of them will come in due time. Meanwhile they are being nurtured in Christian ways, amid considerable persecution from their friends. Pray for these lambs of Christ's flock.

Mrs. Armstrong's hymn book in Telugu and in Tamil, upon which she wrought so heroically, and which she was privileged to see completed before she was obliged to leave for America, have been the means of greatly improving the service of song in the house of the Lord, in the schools, and in the homes of the people.

The schools have done well. Mizpah Hall School, at Moulmein, which was somewhat down, has come up and taken a good stand under the efficient superintendence of Miss Ford.

Missionary and workers and the church members generally have wrought throughout the year with harmony, which in itself is no small cause for thankfulness to God.

The large and rapidly increasing Indian population in Burma forms an important field, which deserves the increasing attention of our home churches, for it is destined, in the providence of God, to become a very important element in the country.

The English Church

The work of the English church has had the pastoral care of Rev. W. F. Gray until the close of the year. All reports indicate increasing prosperity. To the great regret of his people, Mr. Gray resigned his pastorate at the beginning of the new year, returning to this country. The vacancy has now been filled by the choice of Rev. Albert Ehrgott of Springfield, Ohio, who will carry to this important field the good wishes and the warm confidence of all who have known him and his successful work in his pastorates in this country.

INSEIN—1889

Theological Seminary.—Rev. D. A. W. Smith, D. D., Mrs. Smith, Rev. F. H. Eveleth, D. D. and Mrs. Eveleth (in America), Rev. W. F. Thomas, Mrs. Thomas.

Insein, the seat of our Burman and Karen Theological Seminary, is about nine miles north from Rangoon.

Report of Dr. Smith of the Karen Department:

The past year has been signalized by the opening of the Anglo-Vernacular Department for the F. A. graduates of the Rangoon Baptist College, and for any others of equal or higher grade, who may offer. It has been an unfavorable year for the inauguration of this advance movement, as the services of Mr. Thomas have been required for the Burmese department, owing to the absence on furlough of Dr. Eveleth. But it was felt that it would be a mistake to refuse the first candidate who might offer himself for this course, and so we have made a beginning. It is true, we have had only *one* such candidate, and from the nature of the case, the students for that department must be comparatively few in number, at any rate for many years to come. Meanwhile, the pressing need of a class, even though a small one, of more highly educated natives in the ministry, is emphasized by the present and prospective deplorable under-supply of mssionaries in Burma. If this under-supply is to be continued, or even if it is not, which may God merciful‌y grant, the creation of a class of well educated and competent leaders from among the people will in some measure compensate for such occasional lack; and perhaps in time (a long time) permit of a permanent reduction of the missionary force. All missions are conducted with reference to the ultimate abandonment of the mission to native workers. But an obvious condition of and prerequisite to such abandonment is a proper supply of competent native workers. Hence the importance of such an institution as this, and of the vigorous support of each of its main departments.

The proposed three years' course of study for students of the high grade is as follows: in *English*, Bibliography for the first year, Hovey's Theology for the second, and Church History for the third; in *Greek*, a progressive course in New Testament Greek covering the entire three years; in the *Vernacular*, a daily course in Bible interpretation, and in the last year, in Homiletics and sermonizing, in connection with the regular vernacular classes.

To meet the need of an increasing class of pupils who have passed the eighth and ninth standards in English, and who are therefore qualified by their habits of study and knowledge of English to take an advanced course, though not so high as the Anglo-vernacular, a three-years' course which includes the greater part of the four-years' regular vernacular course is provided, and in addition, New Testament Greek is offered as an elective. Still another course of one, two or three years is arranged for pastors, who wish to enjoy the advantage of a short period of study in the seminary. In this way, we seek to make the seminary a blessing to the widest possible extent.

Three have come to us from the college this year, one an F. A. graduate already referred to, and two from the ninth department.

The attendance during the past year, though not small, has been less than for several years. This is probably due to the fact that it was supposed somewhat generally that the rule requiring candidates to have passed the sixth standard came into force on May last. This rule is not to take effect until May *next*, and it may be that even that date is premature, in view of the fact that only a few schools in the district teach beyond the fifth standard, and that the town-station schools do not as a rule make adequate provision for passing students in the purely vernacular standards. The rules for admission to the seminary must obviously be determined not by what is desirable, but by what is practicable.

The seminary opened in May, 1899, with 119 pupils. On account of the death of one, and the invaliding of six others, we close the year with an attendance of 112. Of these, twenty-five graduate after a full course, and one, after a partial course of study.

The contributions of the Karen churches to the support of the seminary have exceeded even those of last year, which were the largest up to that time. They have come from the different districts as follows: Northern Siam, 35—10—0; Tavoy, 107—12—0; Moulmein, 157—0—9; Tharrawaddy, 140—3—6; Rangoon, 678—14—9; Toungoo Paku, 241—13—0; Toungoo Bghai, 86—12—3; Henzada, 433—11—6; Maubin, 101—12—0; Shwegyin, 235—10—0; Bassein Pgho, 130—6; Bassein Sgaw, 940. Total, 3289—9—9.

Prof. Thomas, who, in the absence of Dr. Eveleth, has had special care of the Burman Department, writes as follows:

At last, after seven years' connection with the seminary with that end in view, the English Department has become an accomplished fact. Meanwhile we have all that we could do in connection with the hundreds of students connected with both the Karen and Burman Seminaries, with both of which we have been more or less connected all the time. Since our return from America two years and a half ago we have carried two classes of advanced English pupils of the Karen Seminary through a course in the Greek New Testament. During the past year, in addition to one of these classes, I have had an entering class of six in New Testament Greek, composed not only of advanced scholars in the Karen and Burman Seminaries, but also of our first full-fledged First Arts graduate from the Baptist College in Rangoon, who is therefore the nucleus of our English Department. In addition to the Bible in his Karen vernacular, he has also studied in English with Dr. Smith Barrow's Introduction to the Bible, to be followed later in his course by other English text-books, instruction in which will have to be given him by missionary instructors. As he is expecting next term to be joined by another English student, this time from the Burman Seminary, we shall be in still more urgent need of a third missionary in the seminary.

The past year has again found me in charge of the Burman Seminary, though this time as a *locum tenens* in the place of Dr. and Mrs. F. H. Eveleth, whose valuable services to the seminary, both as teachers and in the text-books which Dr. Eveleth is preparing, may, we trust, be spared to the institution for years to come. Seven more promising young men have just left the school, making forty-nine in all who have left us in the six classes which have graduated since it was founded by Dr. Rose eight years ago. Five of these graduates have been ordained and two of them are teachers in the seminary, while nearly all of them have been known to be actively engaged in preaching the gospel since their graduation. While this polyglot department must of necessity make provision for other races than Burmans, it is gratifying to find that the number of Karens diverted from their own department decreases, although it is a source of grief to us that so few desirable Burmese youth feel called to the gospel ministry.

Owing to Dr. Eveleth's absence, I have only had time for one class a day in the reading of Burmese tracts with the different classes of the Karen Theological Seminary. It has, however, been my turn latterly to give such odd bits of my time as could be spared to the Tharrawaddy Karen Mission.

MOULMEIN—1827.

Burman.—Rev. E. O. Stevens and Mrs. Stevens (in America), Rev. Ernest Grigg, Mrs. Grigg, Mrs. Laura Crawley (in America), Miss Susie E. Haswell (in America), Miss Martha Sheldon (in America), Miss Ellen E. Mitchell, M. D., Miss M. Elizabeth Carr, Miss Annie Hopkins (in America), Miss Lydia M. Dyer, Miss Lisbeth Hughes.

Karen.—Rev. Walter Bushell, Mrs. Bushell, Rev. Wm. C. Calder and Mrs. Calder (in America), Miss E. J. Taylor (in America), Mrs. C. H. R. Elwell.

English Church.—Rev. F. D. Crawley, Mrs. Crawley (in England).

Eurasian Home.—Miss Sarah R. Slater.

Burman Department

Report of Mr. Grigg:

Fifty-three years' mission labor on this historic field still leaves probably 195 out of every 200 of its population wedded to heathenism. The number of its yellow-robed priests seems undiminished; the hill tops are as full of pagodas; the Chinese, Mohammedan and Hindu sections are virtually untouched. Pwes and religious processions are of daily occurrence. Are we hopeful and with good cause? Yes. Messiah's Kingdom shall fill the earth and this field be included.

The work has gone steadily onward in all departments. Through the native preachers and the writer many villages have been visited, thousands of tracts distributed and hundreds of households have had the gospel preached to them. In regard to this evangelistic part of the work, my method is to first hold a service on the veranda of the house we are staying in at the time, and then make a systematic house to house canvass of the village, distributing tracts, accompanied with a few words of explanation—words which are often expanded into a ten-minute service of hymn and exhortation, if the householder invite me into his house. I have great faith in this house to house method. It impress the people that we really care for them and are zealously anxious for their salvation. What if scores of the tracts are torn up? We cannot expect the people to universally or even generally welcome treatises which aim to supplant their ancient systems of belief. The "parable of the sower" warrants us to cast the living seed on all soils, with no sparing, over-discriminating and miserly hand, but intelligently and prayerfully and freely. During the week of prayer we scattered 500 handbills throughout the city. We did not see much result in the way of strangers coming, but our own people, who knew of the effort, attended the services probably better than ever before and their incense of prayer ascended before God in behalf of the lost.

Nine months of the year found us with the additional care of the English Baptist church. Rev. W. Bushell kindly took the charge of prayer meeting and preaching service one week every month, which allowed me to visit the out-stations regularly. This special work was much enjoyed as a temporary arrangement, but I trust will not require repetition by myself or successors. We sincerely pray that Rev. Mr. Crawley, who has returned, will spend the next quarter of a century with his loved and loving flock in Moulmein.

Miss Haswell, having to return after eighteen years' work, for a well-earned furlough, has given the Amherst church and school into my care for a time. Syah Po Kin, a more than ordinary bright preacher, who has completed his three years at Insein, will be stationed in Amherst during Miss Haswell's absence. We expect much through him. Please pray for the church and the school in Amherst, that God may give a pentecost of blessing after so many years' dearth.

Speaking of *dearth* leads me to speak of Mudon, ten miles south of Moulmein. For eight years a man of irreproachable character has preached in that village and surrounding neighborhood, but so far all in vain (apparently). Likewise in the Dinewoonquin quarter of our city, a mission school has flourished for forty years. There are two good teachers in charge, who love God, their work and the children. Every day the Bible is taught, yet not *one* has yet been baptized from the school. To hear those fifty scholars recite in concert the year's golden texts, and their intelligent answers to the catechism and then follow in united audible prayer, and yet be told the above fact is discouraging to an extent. To know that of 360 scholars in the seven schools under our care only fifty are either Christians or the children of Christians, is not calculated to awaken enthusiasm, but, in the light of the fact that it is God's will that we work on, our faith is deepened, our expectations enlarged and we are willing to continue the campaign with unabated ardor.

The native Christians are all united. Few cases of discipline occur. The moral life of our average member compares well with that of his western brother. We have been honored in being allowed to send forward four of our members into the "Church Triumphant" during the year. They died in perfect peace and their assured salvation alone is worth all that has been thus far spent on this field. We are getting hold of the work and expect greater things this year than God gave last year. May we realize all our hopes.

Karen Department

Report of Mr. Bushell:

In forwarding herewith the figures representing the result of what has been on the whole a successful year's work, there are just two points which call for remark. Our associational year has just closed. Our meetings were held with one of our largest churches, more largely attended by both Christians and heathen and the proceedings were most harmonious throughout.

First point. We were much pleased with the unity which was manifested with regard to operations in our new mission field, viz., Kawkareik. We have agreed to spend Rs. 1,500 in the erection of buildings there, have already purchased a piece of land and made contracts for the building of a chapel and teacher's house, and these are now in course of erection. The Home Mission Committee has also agreed to pay a man Rs. 25 per month, and he will devote his whole time to that neighborhood, so that I trust next year we shall have good things to report from that section.

The other item of interest is the result of our first year's operation of the fee system in our school. The year is now nearly closed, with the satisfactory work of having paid into the school treasury Rs. 1,128 from direct fees paid by the scholars themselves. It is true that the contribution from Karen churches has fallen off to some small extent, but we shall soon recover that, and I feel assured that the fee system is now permanently established, which I regard as a decided step in the direction of self-support.

The English Church

To the great satisfaction of the church, Rev. F. D. Crawley resumed the pastorate in the latter part of the year, after a brief stay in England. His success in his former term of service affords good guarantee of an era of gratifying development for the church, in its inner life and in all the range of its activities.

TAVOY—1828

Burman.—Rev. H. W. Hale, Mrs. Hale.
Karen.—Rev. H. Morrow, Mrs. Morrow.

Burman Department

Report of Mr. Hale:

With grateful heart I would acknowledge God's protecting care through the past year, not only over my family and myself, but also over all the Christians, the school-children and their families, through a cholera epidemic and later in an epidemic of small-pox that is more severe than the cholera. This latter epidemic is not yet over, but I trust soon will be.

Less touring has been done than last year owing to several causes. At the beginning of the year we were at Mergui, taking advantage of the reduced rates by steamer because of the Christmas and New Year's holidays. The report that Mr. Morrow was to arrive immediately brought us home sooner than we intended.

Returning from Mergui we could not refuse the urgent invitation of Mr. Gilmore to attend the Karen jubilee meetings. We had opportunity for preaching to the Burmese we met there and at a village a few miles away.

The trip to attend the Burmese Association at Kmahwet occupied three weeks in February, partly because of a change in the time of meeting, of which I was not informed till reaching Moulmein. Part of the waiting time was occupied in touring with Mr. Grigg north of Moulmein.

Three weeks more on the west side of the river brought us into the hot season.

After the rains the oversight of carpenter work, school work and the welcoming of the Morrows, whom we rejoiced to see again in their old home, prevented all but eight days' touring till we left for Mergui December 21. The touring was eighty-two days, inclusive of the trips to Moulmein and to the Karen jubilee, which occupied about thirty-four days.

Mrs. Hale was with me except when I went to Moulmein. She had many interesting and encouraging talks with the women, whom she can reach much better than I can. She has visitors, forms acquaintances and has inquirers at nearly every village.

Mg Po Kah, the Burmese preacher, too, has been with me on all these trips, and has preached in town and helped in the pulpit when not in the jungle. He is a growing

Christian, a good preacher, and I trust will be very useful in the Lord's work. I hope to see him ordained soon.

As to the results of the touring eternity will tell. Much seed was sown, many tracts and leaflets and a few portions of Scripture distributed. Many people were spoken with of the only Savior. The indications are more promising and more hopeful from year to year; more people listen with interest and ask questions, which the Tavoyans do not seem to know how to do. More, too, have seemed to be considering sincerely the claims of the true God, some of whom I hope will decide soon to become Christians. A few have expressed that determination, but we have not as yet evidence of their Christian life, though I do not for the most part doubt their sincerity. A few also believe, but lack courage to confess openly their belief in Christ.

A decided increase was seen in the number of pupils in the school, until the number enrolled was 175. The epidemics of cholera and smallpox at the end of the year caused the number to fall to 150. The fees were Rs. 564—12, Rs. 212 more than 1898.

Two teachers have left the school and two others have taken their places. One was dismissed and also excluded from the church for immorality. A former teacher, Ma Thein Me took his place. The other teacher, who was not a Christian, resigned. A Christian, Mg Po Kyan, from Hlawga, took his place. All the teachers are now Christians.

The church is in good condition financially. The contributions which had accumulated while there was no preacher were exhausted in 1898. The Missionary Union has contributed Rs. 39—12 to the preacher's salary of Rs. 300. Appearances indicate that less than that, perhaps nothing at all, will be required in 1900.

The church and native congregation have given for all purposes Rs. 454 nearly, an advance of about Rs. 61 on the previous year.

The spiritual condition of the church is not so favorable. Persistent abstinence from communion and church ended in the exclusion of the daughter of Ma Hniné and her husband, the former preacher. Family quarrel and unwillingness to forgive and have fellowship with those they think wronged them have led to this. Petty quarrels, jealousies and dislikes keep three others from church or communion, or both. If better feeling is not shown soon church action will have to be taken against them. One of the cases does not seem hopeless.

I had the privilege of baptizing my youngest son and a Burman man in October. One was restored and one added by letter. The present number is twenty.

Karen Department

Mr. Morrow, who, with Mrs. Morrow, returned to the field last fall, writes as follows:

We can give but a meagre report of the work in this field. We reached Tavoy December 4 and immediately took over charge from Mr. Gilmore. The school numbered about one hundred. Part of the classes will continue till March, to meet the requirements of government. There is nothing special to report in reference to that part of our work. The seventh or highest standard had been discontinued and the pupils sent to Moulmein. There was an epidemic of beri-beri in that school and all the Tavoy pupils were attacked. One, a promising boy, died, and the rest, except one, returned home. The one who remained did not pass the examination.

Early in the dry season both cholera and smallpox appeared in several parts of Tavoy and Mergui, among both Karens and Burmese. At this writing, February 1, they still prevail. A great many have died. In one Karen community more than forty, largely heathen, have been taken away. But some were Christians, the wife of one of our oldest Karen pastors being of the number. In a Christian village five of one family, all adults, died. As is customary among Karens at such times those who were able to walk fled away to the jungle, leaving their little effects to be carried off by thieves. Of course sorrow and distress are in store for those who survive. The food supply was scant at best, and now of course is much worse. It can easily be seen how disastrous this is to our work. Our courage is almost gone.

The cholera at least is entirely the result of their filthy habits, as is beri-beri and other complaints to which they are subject. The putrid fish eaten by nearly all natives, and always vile beyond description, is now much worse, and is one, perhaps the chief, cause. We do not allow it in our school and so have almost perfect health. But so far we have failed to make much impression on the Karens as a whole.

This is all we can say. Great suffering from want of food will soon be felt by many of these people. The schools have been broken up, as well as all meetings for worship.

BASSEIN—1840

Burman.—Rev. E. Tribolet and Mrs. Tribolet.

Sgaw Karen.—Rev. C. A. Nichols, Mrs. Nichols, Miss Isabella Watson (in America), Miss Julia G. Craft.

Pwo Karen.—Rev. L. W. Cronkhite, Mrs. Cronkhite (in America), Miss Louise E. Tschirch.

Burman Department

Report of Mr. Tribolet:

Bassein has at last produced its first Bassein-born Buddhist convert after ten years' work, and I believe he is the first Bassein Buddhist convert since the establishment of the mission in 1854. This town, with its 35,000 inhabitants, could easily find work enough for the most energetic missionary. The 10,000 Moslems we have never pretended to disturb. From the worshipping coolie population of 5,000 our faithful Telugu pastor, Jacob, has gathered over one hundred, while the solid mass of the 20,000 Buddhists has only lately yielded its first convert. My time has been occupied with building—putting the school on a solid basis—and jungle travel. Every one knows that jungle Burmans are easier to reach than town Burmans, but now that our school is firmly established, the Bible daily taught to scores of town children, the small town church led and fed—actually fed—by a vigorous influence-carrying pastor, assisted by a band of devoted teachers, a brighter future seems in store for our struggling town church. This church was newly organized in September, has thirty members and pays its new pastor Rs. 40 a month.

The Bassein school has done good work and would have done excellent work but for unavoidable changes in the teaching staff. Our fees almost reached the unusual sum of Rs. 4,000. The religious tone of the school is gratifying, and if we had thought it wise to use gentle pressure some non-Christian pupils might have been baptized. Yet it scarcely seems wise to baptize young people from non-Christian families, unless the parents favor such a course. A Burman is not supposed to think seriously of religious matters until twenty-five or thirty years of age. Our kindergarten, started last May, flourished during the rainy season, about twenty-five little tots daily gathered around our teacher, Ma Mo. The Christians subscribed money for a gharry to bring the children from town. Everybody was enthusiasm, when our teacher suddenly left our foggy district, a victim of an incurable disease. The class is kept up with diminished numbers until our new teacher shall have qualified herself by next March. To my mind no better agency for christianizing and civilizing a people exists than a kindergarten. Of the two hundred pupils forty are Christians. Our teachers are fairly competent and earnest in their Christian life. Yet the school to do its most efficient secular and religious work needs the services of a person able to devote his or her whole time to the task.

Wakema.—Last year's outlook for this place was indeed gloomy; no pastor, no school, with our former pupils in the hands of a renegade. This has all been changed, however. Lugale, our old Bassein pastor, was transferred to the Wakema field, two of our college trained boys took hold of the school, gathered seventy-eight pupils, collected Rs. 232—4—0 fees, taught forty-eight Sunday-school children. The school had some mission support to resurrect it, but will after next November be entirely self-supporting. In our next report we hope to give details of a self-supporting church and a self-supporting school.

Jungle travel during 1899 had to be neglected and must necessarily be neglected until the Board can send us the long desired superintendent for the school. Under present arrangements both school work and church work suffer. The ten baptisms we are able to report were from persons naturally within our Christian fold. A new church has been formed at Yingan. One of our boys has gathered fifteen children into school and a new era seems to have commenced in that promising village.

A few remarks on a decade's work. It seems scarcely credible to me that nearly ten years have elapsed since arriving at Bassein, and pray what has been accomplished? Truly the march of God's Kingdom is slow and imperceptible. Surely those ten vigorous youthful years seem to have been spent for naught. To be sure a vast amount of preaching has been done, thousands of tracts have been distributed, 268 have been baptized, Rs. 35,000 have been expended on buildings, 200 young lives are at present being influenced by Christian teaching and living, a few workers have been raised up and trained up, but there have been so many disappointments, so many heartaches, so many lonely hours, so many yearnings over seemingly heartless, conscienceless, purposeless fellow creatures. Are we really making headway? Is this vast mass of inertia being stirred? Is Christianity actually going to turn this Orient upside down? Yes, I can perceive growth in our younger members, a desire for self-denying, self-sacrificing service, a desire among non-Christians even to be more tolerant, more brotherly, more willing to think of the eternal realities.

Sgaw Karen Department

Report of Mr. Nichols:

The work of the past year fills out twenty years' service since arriving in Rangoon, December 3, 1879. During that period the total membership of our churches has grown from a little over 6,000 in 1879 to over 10,000 at present, and the number of churches has increased in about the same proportion. Most of this increase in membership has been from Christian families, but a few have been baptized each year from among the heathen. On the other hand, there has been a large increase in the number of heathen in our field.

This increase has been almost wholly the result of the influx of settlers from the Henzada and other districts, who have come to clear and cultivate forest and other waste land, chiefly in the northeastern borders of our territory. We have taken up systematic work among the most of these, not only through itinerant preaching, but more especially through the aid of Christian young men and women who go to live among them as teachers for the children, as well as to preach the truth to adults. This method we find to be by far the best and most successful for permanently making an impression upon them. Between forty and fifty of these villages have been brought thus under Christian influence. It needs the utmost tact and patience as well as determination on the part of the worker to thus find a way into the confidence of a heathen community, hardened as they are into indifference by the fatalism and individualism of Buddhist teaching. Of course all, or nearly all, of the non-Christians of the plains are Buddhists, which belief overlies the original practice of offerings to the nats or demons which has for generations prevailed over this and adjacent countries. Although a few of the people are well versed in the tenets of Buddhism, yet the effect of the paradoxical belief, both in an inexorable fate and in the saving value of good works, is everywhere in full evidence among them. While admitting that no one has ever seen a person who has succeeded in keeping their law, and maintaining that without such fulfilment of the law there can be no escape from the penalties of sin, yet they hold to the idea that if they offer some kind of formal worship to the one God which Buddhism, with all its atheism, cannot ignore, they will in some way secure happiness, or an amelioration of condition, in the future. Notwithstanding, they hold as fully as strongly to the idea that in this present existence, as well as in expected future rebirths, fate virtually and arbitrarily decides the character of such existence and environment, whether happy or wretched. Together with the above outlined obstacles to their acceptance of the gospel is the fact that in so many cases the individual cannot bring himself to look forward to a future such as the gospel offers, separated from parents or other relatives who have died in Buddhist faith. Some even bluntly say that they would prefer to be in eternal torment, with their relatives, than in bliss without them. Such then is the attitude of mind which we constantly and necessarily meet in our endeavors to lead the unevangelized into the light. Still the truth finds its way between the joints of even such armor with which Satan has provided them. Of course those holding views such as the above are far more difficult to reach than are those who are simply held by a superstitious dread of demons alone, as is the case with Karen hill-men, unfortified by the subtler reasonings of Buddhism. Hence it is true not only that the work of evangelizing the heathen whom we now have to work with is more difficult at the outset, but they are much more likely to come out one by one, instead of in almost entire villages, as at first. Opium and liquor too carry on their ravages increasingly.

The moral and religious status of the churches at present, as compared with that of twenty years ago, is not easy to determine. Wider extent of education at present of course not only enlarges capability to do good, but also to do evil. Constant effort has been put forth to give the Bible opportunity to provide for a symmetrical development of those who have by its light been able to see the powerlessness of former superstition to uplift them from their degradation and bondage. The people are generally awakening to a more and more complete sense of their possibilities, mental and moral, though this gives occasional opportunity for the self-seeking demagogue. Yet in each community there is a good number who place the kingdom of God first in their affections and plannings. I doubt if there was ever a larger proportion at any previous time. The benevolence of last year averaged nearly seven rupees per member. Though very few of our people are of large means, yet if liberality was more general this average could easily be doubled. It is quite uniformly found that Christian liberality is a very reliable index of church life and spirituality. Among our pastors we have many with whom it is a constant joy to be associated in Christian work. Our annual month of Bible study together brings us into close touch with one another as well as into quickening contact with the truth. We often visit churches, as well as heathen villages, in company with from two or three to twenty or more pastors and workers, with excellent results for ourselves as well as for those visited. Our mission launch has made this possible, as I have before written, with our numerous creeks and rivers. There is an increasing number of churches, which, as churches, carry on work among neighboring heathen villages, chiefly Pwo Karens, though in some cases among Sgaws, if there be any near.

Our work in the High School has never recovered from its loss of Miss Harris, and we sadly need some one of her ability and devotion to go on with the teaching work which she laid down. All teaching is now done by Karen instructors, and while they are mostly faithful, hard working and able in some lines, yet there is still needed, for some time to come, European ideals carried by Europeans into the actual classroom work. Two passed the last university entrance examination, from six candidates presented, but with better teaching facilities far better results are attainable. Still but few of our highest educated young men enter the Theological Seminary; but some have, and one of the most valued workers in the new Chin work at Haka passed out of our university entrance class here. I am sure that his training up to that point will tell in his future work.

During the year we have suffered a great loss in the death of Rev. Taynaw, who has been connected with our town school for the last thirty-eight years, first as pupil, then as teacher, and for the last eighteen years as pastor of the town church and Bible instructor in the higher classes of the school. He inherited an unusually robust physique and was endowed with a very alert mind, as well as a very retentive memory. His love for the Bible was almost a passion with him, and his education in English laid open to him all the helps to its study which are available in that language. He was a natural orator, with great facility of illustration, and his integrity of character gave him great influence in the school, as well as among his brethren at large. He died in the prime of his strength and at the height of his usefulness. He leaves a family of noble Christian sons and daughters, two of whom are efficient teachers in our school. One of these had the benefit of several years' study in Colgate University and is making excellent use of his attainments for the good of his people here.

Pwo Karen Department

Report of Mr. Cronkhite:

I am persuaded that the year just closed has been one of real and permanent growth throughout the field. Like most growth, it has been silent and without observation. The schism which threatened our association so severely a few years since, and of which mention has been made in previous reports, has, I believe, yet further abated. I have been deeply gladdened during the present travelling season by the tokens of returning good feeling. Our evangelistic force among the heathen has been nearly, or quite, the largest we have ever had, and I begin to feel that it is possible that we may yet see the gospel taking root in all parts of our wide field. The work is striking its roots down in the densely heathen regions about Eng-mai and Kha-louk-theik. In the latter section we are much indebted to our Sgaw brethren for the noble work they are doing. In regard to our work among the heathen, I do not mean to say that we are reaching the whole field, by very much. But it seems to me that we are getting hold upon strategic points and putting method into the work as never before, and that the heathen over wide areas are beginning to think.

A very healthful token of church life the past three years has been the activity shown in chapel building and school equipment. Several chapels are either just finished or in building in various villages. These are invariably paid for wholly by the people themselves. There is also a marked improvement in the type of building. The people are beginning to appreciate the need of some elementary chapel and schoolhouse furnishings also, in addition to the bare building.

There has also been a noticeable improvement in the grade of work done in our jungle schools. This is due both to the work of our central school in providing better teachers and to the pressure brought to bear by government upon the teachers so prepared. There has been steady advance as well in our central school here in the city. Our fine supply of teaching apparatus was found very serviceable in the Teachers' Conference held in Bassein, under government auspices, in June. We have been fortunate in securing a thoroughly well-equipped Pwo teacher, Ka Zin, for our highest or seventh class. This young man has served us for Rs. 40, though he could have commanded doubtless Rs. 80 per month elsewhere. He wrote me before coming that he would come for Rs. 5, if need be, rather than fail to serve his own race in their school here. I can never cease being thankful for the corps of Karen teachers given me, and in this feeling my efficient colleague, Miss Tschirch, fully shares.

The close of 1899 finds us well started on the final "home-run" in the matter of school equipment, upon which we have been engaged for fifteen years. Two houses for teachers are in process of erection, and I hope before my next furlough to see the full equipment of the compound for its work accomplished. This will involve a further expenditure of something over Rs. 10,000. Then, God willing, I shall be ready two years hence for furlough and reunion with the dear wife and bairns, who left for the home land in March last, as well as with the three whom we left behind in 1894. Little Herbert sleeps in the ocean till the "sea shall give up its dead."

HENZADA—1853

Burman.—Rev. J. E. Cummings, Mrs. Cummings, Miss Julia H. Stickney.

Karen.—Rev. David C. Gilmore, Mrs. Gilmore, Miss M. M. Larsh, Miss Violetta R. Peterson.

Burman Department

Report of Mr. Cummings:

The backward look over every year of mission work reveals some growth along regular lines, progress toward the achievement of cherished plans and some things accomplished; but it is quite as sure to include other events which could not be anticipated at the beginning of the year. Most prominent among the latter was the death of my friend and brother, Rev. W. I. Price, in September. His sudden and sad taking away left a keen sense of personal loss and double work to be done by me, pending the arrival of his successor, Rev. D. C. Gilmore. Mr. Price was a noble missionary, one whose record on the mission field will repay careful study. He rests from his labors and his works do follow him.

My own work during the last quarter was much handicapped by overpressure, but satisfactory relief has come in the Gilmores and Miss Stickney, and I wish to record my sense of profound gratitude to God for the equipment of health and strength that has enabled me to discharge the heavy duties of the year. To specify some of the gifts of His grace, there have been baptized eighteen converts, six of them from the school. Our church rolls have been carefully revised, and though a smaller membership is shown than last year, there has been real accession. One new chapel has been built by native funds. One new school established. We have had trouble there already through the gross misconduct of the teacher, but God has permitted a triumph over that great obstacle and there is a pronounced turning toward Christ in that village. Since the trouble two have been baptized and there are other inquirers. All the schools have grown in numbers and efficiency. There is a wide open door before us in this district, both for preaching and teaching. Old barriers are breaking down in places. I confidently believe we shall see great accessions in Burman work perhaps sooner than we shall have raised up a consecrated, zealous church prepared to foster the awakened life of new converts. Cohesiveness, sympathy and united effort among the Christians is the crying need in Burman work. Nothing short of a great spiritual quickening can bring this about or retain it when once secured. Pray that a gracious revival may be God's special gift to us the coming year and that the time may be hastened when we shall have among Burmans not only individual Christians who are zealous and exemplary, but whole churches zealous and active for the coming of the Kingdom and a membership that does not so readily turn back to the life of the flesh.

Karen Department

Mr. Gilmore, who has succeeded to the work of Mr. Price, writes as follows:

I assumed charge at Henzada on the fourteenth of December, and do not as yet know enough about this field to do much more than forward the annual statistics. I have, however, seen enough to make me desirous of expressing my appreciation of the solid and symmetrical development which the work has enjoyed under the care of Mr. Price, of the progress which the school is steadily making under Miss Larsh and Miss Peterson, and of Mr. Cummings's services in keeping the general affairs of the mission so in hand that they could be made over to me with everything in order and nothing in arrears.

TOUNGOO—1853

Burman.—Rev. H. P. Cochrane and Mrs. Cochrane.

Paku Karen.—Rev. E. B. Cross, D. D., Mrs. Cross, Rev. A. V. B. Crumb, Mrs. Crumb, Miss Frances E. Palmer (in America), Miss Elma R. Simons (in America), Miss Julia E. Parrott, Mrs. Jennie C. Morgan.

Bghai Karen.—Rev. C. H. Heptonstall, Mrs. Heptonstall, E. S. Corson, M. D., Mrs. Corson, Miss Thora M. Thompson, Miss Naomi Garton, M. D. (in America), Miss Johanna Anderson (in America), Miss Bertha E. Davis.

Burman Department.

Mr. Sharp of Rangoon College, who cared for this work in the early part of the year, writes:

The record of this year's work in the Toungoo field will be brief, because the principal part of my time has been spent in teaching in the college. However, since my last report I spent about one and a half months in travel in Pyinmana district, making three trips, one northeast, one northwest and one southwest of the town, visiting in all about fifty villages, which we had not reached before, though Mr. Cochrane had previously visited most of them. The field to the southwest seemed to me especially hopeful. Everywhere we received a respectful hearing, and in some places we were entreated to stay longer, and when we left were urged to return whenever we could. After May 1 I made monthly visits to the schools, exercising a general supervision over the work until Mr. Cochrane took over the work the first of December.

Mr. Cochrane, who returned from America and took up the Burman work in November last, continues the report:

There is little to add to Brother Sharp's general report. I am continuing the work with only slight changes.

The school work at Toungoo and Pyinmana, with a good staff of Christian teachers, is encouraging. The evangelistic force is lamentably weak, with no present means of strengthening it. The Toungoo Burman Mission is backward, compared with the other Burman stations. But it should be remembered that not until 1892 did this become a distinctively Burman mission. At that time and years following a large number of Shan Christian workers and pupils were transferred to the various Shan stations. Toungoo has contributed a larger number of Christian workers to assist missionaries on the frontier than any other station in Burma. In this we rejoice, although our numbers were depleted thereby. The abolishing of the boarding department in connection with the Toungoo Burman school still further reduced our numbers. The boarding department will be renewed as soon as practicable.

An encouraging feature in connection with the evangelistic work is an increasing willingness to listen to the gospel. The seed sowing is going on. The harvest will be reaped at the word of the Lord of the Harvest

Paku Karen Department

Report of Dr. Cross:

I was able to attend the meeting of our Paku Association. The meeting was appointed on the plains for this year on my account instead of on the mountains. The people kindly helped me on my way and I did not suffer.

We had a splendid gathering of the people from all parts of the field. Dr. Smith, from the seminary, was present, much to the satisfaction and pleasure of the people. Mr. Heptonstall, of the Bghai field, was also with us.

The village, which provided food, lodgings and buildings for the meetings, was one of our smallest villages. They knew beforehand from experience that they would have to provide for more than two thousand people for the number of days which the meeting might choose to continue. They built a splendid booth, with a room not quite a hundred feet long. The number of people present, as counted by a committee, was 2,456. There were present, Karen women, 879, and men, 1,534; these, with the rest of the party, made up the number, 2,456, and the greater part of these were well provided for and could be seated together on the ground, well carpeted with straw for their comfort.

There were seventy-two churches represented in the meeting by delegates and by letters. It is plain that the work is steadily progressing in the region occupied by these churches. Some of the churches are small and in small places. There have been fewer baptisms than in some former years, which is a thing we lament.

Another thing we have to lament is the reluctance which seems to be felt on the part of the unordained ministers to being ordained or to coming forward to bear the responsibility of the ordained ministry. I think this reluctance arises largely from the poor support which all receive in their work. They have to work much with their own hands to gain subsistence for themselves and their families, and feel that this is about all the responsibility they can bear in addition to the work of preaching to their people and conducting their meetings and their religious exercises. I do not know how this can be remedied. We cannot ordain men who do not present themselves as having a desire for ordination. I feel a great anxiety on this subject, because I see that the men to baptize and administer the full ordinances of the church are growing comparatively less and no new men are coming forward to take the places of those who die or are disabled. We propose to the unordained preachers to go forward and be ordained to the full work of the ministry, but they seem to think they have about as much as they can bear already. This want of a full ministry evidently accounts to a great extent for the lack of baptisms in the association, but we trust God will help us and fill the full ministry with men, who though suffering want, do not shrink from bearing all the burdens of the service of Christ.

Of course the withdrawal from them of all support by the American Baptist Missionary Union throws a great burden upon these men if they continue in the ministry. I do not hear complaints from them, but there is the appearance plain enough that they would go faster if their burden was lighter. I do not think, however, that this proves that bearing the heavier burdens and slower going may not be for them the better way in the end. And if we all have taken greater burdens than it seems to us we can bear at home and abroad, it is plainly better that we should not lay them down to get rid of them, but struggle with the greater earnestness till God gives relief.

I think the churches all keep up good courage and are determined to carry on the work as well as they can in their own way, with all the means in their hands. There is a great lack of teachers and ministers to supply the great number of new openings and calls from destitute villages, and we have great reason to hope for greatly enlarged work.

Report of Mr. Crumb:

At the beginning of this annual report the writer would give expression to the profound gratitude he feels for the many tokens of Divine favor that the mission has received during the past year. While we are called to mourn the death of a number of our native brethren, the number is not so great as it has been in some former years. Good health has made it possible for me to visit, during the past winter, the greater part of the churches of the district and to do considerable work among the heathen.

As there were so many villages that I wished to visit during the travelling season I left town on the second of November for southern Karenni. There was considerable rain during the first two weeks that I was out; then it cleared away, and we had delightful weather during the whole winter. I spent several weeks in Karenni visiting the fourteen churches that we have there and several heathen villages. All the churches except one are supplied with pastors. The discipline of the churches is well looked after, and there are two good centre schools, while the other churches have schools for three or four months of the year. The soil of that country is very unproductive, and the people are very poor, yet as a rule they support their pastors. I usually give each pastor a few rupees a year for clothing and salt, but the most of the mission funds are used for evangelistic work, to pay the travelling expenses of those who go out on preaching tours among the heathen.

We reached several villages further south than I had ever been before and found three heathen villages, where the people would be glad to receive native pastors, but we have no men to send. The only thing that we can do is to have the pastors visit them from time to time. The native pastors have been touring among the heathen, not only in southern Karenni, but in the northern part of the Papun district, so that a large number of heathen in that part of the country have been able to hear the gospel during the year. The people in that country are very thoughtful and kind, and take great pleasure in doing all in their power to make our journey among them pleasant and comfortable.

I have visited the most of the churches in the Paku field and have done all that I could to put all departments of the work in good condition. There are no divisions in the churches, and there has been considerable progress made in a number of them. In some parts of the Paku there is great need of more native pastors. While the evangelists visit the pastorless churches from time to time, and in that way keep them together and organized, yet they would do much better work if each had a pastor. There is so great demand for pastors that we ought to have at least forty more than we have. We are very glad to see the interest the people are taking in the education of their children; a good number of the Christian villages have good schools, which are doing a great thing for the youth of the district.

I spent a part of the travelling season among the Karens west of Toungoo, going over the same ground that I covered last year. I was glad to see that there had been much progress in some villages. Two new churches have been organized during the year, and we found two Christian families in another heathen village. Two heathen villages, where we received a very cool reception last year, now received us very cordially and gave good attention to the preaching of the gospel; one of these heathen villages is very large, and will be a fine opening for work, if they will receive a native preacher. The evangelists, who are working in the west, have found some openings for work in several heathen villages further north than we were able to go. I find the work in the west very difficult, not because the hills are higher than in the east, for they are not so high, but because they are covered with a heavy growth of bamboos, and the paths leading from village to village are along the beds of shallow streams, and as there are so many wild animals there that I cannot take my pony, I have to make all the marches on foot. Marching day after day with wet feet is very uncomfortable, and it may be one of the reasons why we so frequently suffer from fever when we are working in that country. As the heathen have no chapels we must stop with the natives in their bamboo huts, which often give very poor protection from the heavy fogs common in the cold season.

Dr. and Mrs. Cross have charge of the town school, and I have no doubt will notice the increased interest the native brethren are taking in that department of the work.

I am very glad for the good degree of health that we have enjoyed during the past winter and still enjoy.

Bghai Karen Department

Report of Mr. Heptonstall:

A report of the work of this mission for the past year will not seem much different from former reports, but a few changes have been made—advances, we think—that call for remark, though the work on the whole is progressing favorably on the old lines.

For some years past the Karens have been urging an Anglo-vernacular school, and last January (1899) it was announced that an Anglo-vernacular department would be opened, but that a regular fee would be collected from each pupil entering that department. When school opened in May ninety-three pupils came in to study English and only about fifty for the vernacular. We had therefore to engage a separate set of teachers and arrange room for the new department by moving out the printing press and bookbindery, which were accommodated in the room under the girls' dormitory. Mumps interfered with the studies greatly and lost us some students who were ill enough to go home and did not return, but a fairly satisfactory examination was passed for the first year in the language.

The kindergarten department was continued this year with proper material and furniture and an experienced teacher engaged. A fee of two rupees a month was charged and an attendance of twelve to sixteen pupils secured, mostly Karens, though we are registered for all races. The Burmans who attend are aided in their fees by the Burman mission. The entire expense of this department for the year, for furniture, materials, teacher's salary, etc., has been met by the fees and private subscription. The government has promised to aid us for the coming year, so we may be able to reduce the fees.

The industrial department thrives. Some new machinery was added during the year that helps to make the work both easier and more interesting, but we need financial assistance. An idea has got abroad that the industrial work of this mission aids in supporting the school, but the aid must come very indirectly indeed, for actually it costs more to run the several departments than is received from the sale of any products. The printing press and the weaving classes are self-supporting, and much work is done in the press that is given to the misssion, but the other departments are a constant expense that even the press cannot always cover. Any coffee industry that has been started in the Karen Hills has been of a private nature, and the only benefit received by this mission has been perhaps through the wages received by men and boys who have worked on the plantations and have thereby been able to contribute more liberally. A good well has been dug this year to take the place of one destroyed by earthquake two years ago.

To accommodate the ever increasing practice of Dr. Corson and furnish a preaching room, dispensary and sick wards for the in-patients, a good two-story house has been erected at a cost of about Rs. 1,800, met by Karen contributions, donations from friends and the returns from medicine sales, etc. Should a larger hospital be erected in the future this will be a very good house for two teachers,—a *present need*.

Faithful touring has been done, in the limited time at the missionaries' disposal, among the churches, and the indications are very good. Baptisms during last year were 210, and the amount of Karen contributions for all purposes has gone up in a very satisfactory way, being Rs. 3,000 more than any former year. A special weekly meeting for the unconverted in the town school resulted in twenty-four baptisms.

The return of Drs. Bunker and Johnson to occupy the station in Karenni will strengthen this mission materially, for to direct and oversee work with any satisfaction at such a distance from Toungoo—seven days' journey—was not possible. They will take over all the work already established among the Padoungs and Red Karens and free the Toungoo missionaries for work among the neglected tribes to the north and west. Urgent calls have come for teachers from some new villages in Pyinmana district and several men have been sent to them. To revive and strengthen the churches in the south a strong young man, a seminary graduate, has volunteered, and the association has appointed him to act as travelling evangelist, and we hope for much good from this.

Our missionary force has received a strong addition in the coming of Miss Bertha Davis. We welcome her to this field of work, of hope, of blessing. The health of the missionaries has been good and the prospects are bright for a good year of work in this portion of the Lord's vineyard.

Report of Dr. Corson:

The first two months of the year were filled with active and aggressive jungle work. During this time we visited about forty villages.

Much of this country had been visited by Miss Thompson and Mrs. Corson and myself the previous year, and we could note the apparent effect of our efforts. There were many signs of advancement, but to a great extent the report of last year will hold good.

Passing out of the country visited last year we crossed over into the Brec and Red Karen countries. On these journeys we found many places difficult to reach, because of high, precipitous mountains, bad roads and long journeys without water except what was carried for immediate use. This entire country has been poverty stricken because of the predatory habits of the people, and only in recent years have they dwelt in comparative safety from marauders.

A strong, active envangelistic work is needed and is being carried on as far as possible among the Brecs. The villages of Papur and Ih'thepur are especially worthy of mention. These two villages amply repay all the money that has been spent in this apparently God-deserted country. On crossing into the Red Karen country we were impressed with the great opportunity and need for immediate advancement, all of which was reported to the Executive Committee, and our hopes have been fulfilled and our prayers answered in having the Rev. Drs. Bunker and Johnson now on the field and preparing the way.

The encouragement that has come to the missionaries and native pastors and church members has been manifested in volunteers for the work and the offering of daily prayers for its advancement. The reflex influence of this new effort will be of untold benefit to the churches.

The hot season was spent in town. At this time I was called to Maymyo to attend the wife of one of our fellow missionaries. While there I gave the place as careful a survey as the circumstances would admit, and I can candidly say it is the most suitable place for a sanitarium that I have seen in Burma. I was impressed by the easy access to the place by rail, by the facilities for travel about the place, by the absence of flies and mosquitoes, and by the nature of the temperature, cool, but not of that penetrating character found elsewhere in the mountains.

The particular site recommended by the committee of the Conference is admirable as to drainage and large shade trees. But now that the railroad has passed through the place it is but a few yards from the railroad switch and a few rods from the station, which to a certain extent will detract from its value as a resort for invalids or those desiring quiet. Suitable places may be obtained at such a distance from the town as to obviate these objections.

The rainy season began unusually early, and the diseases accompanying the change of this monsoon were of short duration; later, however, an epidemic of mumps broke out in the school, in which I was a sharer with a very severe attack. In September our home was brightened and blessed by the birth of our first child, Elthera.

After the rains it became evident that it would be impossible to further use a part of the house as a dispensary, as the noise and confusion were affecting the health of the household. In consultation we decided to undertake the erection of a suitable building for a dispensary. We prayed over the matter, and with a small nucleus of a fund, Brother Heptonstall began the work. The money came, and now the building is finished, and we need sufficient to cover cost of furnishing the wards. The dispensary and preaching rooms will accommodate fifty persons daily as a clinic, and at the same time give ample room for preaching. This has been faithfully carried on twice daily by the Burman preachers. There have been many attentive listeners and a few inquirers, and we hope the seed has fallen in good ground. The number of patients treated and operations performed has far surpassed that of last year, approximating *eight thousand* new cases. The whole work has been self-supporting.

We have enjoyed excellent health, with the exception of casual ailments, and have been built up spiritually in being able to do more evangelistic work.

We enter upon the new year with the assurance that our God is sufficient for each day and its need, that he is a prayer-hearing and a prayer-answering God.

SHWEGYIN—1853

Burman.—Miss Kate Knight (in America), Miss Stella T. Ragon.
Karen.—Rev. E. N. Harris and Mrs. Harris (in America), Miss H. E. Hawkes (in America).

Burman Department

Mr. Harris, missionary to the Karens in Shwegyin, writes:

Owing to the absence of Miss Knight in America, there is little to report. One preacher has been employed for the entire year, and one for part of the year. A young man who was converted from heathenism under Miss Knight's preaching three or four years ago has entered the Theological Seminary, and is well spoken of by his teachers. Another young man from a heathen family who has been a faithful Christian for a number of years and of whose future usefulness we entertained great hopes, has recently died. Otherwise the mission remains about as it was one year ago. We hope and pray for the speedy return of Miss Knight.

Karen Department

Report of Mr. Harris:

Again we have had a year of delightful harmony and hearty coöperation on the part of all the members of the mission. Perhaps most conspicuous and most worthy of comment among the varied activities engaged in has been the establishment at Nyaunglebin and Kyaukkyi respectively of two stations subsidiary to our town station at Shwegyin. For several years Shwegyin, although a desirable place of residence, has ceased to be a good centre for work, main routes of travel having shifted and left it no longer easy of access. Hence for aggressive campaigning it has long seemed imperative to begin work at some point or points where the population both Christian and heathen could be more easily reached. After careful consideration the two towns mentioned were decided upon as being most available for the purpose, and accordingly in travelling among the churches last year I suggested the advisability of securing land and beginning operations. The plan was taken up with zeal and enthusiasm. At the annual meeting of the association I was requested to apply to government for a free grant of land at Nyaunglebin Kyaukkyi, and Rs. 1,000 was set aside by the association for the purchase of land at Nyaunglebin where no free grant could be obtained. Four of our best preachers were also chosen to have charge of the work, two for each place. It was not until the early part of April that I was able to secure the land, and even then I had no time to give to the care of the work. I was obliged simply to place the whole matter in the hands of the native brethren. I am filled with devout gratitude as I think what they have accomplished. In less than two months they had gathered materials here and there, hired carpenters, put up school buildings and started a school at each of the new stations. The preachers in charge also extended their operations to the surrounding villages, and soon had no fewer than eleven heathen schools organized under their supervision, thus opening the way for the further proclamation of the gospel. The word was also directly preached to many who came, attracted by these new activities. The Lord has shown his signal approval of these efforts for the extension of the work as indicated by the reports of the churches brought in at the recent annual meeting of the association. The number of baptisms reported is 146, as against 95 last year, and the contributions of the churches for all objects have increased from Rs. 7,634 last year to Rs. 11,887 this year. We can but exclaim, What hath God wrought!

The work undertaken last year at Papun has suffered an interruption on account of the death of the evangelist whom we were employing, but steps are being taken to replace him with two new men.

In the early part of the year Miss Hawkes went to the home land for a period of rest, but we are expecting her to return to the work soon. Meanwhile we feel ourselves richly favored in the recent coming of us of Miss Stella T. Ragon. She is taking hold of the work in the town school with a zeal and discretion which give great satisfaction to all concerned, and as opportunity affords is engaging herself in the general activities of the mission.

PROME—1854

Rev. L. H. Mosier and Mrs. Mosier.

Mr. Cross, who had oversight of the work in the absence of Mr. Mosier, writes as follows:

I have made frequent visits to Prome during the year and as nearly as I can judge things remain much the same as last year. The baptisms have been mostly the children of Christians. During one of my visits Thra Tuwa and myself visited the jail to see one of the members of the Poungde church who was under arrest on the false charge of murder. While waiting for the Christian to be called Tuwa preached to a man who was in the waiting room, and as we left we gave him some tracts. During his enforced leisure he read these tracts and they led to his conversion, and after his discharge he went home and preached to his wife; so both of them have been baptized.

THONGZE—1855

Mrs. Marilla B. Ingalls, Miss Katherine F. Evans.

Report of Mrs. Ingalls:

I have employed six preachers and colporters during the past year. Two were educated men, but one proved dishonorable and the other is not a great preacher and is wanting in Christian zeal and pastoral qualities. I sorrow much over the fact that God does not call better men among the Burmese to enter the Christian ministry. Some tell us that small salaries is the reason why better men do not come forward. This *may be so* and it *may not.*

At one place down the line, where we have begun a new station, we have great encouragement. God has raised up one or two leaders and our pastors and preachers go there to advise and encourage them. We have applicants for baptisms now and then, but give a long time for evidences.

The church members of our mission are very scattered, and we cannot have large attendance at our nightly prayer meetings. But we keep up all our services, and know that God is with us. We have a missionary concert in the Hong Ye church, which is very flourishing. It is held on the first Sunday evening of the month, and even the little ones who see their parents give, come out to this service and all put in their pice. We have lately sent our contributions to China and Africa, and this year we give half for home missions. Miss Evans takes up collections in her school, and this is used for several objects. We teach all the church members in our mission to give toward the support of pastors and other objects.

I have some cause for joy in my little railway work, and sometimes half wish I could give up my whole time to that. My own travelling work has not been as much as usual. The death of pastors and preachers has made it more important to remain in central places, but I send the people out as much as possible.

We close the year with thanks to our God for bodily strength and protection from fire and drouths.

It has not been the best working year of my life to my mind, but our Father knows it all, and the good seed may be in the germinative process.

We have baptized twelve during the year and we have about the same number of good applicants.

Our contributions amount, according to our record, to about Rs. 500.

I have written from time to time about my list of inquirers among the Buddhist priests. The past year many of them have come to me and obtained more books, but I think none of them are converts to Christ yet. Fourteen have cast off their sacred robes and have come to see me in their long dress. Some are dissatisfied with the Buddhist doctrines. Two tell me they cannot resist the opposition of their relatives if they are baptized and come out publicly on the Lord's side. It is well to see these priests come out of their old life, but if the Holy Spirit does not work in their hearts they will not be saved.

We mourn over the departure of so many missionaries from Burma, but all have valid reasons, and we hope they will be received with kindness. We welcome the new-old ones, but they have still the invalid or tired look, and we fear they were not able to return so soon.

THARRAWADDY—1876

Miss Sarah J. Higby.

Prof. Thomas of the Theological Seminary writes of this work:

With our increasing duties in connection with the seminary, Dr. Smith and I are both finding it more and more impossible to do justice to this youngest and most promising of our Karen Mission fields. During the last six months while I have been in nominal charge it has only been possible for me to make a few flying visits to the station. Although Miss Higby is holding out nobly and is cheered by baptisms in the station school, it is useless to try to force her to do so much longer with her increasing infirmities in the face of the increasing exigencies of the growing town school. And if this is only too true of the town work, what must be the exigencies of the neglected jungle work, opposed as it is at every point by the deadly errors of Roman Catholicism? Indeed, although nearly six hundred were present last week at our association, I doubt if we can even hold our own in this field this year unless we are reinforced. May we not therefore claim the first new man that is sent to Burma this fall in accordance with the paramount claims of the Tharrawaddy Karen Mission as set forth by the secretary in the last annual report? Be assured, nothing short of this will avert serious disaster in this promising field.

ZIGON—1876

Miss Zillah A. Bunn (in America), Miss Sarah B. Barrows (in America), Miss Eva C. Stark.

Report of Miss Barrows:

I arrived in Burma, December 20, 1898. In less than a month, January 18, 1899, Miss Bunn started for the home land and I found myself in pleasant surroundings, with plenty to do. Miss Bunn had so systematized the work, that I did not find it difficult to *take up* the varied departments of school and church work, but *to carry* them on successfully, giving each department its needed thought and time, I felt sure would be far more than one person could do. The two schools in Zigon must have careful supervision, as they are aided by government and the year's work would be thoroughly tested at the coming examinations. As I taught and visited in the different classes, I found the boys and girls intelligent and as well advanced as in our city schools, although Zigon would be called a jungle place. The teaching staff was somewhat inadequate, but after the hot season holidays I was able to start with a full corps of teachers. They did good and faithful work during my enforced absence from sickness. I can not speak too highly of them. At the examinations in October there were not as many full passes as I had hoped, but I did not attach blame to the teaching staff. The church has been in rather a cold, backward state, it has needed more care and help than I was able to give it, but I have found much of encouragement. I am glad to say that a few have been brought out of darkness into light, others quickened, some disaffected members been restored, some difficulties settled, and a woman's prayer meeting formed and well attended. The Sunday and week-day services have been full of interest and large attendance.

The first part of the year I was able to do quite a little house to house visiting with my Bible woman. I enjoyed that part of the work very much, found attentive listeners and was well received at all the houses and in the bazaar. The Bible woman whom I had during the cold season did excellent work. My preacher has been earnest and efficient in his work. The vernacular school at Konityua, under the watchful care of Maung Nautin, has done good work. All his pupils attend the Sunday-school regularly, although they are from heathen families.

The school at Gyobingauk I have visited many times; fairly good work has been done. I am not quite satisfied with the teacher and hope a better one may be secured ere long. The little church at this place has had its share of attention. I have endeavored to help, encourage and strengthen its members in their weak and feeble state.

I have enjoyed the work in Zigon and the other villages in my care very much and had hoped for many years of work for the Master in this needy part of his vineyard. God has planned it otherwise, and I would not murmur, but it is with deep sorrow I commit the work to others and turn my face downward.

BHAMO—1877

Kachin.—Rev. W. H. Roberts, Mrs. Roberts (in America), Rev. Ola Hanson and Mrs. Hanson (in America), Miss Margaret M. Sutherland, Miss Lillian Eastman.
Shan.—W. C. Criggs, M. D., Mrs. Griggs.

Kachin Work

Report of Mr. Roberts:

I am thankful to report that the past year has been full of encouragement and progress. Though statistics show that deaths and exclusions exceed baptisms and hence no numerical increase, yet numbers who were excluded some years ago and went back to their heathen villages and to their former customs and worship have returned and placed themselves under instruction and are asking to be restored, while some whom we have excluded for immoral conduct have given evidence of true repentance and we feel that their fall may in the end do them good. Those who have died are "not lost but gone before" to join the few redeemed Kachins in our Father's house above.

More than a score from among the heathen have given up their *nat* worship and identified themselves with us. Fifteen families have united to form a new Christian village under one of our most experienced teachers, while in the Lataw country the villagers built a good house for their teacher a short distance from the heathen villages and he was soon joined by five families who wished to be under his influence and away from their heathen neighbors and their abominable customs. Our two schools in the mountains have been maintained through the year. The young Karen preachers in charge of these schools have been faithful and though opposed at times by *nat* priests and wicked elders are able to command the respect of the majority of the villagers.

Our town school has never been so large and the health of the children has been good and progress in studies satisfactory.

While there have been no baptisms from the school there has been a growing interest in the study of the Bible. The Christians have contributed more for school and mission work than in any previous year. One of our Karen preachers who left us about two years ago, intending never to return, came back in August and from what I saw in his village a few weeks ago and heard from his lips as he preached to the heathen on our last tour together I am satisfied that he has received a real spiritual blessing and is now doing the best work of his life.

On account of serious pulmonary troubles I was obliged to withdraw our Karen teacher, Kyan Thwe, from the Kowrie country and for a time we feared we should lose him, but he is now able to do good work in the plains and we hope that in time he may be able to endure the higher altitudes.

As qualified and certificated teachers were not to be had for our town school, I was obliged to keep one of our brightest young preachers here in the school, so have added but one new man to our preaching staff in the hills; but let no one suppose that this young man and others spend all their time in secular work, for they are required to take their turn in conducting the weekly prayer meeting, teach in the Sunday-school and in my absence conduct the public worship on the Sabbath. During their vacations and on the Sabbath many times they are willing and glad to go to the villages near the city where the people receive them gladly. I have never met with more hearty reception in the hills, for I find that our Christian boys have exerted a good influence and in many places prepared the way for us.

Our Karen and Kachin teachers feel encouraged for the people seem to be awaking. I have never seen the native teachers more interested or more anxious to carry the truth to the heathen.

The crops are light this autumn and will doubtless affect contributions but we trust it may favorably affect the heathen, as a Kachin is very proud and hard to reach when his granaries are full of paddy and his beer jars full.

We were both glad and sorry to have Bro. Hanson and Mrs. Roberts leave us. Sorry because we need them here but glad that they could go where they could get such care and treatment as they needed.

We shall be glad to welcome Bro. Hanson back in the autumn, for in his absence all book work ceases and I am reminded that the climate and continued care are undermining my health and I must soon have a change and rest.

May the Lord in answer to your prayers and ours grant that the blessing which seems near may descend upon us this year.

Work Among the Shans

Report of Dr. Griggs:

In submitting the report of last year's work, as usual I have nothing of a startling nature to report, but at the same time I feel that there has been a steady growth along almost all lines of work. The school teachers tell us that it is impossible for a body to be in two places at one time, and so, as I have so much to do in the city, the jungle work has been *nil.*

First, as to the school. After waiting patiently for nearly five years, we at last have a schoolhouse, but the sum given was so small that we are already pressed for room, so that after having our house free for six months, we have had to give up part again to the children as a classroom. Last year we were able to report 60 children, this year we have 92, and at the late examinations we passed about 93.50 per cent. But three boys failed in the whole school. All in Standards III-VII (inclusive) have passed.

During the year we started a kindergarten and have now about twenty children in that department. The "badge" system of rewards was introduced in the school, and a company of uniformed cadets, and I have been much pleased with the results.

The medical work continues to take up a large part of my time. I have had several interesting operations, but the thing that has struck me most has been the large number of difficult confinement cases to which I have been called. With the exception of Chins of whom there are none in Bhamo, I think I have had cases from almost every tribe in Upper Burma, and not only that, but amongst Hindus and Mohammedan women as well. This is a remarkable thing and would, of course, be impossible in India, but in coming to Burma the native of India leaves at least some of the ridiculous caste prejudices behind him, but at the same time, I am afraid he is just as difficult to reach so far as Christianity is concerned.

The most crying want here is an enlargement to the schoolhouse and a dormitory in which to put our helpers and children. At present we have but one—excepting the house in which the Shan preacher and his family live, and that is a building with four small rooms in it, two 18 feet square, and two 9 x 18, tc accommodate a dozen children, boys and girls, four adult teachers—males—a female teacher and a married teacher and his wife, and a dining-room as well. Of course it is a physical impossibility to do it, putting aside decency, and so I have to give up wards in the hospital to accommodate them. I think this speaks for itself, and it will be allowed we need a new building badly. With the exception of the schoolhouse and preacher's house we have exactly the same accommodation now that we had five years ago when we had only a school of a dozen, one teacher and one preacher. I sincerely hope that next year I may be able to report at least a dormitory built so that I can have the whole of the hospital for work for which it was intended.

MAUBIN—1879

Rev. B. P. Cross, Mrs. Cross (in America), Miss Carrie E. Putnam.

Report of Mr. Cross:

During this dry season I have visited all the churches connected with this mission; but not having attained sufficient fluency in the Pwo dialect, either to preach or carry on an extended conversation, I have had to content myself for the most part with using the Sgaw, which is understood only by a part of the people.

The impression left upon my mind by what I have seen among the people is, that things are going backward rather than forward; and that there are two things which are a cause of weakness among the churches. They are sources of weakness common, I think, to all parts of Burma; but I have been more impressed by them in this field than in any other with which I am acquainted.

The first is that the people, so many of them, live far from their chapels. In these peaceful times, since there is no necessity for living together in large villages for mutual protection, many of the people prefer living where their fields are to walking four or five miles to their work; and when Sunday comes, they feel too tired or too lazy to go so far to meeting, thus depriving themselves of almost their only means of religious influence and knowledge; for though the majority can read, very few do so, and these scattered numbers are very apt to get into a very low spiritual condition.

But the greatest source of weakness is the lack of pastors in the true sense of the word. Nearly all the Karen churches everywhere are self-supporting, in the sense that no American money is spent for them; but a great source of weakness is that in a great many cases, I think it safe to say the majority of cases, their pastors are also self-supporting. In this mission there is not a single pastor who is wholly supported by his church and most of them support themselves entirely, and I think largely on this account more than half the churches have no pastor at all one of the more intelligent members taking the lead of the meetings, and the people are content to have it so, for it costs them nothing; but it does not tend to the prosperity of the church. It is, however, a state of things hard to remedy. Many of the churches are too small to fully support a pastor, and any one who acts as their pastor must, unless several such churches are sufficiently near together for him to serve two or three, support himself in part, which among Karens easily becomes wholly or nearly so. Again, it will not be easy to make the people feel the necessity of supporting their pastors, besides the difficulty of finding the right men able and willing to fill the empty places.

The pastorless condition of so many of these churches rests as a burden on my heart, and it is my earnest prayer that the Lord will open the way so a better state of things may be brought about.

The school in town has greatly prospered under the efficient care of Miss Putnam, and the people have shown their confidence in her by a large increase in the number of new pupils during this year, an increase which, not having been anticipated at the beginning of the year, has been too much for our financial resources.

One hundred and four were sent up to the annual examination of whom ninety-six passed; of the eight failures five were little tots which were really too young to be expected to pass. The Government inspector in his written report expressed himself as highly pleased with the condition of the school and the progress it had made since the last annual examination.

Twelve of the pupils have been baptized during the year, among them two quite interesting cases.

THATON—1880

No report has been received from this field. The statistics for Karen work are included in the report of Mr. Bushel of Moulmein who has continued to give oversight to this work.

MANDALAY—1886

Rev. E. W. Kelly, Mrs. Kelly (in America), Rev. W. O. Valentine, Mrs. H. W. Hancock, Miss A. E. Frederickson, Miss Ellen E. Fay (in America), Miss Flora E. Ayres (in America), Miss Cora M. Spear.

During the past year, in the absence of Mr. Kelly in America, Mandalay was for a time under the oversight of Mrs. J. McGuire, who remained at Mandalay for some months after the transfer of Mr. McGuire to the Burman work in Rangoon. Mrs. McGuire, who has now returned to this country on account of broken health, gives the following statement of the work of the year:

Since the middle of May, 1899, Miss Frederickson has had charge of the evangelistic and general mission work. She spent the cold season travelling in the jungle, and found much encouragement in the way she and her fellow workers were received in village after village. The Judson Memorial church has kept up its regular services under its pastor, Saya Htaik, and is wholly self-supporting. It also gives regularly to both home and foreign missions, beside paying the expenses of two girls in the Woman's Bible School. The Sunday-school has had one of the most prosperous years in its history. Many heathen children from the streets have been brought under Christian teaching Sunday after Sunday.

Boys' School.—Last year the enrolment of the boys' school was 151, with the seven standards. After the examinations an eighth standard was added. This year since Mr. Valentine has had charge the enrolment has increased to 238, with most encouraging eighth and ninth standards, and this without any increased expense to the home board.

The inspector of schools considers this school now the leading one in Mandalay. This growth and success of the school is very gratifying. Aside from the school work Mr. Valentine has kept up the Sunday evening services in Mission Hall.

Girls' School.—The girls' school has had a very prosperous year under Miss Spear. Several girls have been baptized. Early in the year money for a new building was received from the board of the West, but as there was male missionary there to take charge of building the school remains in its cramped quarters under the mission house.

Mrs. Hancock has continued her work among the children as in former years.

Mr. Kelly's return the last of March was hailed with delight by both missionaries and native Christians.

We feel that the dark days of the Mandalay mission are at an end.

Shortly before Mr. Kelly's return to Mandalay, Miss Frederickson wrote as follows of the condition of Upper Burma. Mr. Kelly's coming afforded relief in part, but the letter merits thoughtful reading.

The sudden home going of Dr. and Mrs. Sutherland leaves Sagaing without a missionary. Certainly nothing could be much worse than the present condition of the Burmese work in Upper Burma.

In Mandalay Mr. Valentine necessarily must give all his time to his large school, which is all that can be expected of him.

Miss Spear is also fully occupied in the girls' school. That leaves Mrs. Hancock, who is no longer a young woman, and myself for this large city of nearly 200,000, and all the outlying district, with it hundreds and hundreds of villages. I cannot take half the trips in the travelling season. Now to all this has been added Sagaing and that large district. I will pay the workers and try to keep them going, but I can do very little there. I cannot begin to do all that is needed here.

At Meiktila Dr. Packer is alone. Mr. and Mrs. Case expect to go home in a few months. Mr. Case has been out over seventeen years. Surely he has earned his vacation. And even though the station is left with no one—as it now seems it will be—no one could wish them to stay longer.

Ever since I have been in Upper Burma in the spring we have received from the Union encouraging letters, indicating that something would be done for Mandalay. The hopes so raised have fallen in the fall when we have again and again heard, "We can do nothing for you this year." Mandalay needs workers and needs them now.

If Mr. Kelley can come we shall be much relieved. If not, some one ought to be here preparing for the work. A new missionary is of very little practical value under two years. Very few in a shorter time get enough knowledge of the language and people to do any work themselves.

Others tell us the reason help has not been sent is that we do not make touching appeals enough. We believe it is not appeals but facts that are needed. Surely there could be no more eloquent appeal than the fact that there are three million people in Upper Burma and that when Mr. Case goes, aside from those engaged in school work, there will be but one man and two single women to work for them.

We have prayed the Lord of the Harvest to send forth the workers. We also recognize that the Executive Committee is the means which he employs to send them to this field and we have faith to believe he will give you the money necessary to send them. I believe that no field will yield a richer harvest of souls than the Upper Burma field, if it has the workers needed, so that the people in these villages can hear the gospel oftener than once in two or three years. Whether we see the results or not it is our duty to give the gospel to these people. The Christians in our home churches prayed for years that the Lord would open the way to Upper Burma, so that the gospel could have free course. He has opened the way and now he surely expects us to occupy and do faithful work. If we as Baptists fail to do our duty this work is surely going to pass into other hands.

THAYETMYO—1887

Rev. B. A. Baldwin and Mrs. Baldwin.

Report of Mr. Baldwin:

It is the fourth year of service here and the prospects are as bright as the promises of God. We have all had health and a good will to work.

Confidence.—This is what I have striven for with craft more than four years, *i. e.*, the confidence and friendship of the great mass of heathen Chins in my field. The Chins are a timid and suspecting people, the easy victims of Burman perfidy for many years. When I first came among them they would skulk off into the jungle when they saw me. It was a case of catch your man before you preach to him. My rifle more than anything else has been the go-between for friendship. I rejoice to say that the days of shooting game for the Chins as a peace offering are passed, and now armed with good news I can go into any Chin village of my vast field and meet with a hearty reception. Though I may never have visited them before they have heard of me and gather around to hear what I say.

The Jungle Work is the most important of all here, for the Chins are all in the jungle. With the exception of four rainy months I travel in the jungle throughout the year. The heat of the sun does not seem to trouble me. I use my own bullock cart besides a pack mule. The mule carries my little pack of supplies where the narrow mountain path will not admit the passage of the bullock cart and the bullocks are left with some friend among the Chins until our return. Two Chins with the missionary is the order. I prefer one old man and one young man in this work. We go from village to village preaching about the true God that their fathers knew.

Language.—Besides gaining the confidence of the people a freedom in the use of the Chin language is another victory of this year's work. The Chins, though they formerly had no written language, are especially rich in traditional folk lore. One story runs that their forefathers knew and worshipped the one true God and that they had a book that revealed this God and his will toward man; that this book was lost and that they, forgetting God, made sacrifice to the evil spirits to avoid their displeasure. The story also goes on to say that this book, the great gift of God, cannot be irrecoverably lost; that if it was washed into the creek it must reach the river and thence to the great sea where it will be thrown upon some foreign shore and that some stranger finding it there will eventually, out of pity for a people without the book of God, bring it back to the Chins. You can readily see what a vantage one has when he can repeat these old Chin traditions in the Chin language and holding out the blessed Book urge them to accept the lost book of Chin story and to return to the God of their fathers. Our converts of the last year for the greater part have been old people to whom such a presentation of the Truth by the aid of the Spirit has been irresistible.

A New Department.—The Chins are a rural people. They come to town only on business. The Burman broker knows the Chin craving for strong drink and his first measure is to soak the Chin farmer with the kind that will make him drunk the quickest and longest and then the farm products are in the broker's hands to sell to the greatest advantage to himself. We have a Christian Chin settled near the main road into town. His place is the general rendezvous for all the jungle Chins. He sells for them whatever they bring to market, taking the regular brokerage for his pay. His place is the centre of evangelistic work here at Thayetmyo. We have at times from twenty to thirty carts in one day. Every man who comes hears in some measure the Gospel story. We invite them to the mission house and have preaching whenever we get them together. The larger schoolboys and teachers work among them when they come in numbers. This is the experiment of the year and it proves so successful that I am establishing another such Christian broker on the east side of the river where more Chins come in with produce than here at the station. This work is carried on without a pice of mission money. I hope to have a Christian broker and a preacher located at every city and large town in my field where the Chins come with their produce. It will be done slowly as we train up men for the work.

Finance, Self-support.—Much is said; more needs to be *done.* I can report progress on these lines. That is, I am training the Chins in industry, economy and business principles consecrated to the Lord, and if these do not enable them to support their preachers and teachers without the aid of American money nothing ever will. The Chins will leave the hill field and come down into the rice field and the machine shop as the Karens have.

The year is closing with what seems to be a special looking forward, by the native Christians, to a general manifestation of the Holy Spirit in the salvation of souls. We have never experienced such a time before. One Christian says to another, "See what the Lord is doing." May the Lord of the harvest sustain and strengthen us in the reaping time that must be near.

MYINGYAN—1887

Rev. J. E. Case, Mrs. Case.

Report of Mr. Case:

Building.—Early in the year a new mission house was erected to replace the one destroyed by fire in November, 1897, enabling us to move out of the narrow quarters we had occupied for over a year; and just at the close of the year we finished a school building costing about Rs. 10,000, half of which was paid by government. Oversight of this work took considerable of my time and also of that of Mrs. Case.

Mission Travel.—While I was kept at home by building operations, Mrs. Case, leaving her school work to me, made a tour of sixteen days with the two preachers and a preacher's wife, during which they met a large number of people and had large and attentive audiences at open air meetings nearly every evening, a small organ helping to draw the people.

After our house was finished and before the schoolhouse was begun, I was out in the district with the preachers for fifty-two days. We, too, had good audiences at our evening meetings; my loud voice to some extent supplying the place of an organ. The preachers have also travelled by themselves considerably. That any impression has been made by all this preaching is not very apparent.

The School increased in numbers during the year in spite of miserable accommodations and we were glad enough to get into the new building. Inability to secure suitable teachers made the work very heavy for Mrs. Case, who has the charge of it and whose health was not as good as usual much of the time. A healthy moral atmosphere pervades the school; the children attend our Sunday services readily and seem to take an interest in Bible study.

PEGU—1887

Miss Ella F. McAllister.

No report has been received from this work. Miss McAllister has given faithful service.

SAGAING—1888

Rev. F. P. Sutherland, M. D., and Mrs. Sutherland (in America).

Dr. Sutherland was obliged to leave his field early in the present year on account of serious illness. Through this illness he was prevented from sending the customary report.

SANDOWAY—1888

Rev. C. L. Davenport, Mrs. Davenport, Miss Melissa Carr, Miss Annie M. Lemon.

Report of Mr. Davenport:

The year has been a good one. In spiritual things I think I can see a perceptible growth among our membership. The great need among native converts, we find here, is a depth of experience. Their conversion does not go deep enough. Too often it is a head, or, what is sometimes called, a surface work. We want it to get hold of their inmost natures. We have been greatly rejoiced to perceive the evidences of the inner life constantly increasing. It naturally follows that we also find an increasing mental vigor and have more and more of a demand for good literature.

A still more natural sequence is, that with a deepened spiritual life and a broadened view of things about them, there follows a more liberal spirit in giving of their mites to advance the interest of the kingdom here and elsewhere. I say "mites" advisedly for they are a very poor people, generally speaking, west of the Yoma Mountains.

It is a day of small things, perhaps, to the outward vision; but, to those of us here in touch with the pulse-beats and heart throbs of our people, there is a conviction that what *seems small* is in reality a stupendous miracle. God is here and is working out his plans for the redemption of this people. We rejoice in being permitted to be co-workers together with him in the accomplishment of his purposes.

The sale of Bibles and Testaments during the present year has far exceeded that of all other books together. Upon inquiry at the "Mission Press" rooms, I was delighted to find that in the number of Bibles, Testaments and religious literature purchased by the different stations during the *past year,* Sandoway was at the head of the list. In three years with this people we have seen these sales increase from rupees fifty to rupees two hundred and fifty annually. We feel that with such seed sowing there cannot fail to come a glorious harvest. The above amounts do not include the amount of gratuitous distribution to those unable to buy. A book *paid for* is appreciated much more than one that has cost nothing.

Our medical work has been steadily advancing. The fame of the mission medicines has spread throughout the district about us. The simpler remedies give the best satisfaction to the people. Their simple diet makes them very susceptible to the influence of drugs. This makes it easier to treat them; for unless they begin to see results quickly, they lose faith in the remedy and want to try something else. In many cases they try about all of the "something else" they can first and then expect the missionary to almost work a miracle. God has blessed our treatment of cases in a marvellous way, for which we praise him; as it unquestionably strengthens our influence over the people.

Our associational meetings of the present year were the best we have attended in this district. Being at a central point they were well attended. The presence of our beloved Brother Thomas and family with us gave added zest to the interest of the occasion. The regular contributions had decreased a little; but this was more than accounted for by the fact that there had been several new places of worship erected by the people during the year; and they had, in several villages, almost supported the village school teacher. In response to special calls during the association, those present gave and subscribed more than rupees two hundred and thirty. This almost equalled the amounts contributed for association purposes by *all* the churches *during the entire year;* thus far outdoing any previous year's contributions.

When we consider the backwardness and poverty of this people and realize that fifteen years ago there was no church in all of Arakan District and but few Christians (the latter being numbered on the fingers of one hand), we cannot but recognize the hand of Omnipotence, and know that it is "not by might nor by power; but by my Spirit, said the Lord of Hosts." At the request of their several churches, the association acted as council in the examination and ordination of four of our most promising young preachers. Three were Chins and one a Burman. The ordination service was a most precious service to all the believers present.

The outlook for the future is bright with promise. Churches and pastors are working together harmoniously and with faith in his word.

Our home is saddened and lonesome by the separation from our eldest daughter, who sailed homeward just a month ago in order to get an education and to develop physically in a colder climate.

The separation of missionaries from their children seems a necessity and is part of the price we pay. But even at such a cost, we count it joy to be permitted to be co-laborers together with him in this wonderful work of bringing the Gospel to these darkened hearts and homes.

MEIKTILA—1889

Rev. John Packer, D. D.

Report of Dr. Packer:

It is my happy privilege to report another year's work on this field. First of all, I have to gratefully own God's merciful dealing with me this year of my great bereavement. I thank him for granting me the most of the year unsual health, thus enabling me to bear the increased burden of work thereby laid upon me, but above all, I thank him for giving me a heart to work, cheerfully and hopefully, under such affliction. The constant cry of my heart is, "What shall I render unto the Lord for all his benefits?"

While all departments of our work have felt, as was natural, the loss of the efficient hand of Mrs. Packer, the house to house and other Bible work particularly have felt this, and I am thankful to report we have been enabled to keep the work agoing in other departments, with some measure of success. We have no baptisms to report but two, a respectable Burman doctor and his wife from a near village, having been received. As they showed a "mind to work" by publicly testifying their faith in Christ as their personal Savior and voluntarily distributing Scripture leaflets and tracts in their own village and elsewhere, even before being received for baptism, I am very hopeful that both by word and example they will faithfully illustrate and commend the faith of Christ they profess. A few others seem to be sincere inquirers. May the Holy Spirit take of the things of Christ and show it unto them so that these and many others shall know the truth as it is in Christ and be made free thereby.

With no one to take responsible charge of the work at home in my absence, I have not been able to tour much this year myself, but our two preachers have done more of it than in previous years in this and the adjoining districts, meeting much encouragement therein in the good attendance and interest shown as a rule at their preaching services and readiness to receive our tracts and leaflets, in nearly every village visited by them. Our experience indeed, so far, goes to show that in these village communities the most impressible and hopeful material for evangelistic work is to be found, which in the main coincides with the experience of other missionaries. The townspeople generally seem hard or indifferent and inaccessible. Yet here in Meiktila, at least, we are thankful to note a readiness greater than ever before to listen to the sweet old story of Jesus and his love and to seriously consider his claims to their love and service as their Savior and King—all which leads us to hope that the Gospel will yet "mightily grow and prevail" here.

Of human influences—if indeed it is possible to separate and discriminte the divine from a holy life and character—bringing about this change of feeling, the most potent is, I think, the savor of the beautiful saintly life of my beloved wife, crowned, as is known to nearly all the people of the town, by such a triumphant death, and her unselfish devotion to their eternal welfare. These have wrought a deep and undying impression on the hearts of the more serious-minded of the truth of the Christian faith and the blessedness of Christian service, the gracious effects of which eternity alone can reveal. Spontaneous and very touching are the tributes of reverence and love to the memory of their beloved "Th'ku Mah," spoken in my hearing now and then, as I go among the people.

Such are the main features a review of the year's work presents. While admonishing me of not a few imperfections and shortcomings and of the lengthening shadows betokening the coming of that night wherein no man can work, it fills me with thankfulness to God for all his manifold mercies to myself and my fellow laborers, and with hopefulness as we look forward to the work of the future that the good hand of our God will be upon us for good still and more abundantly. My prayer and hope is that many of these will yield a willing assent and hearty faith to that precious truth their judgments already are unable to gainsay.

Syah Nyaim, a Burman, and Syah Chya Zan, a Sgaw Karen, animated by mutual confidence and respect and a common love for the perishing Burman heathen, have been true and faithful yokefellows in the work of preaching the Gospel in town and country. Only two years since graduating from the Karen Seminary, the latter, with unusual fluency and propriety in the use of Burmese, good preaching ability and evangelical warmth and zeal, has proved himself not only a capable and efficient evangelist, but a very acceptable preacher to all ages and classes of Burmans, especially to the young. His being a Karen is, on the whole, I think, an advantage to him, most Burmans being pleased to hear a Karen speak their tongue in discourse on the greatest and gravest themes so appropriately and so effectively. There may be difficulties in the way of utilizing Karens for the evangelization of Burmans in Lower Burma, but none, even there, I imagine, that would not in time yield to patience and tact, taught of the Holy Spirit. Up here, at any rate, the only difficulty is the want of men willing to devote themselves to this confessedly hard and self-denying work. There is no lack of men, I firmly believe, well qualified therefor, even if not in all cases so well as Syah Chya Zan. It surely is desirable on every account that many of these, catching inspiration from his example, be encouraged to enter into this great and needy field. The over-manned Karen field can well afford to spare them. The Karen churches need their example to broaden their sympathies and to stimulate their evangelistic zeal and the Burman churches no less so. Such a truly apostolic spirit would be catching and assimilative to the noblest type of Christian character and Christian brotherhood.

Our Sunday services have been maintained throughout the year with good attendance and interest, and the same is true in the main of our week-day prayer meeting and the growth of the people in the Christian life has been corresponding, shown particularly in a zeal to undertake voluntarily unpaid evangelistic work in their own neighborhoods and when abroad elsewhere, also in larger general and special contributions to the mission work of the Burma Baptist Missionary Convention, amounting in all to Rs. 86—0, whose grant of Rs. 100—0 in aid of our work was therefore nearly repaid to them. Present number of baptized persons connected with us sixteen.

God has greatly prospered our school work which has been, on the whole, the best we have ever had here so far, the attendance nearly doubling, the gross being 58, and the average 16. The marked efficiency of the work is shown in the success at the last government examinations, all candidates passing, with proportionate increase of income from fees and government grants, these two together, as for the past two or three years, quite covering the actual outlay for the school. On the religious side, where especially the invaluable aid of my wife is missed, daily Bible instruction of the school, divided into a junior and senior division, has been faithfully pursued.

HSIPAW—1890

Rev. W. M. Young (in America), Rev. W. W. Cochrane and Mrs. Cochrane (in America), Geo. T. Leeds, M. D., Mrs. Leeds.

Report of Dr. Leeds:

Since the departure of Mr. and Mrs. Cochrane for America, we have had charge of this station. Our foreign medicines are growing in favor with the people. The average 16. The marked efficiency of the work is shown in the success at the last government grants, these two together, as for the past two or three years, quite covering the aid of my wife is missed, daily Bible instruction of the school, divided into a junior and they could receive our best attention. The hospital has had twenty-one in-patients during the year. These are the kind of patients we like to have because they can receive some systematic teaching on the plan of salvation. A man has been successfully treated for the awful habit of opium eating. In his case God graciously blessed remedies and answered prayer. The man learned that prayer could be offered for himself along practical lines, and that it was a practical thing. A gospel meeting precedes dispensing of medicines daily. We have a new hospital fund and expect to start building as soon as the railroad is completed to this place. Rails will be laid to Hsipaw by June 1 this year. Building materials will be much cheaper when can bring them by rail. We received during the year Rs. 524—7. This is a larger amount than usual, made so by the gratefulness of two patients of the city.

School was opened without a schoolmaster, the pastor of the church doing the work. After some waiting, a teacher with two years' normal training came to us. Twenty-eight pupils and two teachers are enrolled. Of the former twelve are boarders and sixteen from the city. The pastor teaches Bible daily for one hour while the new teacher is acquiring the Shan language. As yet the people here do not know the value of education, and as a rule are not anxious to learn. There are a few exceptions, however, which are a source of pleasure. This department of the work is always encouraging. Two boys were baptized this year and two more have asked for baptism but have been encouraged to wait.

The church register for the year shows resident members, those living in Hsipaw, 22; non-resident members, those living out of city, 23; total membership, 45; letters granted, 3; dismissed, 4; baptized, 4. While the membership is 45, our actual working force is but 22.

Sunday-school meets at 9.30 each Lord's day. Opening and closing exercises are short and simple, forty-five minutes being given to study of the lesson. There are forty-two scholars and three teachers enrolled. Average attendance ninety-one per cent. Three classes; one adult class taught by the pastor in Shan and another one by a preacher in Burmese; the other is infant class in charge of a young woman.

Preaching in Shan follows the Sunday-school service. In the afternoon a service in Burmese is held.

Each Thursday afternoon at 4.30 a young people's meeting is held.

A new zayat with corrugated iron roof was built in the bazar this year. Every fifth day it is opened for meeting and work in any way to catch the ear of those who come in. Generally each preacher gathers a little group about him, and they sit together and talk in a conversational way of the one God. Every fifth day a bazar meeting is held about five miles from here. Some small villages adjoining the city have been visited repeatedly. Two preaching trips have been made on the main road, but no jungle tours, because there is no one to accompany the preachers.

A woman was baptized at our out-station. She was afterwards married to her husband according to Christian fashion, he being a Christian before his wife. At this same visit the ordinance of the Lord's Supper was observed, so far as I know for the first time in this village.

There are some believers in the city here, but they have not the courage to leave relatives and friends and identify themselves with the new religion. May the Lord give all such the courage of their convictions, and gather out many from amongst this indifferent people who shall acknowledge him. How pitiable it is to hear a man say "I have never heard such things as these even one time. My father and mother followed in the path made by their father and mother, and I go following after my father and mother. Therefore, I never heard before, and do not know, is this not so?" This is literally what a man told me after a conversation at the hospital.

A young man from our number has entered the three-year course at Insein. We hope he will prove a chosen vessel unto the Lord.

MONGNAI—1892

A. H. Henderson, M. D. and Mrs. Henderson (in America), Robert Harper, M. D., Mrs. Harper, Mrs. H. W. Mix.

Report of Dr. Henderson:

Dry Season.—The year 1899 opened, for me, with the trip partly exploratory, partly evangelistic, to Kengtung. This occupied January and February and covered, by a detour on our return, parts of the Müng Nawng State, lying to the north of us. It was pleasant to find at the extreme north of the Möngnai State, as well as in Kengtung city, some of the visitors to whom we have talked here in the house at Möngnai.

During these months Mrs. Mix utilized the cool weather to locate for some weeks in Maukmai, twenty-five miles to the south, at which place one of the native preachers is working. She was much pleased at his faithfulness in preaching.

On my return I took over the station work setting Dr. Harper free for a tour to the northwest in company with Mrs. Mix. They worked in parts of Müng Pon, Leykha and the north of Möngnai, being absent from home for about a month. A short stay in Maukmai by Dr. Harper completes the touring done by the missionaries. The native preachers always accompany us on these trips, being in fact our right hand, if not our left too, in the work. They have also alone made trips to the southeast, south, west and north, in *all* reporting interest among the people who evidently regard us as friends, and who in one instance collected a small sum of money among themselves to help meet the expenses of the trip. I cannot speak too highly or too thankfully of the spirit shown by our teachers on these tours. Gladly they bear all hardship for Christ, making it their one aim to preach the gospel.

Rainy Season.—At the close of the touring season Dr. Harper took the hospital and building in hand, leaving to me the evangelistic and church work, including a daily Bible class with the teachers. The spiritual gain to us all that this latter always proves leads me to wonder whether it should not be continued in some way after the rains cease.

Church.—Although we have been more tried during the last six months than at any time since we took charge of the station, yet in spite of all, the year has been one of steady gain. Our baptisms number fifteen and our exclusions three. I earnestly hope that these latter may help in deepening that sense of sin for which we constantly pray. Wherever I have met the rank and file of native Christians in Burma, there has seemed to be this woful lack, due no doubt to their past history and surroundings, but none the less regrettable on this account.

The spirit and condition of the church were never better. Briefly the lines on which we have advanced are: *a.* The establishment of a Wednesday evening prayer meeting down town. *b.* Formal election of church officers and a monthly officers' meeting. *c.* The vote to erect a church guest house for the use of people from a distance who come for instruction. *d.* A daily thank offering of rice from many. This is brought in on Sunday and the proceeds applied to famine relief in India. *e.* In the Sunday-school the adoption of the International lessons illustrated by blackboard drawings. In this line I must acknowledge the kind help of the English political officer, Mr. Gordon, on several occasions. Through his energy we now have interstate postal communication.

With the help of our contributions, as members of the church, the pastor has been supported and a good balance left in hand. This has been the case every year since 1894. Our bazar and town meetings are doing good steady work.

Buildings.—The buildings, under Dr. Harper's energetic and skilful hands, have been assuming neat and permanent form. Dormitory, workshop and hospital wards have been rebuilt in this style, the latter at the cost of but a few rupees to the Union; expenses having been met by contributions from Christians and heathen together, with several sums received from medical work.

Medical Work.—In our medical work full records have not been kept, but I find for eight months an attendance of 1,582, or about 200 out cases a month. For the hospital, we usually have from four to ten in at a time, probably an average of five new cases a month. Five or six of the patients, when convalescent, have learned to read. The receipts for medicine show a gain every year and we expect soon to cover our drug bill. The people now far more readily come to the hospital and submit to surgical operations. Three or four opium eaters have been cured and this fact has also been noised abroad.

We rejoice greatly at the prospects of stations in Loi Kaw and Kengtung, and have taken the first steps for planting an out-station in Leykha, to the north. The Spirit has manifestly led in that direction, first (independently of human means) bringing in for instruction and (later) baptism a most enthusiastic woman, whose enthusiasm all runs in the evangelistic line. From her labors we have already baptized three and we feel that we mush establish a station near to foster the work that the Spirit has thus opened.

NAMKHAM—1893

Rev. M. B. Kirkpatrick, M. D., Mrs. Kirkpatrick.

Report of Dr. Kirkpatrick:

The past year has been one of seed sowing and quiet, but we believe healthy growth. We have been able to keep up all departments of the work, but not to make as much advance as we hoped, first, for lack of appropriations; secondly, for lack of helpers. Only by the help of some generous "specific" donations were we able to keep on our present staff of native helpers. The appropriations for the coming year are sufficient and we have the prospect of more native helpers soon.

I submit that it is not for the best interest of the work, nor economy for the Society, nor for the good of the missionary on the field, to have but one missionary family for a station in these far frontier fields. Here, where we are more isolated than any other station in Burma,—for we are four days from the nearest post office or telegraph office,—we are entirely alone. Before coming here I was promised an associate within a year, if possible. Now nearly four years have gone and I have neither seen nor heard anything of any one on the way.

During the year ten have been baptized and one member of the church has died, leaving the present membership thirty-nine. There are six other Christians here who have not yet brought their letters, so that all told we have forty-five. Some have asked for baptism and doubtless will be received at the next church meeting. Our work has mostly been in the vicinity of Namkham and our two out-stations, but we have made some jungle trips. Our chapel is well filled at the Sunday services. I had forty-six in the adult Bible class last Sunday.

The prayer meeting for workers at half-past six every morning has been a great help and blessing.

The meetings held each bazar day, in a large zayat in the bazar, are well attended. I estimate the average attendance is nearly one thousand, many being traders and people from a distance which we reach in no other way. The attendance at the gospel meetings at the hospital, both morning and afternoon, is good, while more than five thousand patients have received treatment and about six thousand prescriptions have been dispensed. The hospital assistant is a Karen man and a very earnest Christian. He makes many visits among the people. Our Bible women have been faithful, and as a result more than half of the adults baptized are women. The school is growing slowly, for we are careful to admit only such as give promise of making useful helpers. All above twelve years of age are Christians. The oldest boy—a Kachin—is beginning to be very helpful by preaching in Kachin at the bazar meetings.

We have two young men in the Theological Seminary at Insein.

As usual, we had a *daily* training class for all of the native workers and any other Christians who would come, during the rainy season. We spent about two hours a day in Bible study and prayer.

Our hope for the evangelization of the Shans is in training on the field Shan converts for the work.

MYITKYINA—1894

Rev. G. J. Geis, Mrs. Geis.

Report of Mr. Geis:

During the past year I was able to come nearer my ideal as a missionary than at any previous time since my coming to Burma. Heretofore the erection of buildings consumed so much of my time that I was unable to do as much jungle touring as I earnestly desired. I was out on tour during the whole of the dry season with the exception of a few days at the beginning of each month. On these tours I endeavored to see, not how many villages I could visit, but how long a time I could remain with profit in each place. In some villages I spent two weeks, visiting every family repeatedly, talking with the people in the fields, at their feasts or wherever we could get the hearing of one or two, and whenever possible we taught the children some simple hymns, so that both old and young derived some benefit from our sojourn among them.

Part of the time I had two preachers with me, with whom I spent an hour or more each day in the study of the Gospel of John.

In order to bring our small school in line with our mission schools in Burma I had it registered as a government school, so that we now derive all the benefits as well as all the disadvantages of this system. Eleven out of thirteen pupils passed the first examination. Mrs. Geis taught the first standard in Kachin reading and the catechism and I gave an hour each day, when at home, to the older boys and the teacher in the study of the book of Exodus.

Besides the regular meetings held in town, services were maintained at two of our out-stations, where a good interest was manifested. This was especially true of Sima. When the work was opened there, many of the elders were hostile to it and forbade their children going near the teacher. During the past year in the case of not a few hostility was changed into friendship. On a recent visit I preached to over forty among whom was the chief of the village.

I gave much time during the rains to the strengthening of the native Christians in the cardinal truths of our faith, so that I believe they now have a more intelligent knowledge of the truths they profess to receive.

HAKA—1899

Rev. Arthur E. Carson, Mrs. Carson (in America).

The work in this frontier station in the Chin hills is as yet in its initial stage. Mr. and Mrs. Carson left Thayetmyo on February 3, and after a journey of six weeks filled with thrilling experiences, they arrived at Haka. Mrs. Carson was later compelled to return to this country, Mr. Carson remaining at his post alone with a single native helper. His letters speak of unfaltering confidence in God's purposes of grace for those to whom he has come to bring the word of life.

Mrs. Carson writes as follows of place and people:

Haka is situated on the side of a great mountain. It is a military post where are stationed sixty Sepoys with three English officers. Chin villages abound on the neighboring hillsides. One hundred and fifty thousand people are accessible from this place, not one of whom is a Christian and not one of whom can read and write in any language. Their only religion is the sacrificing of animals to evil spirits; it is also their only system of medicine. To these poor people we hope to introduce the elevating, uplifting influence of the gospel of Christ and teach them the way of salvation.

Report of Mr. Carson:

March 15, 1899, after a tedious march, we reached Haka. It looked so desolate and brown that my wife was almost discouraged. We took possession of a brick barracks of two, sixteen-foot square rooms, for which we were to pay the government Rs. 44 per month, which price they afterward raised to 59. As soon as possible I began arrangements to get a house built. I began cutting logs in April, 1899, and to-day the lumber is not yet all sawed. I have a schoolhouse under way, all of the work on which so far I have done myself, with a prospect of having to finish it. I have been stone mason, carpenter and coolie, and expect to have to make and burn my brick for chimneys. When the school house is done I will go on building a dwelling and accessories. I have received a grant in favor of the A. B. M. U. of thirty acres of land, the very best site near Haka, from the Burman government, the whole cost being less than Rs. 50. The climate is such that nearly all temperate climate fruits and vegetables and several of the more tropical fruits will grow and ripen. I think in the future we may grow wheat, and when we may get better transport we would find ready market for it in Burma. At present all we can raise will be taken by the military police here in the Chin Hills. How far the idea of an industrial mission may be carried out I do not know, but hope for everything.

During the rains both my wife and myself spent most of the time studying the language, which we found so very different from the language we had used in Thayetmyo as to hardly justify us in calling them dialects of the same language. We find it exceedingly limited in words, which poverty is handicapping us in our religious work. They have no idea of religion. I know I am going against the pulpit utterances and written words of all the past, but it is true. They believe in fairies, gnomes, evil spirits, etc., but have no conception of a good spirit. They make offerings to these evil spirits just as they pay tribute to a government. "They are stronger than we and we must," they say. They have no word for God, Spirit, Savior (or save), prayer, forgive, love grace, thanks, and many other terms which seem to us names of necessary virtues and graces. They use for love the word which means desire, and it applies to the gross desires as well as to the more refined wants. In August we found that my wife must go to America. I do not want to dwell on the days that followed. God gave us strength as the day was. In no other way could we have borne it. Since my wife's departure I have translated the catechism. I have one preacher and am to have two more. One of these is a Chin from Thayetmyo, converted under our preaching. He has just completed his theological training at Insein and comes to us at once. The other two are both Karens; one from Bassein, one from Henzada, both graduates of the Insein Seminary. One of these will act as teacher of the school for a while. We have a young woman of Thayetmyo, who was here while my wife was here, but who will not be called back till a lady comes to the mission, or, at least, till one of the preachers gets married. Now we are all hope. The people are ready to listen, and when we can make them understand they express a hope that much mercy is for them. I believe the outlook is good, but it means years, perhaps, of train, teach, preach, wait. And yet I ask myself why it need to. God certainly by his blessed Spirit can move these hearts and convert these souls as well as the most enlightened of the world and he will. Whether he will try our faith long I do not know, but in the fulness of time we know his Spirit will move on the face of the great deep of this people's sins, and his voice will say, "Let there be light." O, Father, hasten the day, hasten the day.

LOIKAW—1899

Rev. Alonzo Bunker, D. D., Mrs. Bunker (in America), Rev. Truman Johnson, M. D., Mrs. Johnson (in America).

The work in Loikaw is an offshoot of the work in the Bghai Karen Mission of Toungoo. For many years past tours had been made through this Red Karen country, in which Loikaw is situated, and the seed of truth had been widely sown. The conviction, long growing, that the opening of a station in this field was a necessity has been intensified of late by the activity of Roman Catholic propagandists in the region. The result of long years of prayer and effort thus threatened to be lost. The assignment of Dr. Bunker and Dr. Johnson to this field is an answer to the prayers of missionaries and natives alike in the Toungoo district. The May number of the MISSIONARY MAGAZINE contains a full report of the experience of the missionaries on their arrival upon the field. This report closed with a reference to serious opposition as encountered from local officials under the influence of the priests, but a letter received later records complete deliverance from this opposition.

Dr. Bunker writes:

Our God answered our prayers, and has delivered us in quite a miraculous manner, in a way we had not thought of, so that now we hold the strongest position here we possibly could. The lieutenant-governor has issued an order, not only permitting us to build, but also enjoining protection and help. No other mission holds such a title in Shan or Karenni land. The effect is marvellous. Everything is changed. Two

Sawbwas have visited us and given us permits to preach, teach and build in their states. The third, about whom I have written, has signified his cordial consent to the lieutenant-governor's order. The natives are resorting to us in increasing numbers. It is all of divine wisdom and goodness, and we will give him all the glory.

It was Dr. Cushing who secured the order from the lieutenant-governor. We should certainly have been expelled from Karenni but for this. The officials in Karenni were bound to drive us off. You can hardly imagine their surprise when the order came. Let us praise God. This victory means much to us. God means to give us a large ingathering here, or he would not have taken so much trouble to bring us here and establish us as he has. He must have some purpose beyond putting us here, and what can that purpose be save one of grace for the people? Let us follow close on his leading and we shall reap.

ASSAM

Divine favor rests still upon our work for this land of many peoples. There is indeed occasion still for profound regret that the work for the native Assamese is confined to so narrow bounds, but upon this field labor has not been in vain, and the tribes of the hills more and more illustrate the all-transforming power of the gospel. As in other recent years, the work for the immigrant tea-garden laborers, whose incoming is so greatly modifying the life of the country, has been notably successful.

The translation of the Old Testament Scriptures has now been completed, the British and Foreign Bible Society having undertaken its publication under the supervision of Mr. Gurney. With the revision of the New Testament now accomplished, the people will soon receive the gift of the entire Word in the Assamese tongue.

A minor note of sadness attends us still in following these reports in the recognition of the insufficiency of our missionary force. Recent unavoidable changes have left faithful workers overburdened with labors and cares. The illness of Mr. Paul, necessitating the transfer of Mr. Parker to Dibrugarh, has left Mr. Moore without the associate so greatly needed. To the workers at Tura Dr. Crozier's coming has brought some relief, but the health of these workers is not strong and additional reinforcement is necessary if this great work is to receive the care which it demands and is certain so richly to reward. These needs and others appearing in the letters which follow will deepen our earnestness in the prayer that to this field the Lord of the harvest may send forth laborers.

SIBSAGOR—1841

Rev. A. K. Gurney, Mrs. Gurney (in America), Rev. C. E. Petrick, Mrs. Petrick.

Report of Mr. Gurney:

My report for the last year is brief. I have been engaged exclusively in the work of getting the Assamese Bible into shape for printing. I have about finished the Pentateuch now, and the books from Joshua to Esther only remain. I do not think the revision of these will be difficult, as I have already gone over the larger part of them with my pundit, Henry. The poetical and prophetic books ought to receive a few more touches. The British and Foreign Bible Society have kindly consented to bear the cost of printing the Old Testament, so in a few months I think I shall be putting the Assamese Bible through the press, and that my Heavenly Father will grant me strength to carry it to completion. So the Assamese will have the good fortune at last to possess the Bible in their language.

Report of Mr. Petrick:

We are thankful the Lord has permitted us to close this year, which has had its sunshine and its shadows. The Lord mercifully spared the life of my wife, who was during a serious illness very near eternity. A change of climate to Darjiling, during the unhealthy rains, restored her, by the blessing of our Heavenly Father, to her former health.

The work of the churches has been encouraging. They have been able to do their work without any financial help from the mission. All, except one, have added to their membership by baptisms. During the year I transferred two Kol churches to the Golaghat mission and one to the Dibrugarh mission, as it was easier for the missionaries at these stations to care for them. In this way we were able to strengthen the two newly-formed mission stations by the dismissal of three churches, numbering 186 members, who will be in the statistics of those two stations. We have now two Assamese churches and seven Kol churches. Our membership thus appears smaller than last year, but we have no doubt another year will be sufficient to recover our former number. We baptized some converts in an entirely new place, at Attabari, where we have now the nucleus of a new church. Promising work has also been opened near Suffrai, where a large population of villagers and tea-garden laborers is found. I have stationed our ordained Kol preacher here to work especially in that part of the district. We hope to get there soon such a footing as to be able to organize a church.

We baptized seventy-two converts during the year. Four were Bengali Hindus, one an Assamese, and the rest Kols. We had to exclude seven and restored two. Only six died. Our present membership, deducting those whom we dismissed to Golaghat and Dibrugarh, is 511.

Last year we organized the Kol members of the Sibsagor church, who live in a village more than three miles from the town, into a separate church. The result of this year's work proved this a wise arrangement. Whereas formerly only a few from that village attended our meetings in Sibsagor, we have now there a church with a nice clean chapel and a membership of 72. This is quite a remarkable growth. When I came to Sibsagor we had only sixteen members in that village.

I have been able to tour several times over the whole of my field. The word has been preached faithfully. My native helpers have done well.

The English planters have been very kind to me. I feel it my duty to acknowledge this, as it has been a considerable help to our work. Even a Roman Catholic gentleman has asked me to have meetings on his estate.

During the rains I have taught, as in other years, a class of young men, to lead them to a deeper understanding of the Scriptures. The subjects I taught were the Life of Christ, dogmatics, and church history of the first three centuries. I gave also singing lessons to the school, to improve the congregational singing. A number of hymns are sung so well in the meetings that it is quite a treat to listen.

Sunday-school work is about the same as last year. In the village churches want of interest has been a great obstacle. Still it is a hopeful sign that the largest Sunday-school is not in Sibsagor town, but in a village church.

Our day and boarding school has been carried on as before. As we have had no lady missionaries since Miss Morgan and Miss Wilson left us, the charge of the school has again fallen upon my wife. We baptized none of the school children, but a young man visiting the Government High School has asked for baptism.

We are in great need of help for our school work.

NOWGONG—1841

Rev. P. H. Moore, Mrs. Moore, Rev. P. E. Moore, Mrs. Moore, Rev. J. M. Carvell, Mrs. Carvell, Miss Lolie Daniels.

Report of Rev. P. H. Moore:

Plodding on, plodding on, has been the watchword of 1899 in Nowgong. During the first five months of the year the earthquake repairs and periodic rethatching of buildings required the great part of my time and strength. During the summer months I gave a little time to daily Bible teaching and much to miscellaneous work that is hard to classify. Almost the whole of November and December went in itinerating work among the villages. So we find ourselves in the year 1900. Twenty-five persons were baptized on confession of faith in 1899, four in connection with the station church, twelve in Balijuri church, nine in the Udmari church. At the beginning of the year the Parkers were here and began touring work in January. Mr. Parker was beginning to use the vernacular language and we were looking forward to aggressive work together in this field. But in the middle of the year they (Mr. and Mrs. Parker) were transferred to Dibrugarh, to fill the breach occasioned there by the ill health of Mr. Paul which made it necessary for him to go on furlough at once. So all our hopes and plans for pushing on the work here with Mr. Parker as a colaborer were frustrated, and I find myself still, as for twenty years past now, the only male missionary for the Assamese in this district.

My wife, who was in America in the beginning of 1899, has returned to Nowgong, arriving here in August, and is rendering her usual efficient service, making it possible for me to go on tour, leaving home matters for her to attend to, and also attending to her work among the women and children in the streets and by the highways and hedges, and from house to house.

By the transfer of the Parkers Miss Daniels is left in sole charge of the woman's department. While the Parkers remained here Mrs. Parker worked with her in that department to the full extent that her own home duties permitted. It is specially trying for Miss Daniels to be left alone in her bungalow, and I hope help may come to her soon. I know that prejudices are to a certain extent giving way and much of the good seed has been sown.

In my own itinerating work during November and December most of the time was spent among non-Christians, though I visited the greater part of our Christian people who live out from the station. In these tours I have seen increasing evidence of and been freshly impressed with the fact that the immigrant population in this district is rapidly increasing, and I cannot doubt that this element in the population will greatly modify the whole aspect of this district in the not very distant future. The loose system of Hinduism that prevails here has shown a vast power of assimilating all the heterogeneous elements that come within its reach. The greater part of these immigrants are not

Hindus. But they will be influenced by contact with the Hinduism here, and on the other hand will have an influence in modifying the prevailing religion, or rather irreligiousness, of the mass of the people. These diverse elements are bound to act and react on each other. We ought to keep hammering away at the old Hinduism with the hammer of gospel truth, and we should be gaining for Christ this newer element in the population here. The old conservatism of the indigenous population of the Assam valley presents a tough, leathery resistance to the entrance of any new ideas. But many forces are at work undermining and disintegrating that conservatism. The branch railway to Gauhati is traversing this district, education is making progress, modern ideas are rudely jostling the old ones; people find the old positions untenable and are tossing about in search of new. Here is the opportunity to persistently hold up Christ to them as the only right solution of all their perplexities. O that it were possible for us to keep ever before their eyes the Christ lifted up on the cross that he might draw all men unto him. These considerations make us mourn so deeply the depletion of our forces here. We missionaries in the Assam valley do not labor for any one class or any one people. A heterogeneous mass of population, composed of many classes, lies all about us. We think of them not as Assamese and Bengalis and Hill Tribesmen of many sorts, Mondaries and Santhalis, Mikirs and Kacharies, Lalungs and Marwaris, Nepalese and Miris, Nagas and Garos, Khasais and Oorias, etc., etc., but as *men without* GOD and *without* HOPE in the world, to whom we are sent with the light of Life, and we offer it to all alike.

The churches have not been the comfort and help that we could have wished during the past year. The village churches especially show the need of godly, efficient and consecrated leadership. There have been additions by baptism and restoration and also losses by death and discipline. The net gain has not been great. We are not content simply to hold our own. A vast field lies open before us. O for power to go in and possess the land. May the new year be one of the right hand of our God.

Report of Rev. P. E. Moore:

My report is brief and not of the inspiring sort. We have not baptized a person the past year. A little boy who died of black fever, near us, had given us reason to hope that he is among the redeemed. There is occasionally a man who says he has given up sacrificing and prays to the great God, the Creator. I do not know of one whom I should consider a fit candidate for baptism.

As a year ago, we are without a school. The teacher of the school we once established here is dead. Neither have we evangelist or preacher.

I think more preaching has been done the past year than ever in a single year before for the Mikirs. We are not discouraged.

Report of Mr. Carvell:

The past year has been full of service: it has seemed to me that I have been busier than in any of the previous years. In January, 1899, Mr. P. E. Moore, my associate in the Mikir work, went into camp. I remained at the Mikir station, preaching to the passers-by and going out into the villages near by. Each day I have had the blessed privilege of telling the story of the Savior's love to some of the dear Mikirs. Sometimes it would be only a hymn and a sentence from the bungalow window, at other times a short talk to a little group by the wayside or in little village gatherings.

After the rains in the month of November, Brother Moore took charge of the station work, and I went into camp. Our plans were to tour in a hitherto unvisited part called the "Omri Mauza." At first we did not feel certain that we should be able to reach the villages scattered throughout that part, the mountains being so steep. But our old elephant worked her way through the gorges and over the mountains in a wonderful way, and we were able to visit almost every village. The people in nearly every instance gave me a welcome. In the early mornings I was often able to speak to the women and children. In the evenings around the camp fire I had some very earnest talks with the men. It has been a blessed season of seed sowing. May the Lord give the increase.

After visiting the above-named district I made a tour in the direction of the hills northeast of the station of Nowgong, in order that I might meet with the few Mikir Christians scattered throughout that part of the country. I met with eight of these dear brothers and sisters in Christ, and my heart was made glad by the simple testimonies of some of them. This last tour has made me feel keenly for the dear Christians that are scattered throughout the jungles one and two in a place. Sometimes I think we ought to try and gather them together in one place. But when I think of the words of our Lord when he said, "A little leaven leaveneth the whole lump," I feel like leaving them scattered in their mountain homes, and my heart joins in the prayer of our Lord when he said: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

About the middle of November a dear Mikir brother, Deobar by name, was called to his reward. He had contracted the terrible disease called kalazar (black fever), which in most cases is of a lingering nature. His last days were filled with intense suffering. But the end was triumphant, his faith laid hold on God, and he did not shrink from death. His own brother and cousin said: "Deobar did not sacrifice to the demons or any of the heathen gods, but to the last he taught us that we would be lost if we did not give our hearts to the Lord Jesus." Just before he died the dear fellow gave his Assamese Bible and other books to a cousin who could read, then he said: "Let the missionaries know of my death." I am glad that this dear brother has been released from his sufferings and is "with Christ, which is far better." But I feel sad when I think that he will no longer labor with us for lost souls.

You may ask, what are the prospects of the Mikir field? The Mikirs have been more attentive than in the preceding years. There is also more desire among the young men to get an education. The power of the Mikir priests is gradually becoming less, and the common people are beginning to grow restive. Many are the instances in which they disregard the laws laid down for them by the priests. The attitude of the heathen Mikir towards the Christian Mikir has changed. Once a Christian Mikir would be fined if he dared to enter the house of a heathen Mikir. Now a Christian can enter many of the heathen homes. The attitude of the people towards the missionary is changing, their confidence in us seems to grow. The greatest hindrance to our work is the opium-eating habit. Thousands of these people have heard the gospel message. I believe the Holy Spirit is working in the hearts of many of them. They are a clannish race, and when they turn to the Lord I think they will do so in large numbers. May God speed the day.

We are quite well and feel able to do better work each year.

GAUHATI—1843

Rev. C. E. Burdette, Mrs. Burdette, Rev. S. A. D. Boggs, Mrs. Boggs, Miss Henrietta Morgan, Miss Isabella Wilson.

Report of Mr. Boggs:

I have been able for the first time to make a short tour among the villages during the cold season. There are, as usual, some encouraging and some discouraging things about the work. The one great drawback is that the people seem so slow to grasp the idea that to be a Christian means more than uniting with the church and leading a decent moral life; that it means to be a follower of Christ in service and in sacrifice. The spirit of willingness to be led is so long in developing, but we are hoping it will come and that we shall have a strong body of consecrated Christians. It is an encouragement to us that they have done as well as they have during the time, since the earthquake in 1897, they have been left so much to themselves. The missionaries have been so tied to the work in the station that it has been impossible to visit the out-stations and give the native Christians the encouragement and instruction without which the churches soon seem to lapse into a state of formality, if not indifference. We are hoping that the missionaries will be able to devote the entire cold season to the work of visitation during the coming years. The school work is especially under my charge. There are sixteen village schools and the station or training school. The village schools are supported partly by a grant from the government, amounting usually to Rs. 5 per month to each school, and partly by the contributions of the Christians of the villages themselves. There is hope that the number of these village schools will soon be increased, as there are several new heathen villages asking for teachers. These villages we hope to supply as soon as the villagers show a disposition to help themselves by making some small contribution towards the support of the school. These village schools serve a twofold purpose: first, they are an educational agency; and last, but not least, they form a centre for the dissemination of the gospel, as each pundit or teacher is also supposed to be a gospel messenger. Pray for these pundits, for some of them are in the midst of awful darkness and are subjected to very fierce temptations. The station or training school is supported by money collected on the field, and is in session from March 1 each year till November 30, with the exception of a vacation of ten days in July. The aim is to have three classes under instruction, the course being for three years. This would give us a new class every year to go out and commence work. We are hoping that this plan can be fully carried out, and although there is a lack of contributions for the present year we have faith to believe that it will not be so another year. May our faith not waver.

GOALPARA—1867

Rev. A. E. Stephen, Mrs. Stephen.

Report of Mr. Stephen:

Another year has gone and the Lord has been with us, giving grace and strength to continue sowing the precious seed of the gospel.

The evangelist to the Rabhas has gone in and out among the villages, but owing to much sickness in his family he has not been able to reach out to the distant parts of the field. Still many have heard of the Way of Life and a good number show increased interest, though none have come forward and confessed Jesus the Christ.

The evangelistic work in the town, Lord's day services, Sunday-school and weekly prayer meeting were continued during the rains, as usual.

School was opened in February with seven pupils and was closed in October with six names on the roll. One boy from the school has been with me as an evangelist during the cold season, and will go in a few days as teacher to a Rabha village. This is the first boy I have been able to send out and he is going to a village where the people have been calling for a teacher for more than three years.

Since the month of November I have been most of the time in the district. The opportunities for preaching have been many. Every evening, when in a village, we had a meeting, and sometimes two or three during the day. The markets have been visited and the story of God's redeeming love proclaimed.

Since the school was closed in October the teacher has been doing evangelistic work, and while I have been engaged among the villages it has been a great pleasure to know that the work in the town was not suffering as in former years. We are having great encouragement, the people are willing to listen to the message of God's love and we trust there is a quiet but sure work being done in the hearts of the people by the Holy Ghost.

TURA—1876

Rev. M. C. Mason, Mrs. Mason, Rev. E. G. Phillips and Mrs. Phillips (in America), Rev. William Dring, Mrs. Dring (in America), Rev. I. E. Munger and Mrs. Munger (in America), G. G. Crozier, M. D., Mrs. Crozier, Miss Stella H. Mason, Miss Ella C. Bond.

Report of Mr. Mason:

The year just passed has been one long to be remembered by the few missionaries here. The departure of Mr. and Mrs. Phillips, Miss Rood and Mr. Munger within so short a period near the beginning of the year left suddenly and more or less unexpectedly so much extra work for those of us remaining, as to force us to neglect most important departments of our work. Mr. Dring has kept unusually well the year through. Miss Morgan and Miss Wilson, during their brief stay and while studying the language, were able to do valuable work until they left early in November. Myself and family have suffered more than usual from cares and illness. Our Father has preserved our lives and sustained us. Unexpected providences brought my family home from the ill-fated "Arcadia School" of Darjiling before the catastrophe in which nine of its inmates were killed. For this we are very thankful. We have had some of the most severe and most serious illnesses, but we hope to be able to enter upon another year's work with fair strength, although we cannot hope to keep up the regular work already in hand. Mrs. Mason, who has been overtaxed throughout the year, is just now recovering from the longest illness of her life; this illness, with other work, has prevented my touring this year. This is the first time during my twenty-five years of service that I have failed, when here, to spend considerable time with the churches or to attend the annual associational meeting. *The churches* have had to be neglected. And a letter received this morning from Mr. Dring, who has done what he could in visiting the villages this season and who had just reached the annual meeting, says: "We do need help so much. There is so much coldness and such lack of zeal for Him, it is sufficient to make one cry when he thinks of it." What will be the fruit of this general and long continued neglect, on account of insufficient workers, God only knows. While in this weakened condition we are threatened by an invasion upon our churches, in behalf of the Society for the

Propagation of the Gospel, by the former leader of the Australian Baptist Mission among Garos on our southern border. This man has, after doing what he could to divert the converts from their faith, deserted that society and sought the support of the S. P. G. Society for pressing his proselyting efforts.

Notwithstanding this neglect and consequent weakening, and notwithstanding that there has had to be some weeding during this second year, after a large ingathering, there has been considerable work done in supporting evangelists and there has been a net increase of nearly one hundred members over last year, and some of the churches are, I hope, even stronger than they were a year ago. *The foreign work* also among the Dafflas has been sustained. *The Sunday-schools,* about eighty in number, with nearly 3,500 members, have been almost wholly left to themselves. They select their own lessons from what Scriptures they have, and study them without comments, notes or references, and although the Indian Sunday-school Union have offered us matter for translating the International Sunday-school lesson helps, and rupees two hundred toward printing the same, we have been obliged to refuse this offer for lack of help sufficient to do what would have to be done to get them printed and distributed to the schools. May God enable us to supply help to these needy ones soon.

Evangelistic Schools.—Our village school work has, I think, suffered but little. Mr. Dring has given these schools his faithful attention and has with our limited means increased a little the number of schools, as well as the number of pupils.

Native Contributions.—The request for this report at an eariler date than usual prevents my speaking accurately regarding contributions, native evangelists and some other points, as full reports have not been received. But my opinion is that contributions on the whole have increased a little.

Looking Ahead.—Two years ago I said, "The work of the coming year looms up as never before." We then had some hope of keeping an approximate pace with it, but alas! what changes these last two years have brought us, and how disappointing the developments. However we have been encouraged by the return of Miss Bond and Miss Mason and by the arrival of Dr. and Mrs. G. G. Crozier, all of whose hands are full from the first.

IMPUR—1876

Rev. E. W. Clark, Mrs. Clark, Rev. S. A. Perrine and Mrs. Perrine (in America),
Rev. F. P. Haggard and Mrs. Haggard (in America).

Report of Mr. Clark:

My work for the past year has been in continuing the preparation of the Ao dictionary for printing, in revising and preparing for the press an enlarged Naga hymn book, and in translating into Ao Naga and printing Dr. John A. Broadus's "Cathechism of Bible Teaching." All the Scriptural references in this have been translated and inserted in their proper places in the Cathechism. Thus we now have in Ao Naga for preachers and training school pupils a catechism covering the fundamental doctrines of the Bible, with the Scripture texts embodied therein. This should be of real service in fortifying Ao preachers and teachers in "Bible teaching." A simpler catechism for Sunday-schools and village primary schools we have had a long time. I may also add that the first school primer has been reprinted.

On the Perrines leaving here on November 25 last for a furlough home to

America, the care of the Naga churches again devolved upon me for a while. In a little over two months I baptized thirty-two converts. Nearly all our reaping thus far has been from the labors of located preachers and teachers, very little from general touring, yet as the field in general ripens this labor may be more productive in the future. In one or two villages converts are awaiting the coming of an administrator.

Most of the recent baptisms were at Molung village, where wife and I, as the only missionaries in the Ao Naga tribe, toiled many years. The fruitage has been a little slow, but it is coming along now. Those who were children and youth when we began at Molung are now the leaders in the church, and it was a great joy to see how well they do manage church affairs and how strongly they stand for purity of life and purity of doctrine in the church. The fight for worshipping only the one true God, for strict temperance and for social purity has been carried on to a success; "thanks be to God who giveth us the victory," a big victory this and a hard fought one.

Self-supporting churches are appearing on those fields that have been most cultivated. These disciples coming from villages that for centuries have been little democracies, they quickly adapt themselves to the polity of a Baptist church; and as they also have some knowledge of equity, derived from their acquaintance with village courts, having also good intellectual ability and a sturdy character for Asiatics, they soon acquire a good facility and equipoise in the transaction of business.

In the absence on leave of the Haggards and the Perrines, Dr. and Mrs. Rivenburg of Kohima have consented to come and fill the breach at Impur. They have a most cordial welcome from us and from the Ao people, who cherish a loving remembrance of their work in Ao land years ago.

KOHIMA—1881

Rev. S. W. Rivenburg, M. D., Mrs. Rivenburg.

Report of Dr. Rivenburg:

For the most part our work has been only a duplicate of the four previous years; saving some little attempt along scientific lines to work out the malaria mystery which affects so seriously not only all our missionaries and native Christians but practically the human race.

Preaching services have been held in our house every Sunday but one throughout the year. When in the station I have conducted these meetings myself and when away Mrs. Rivenburg and some of the members have taken turns in conducting them. The members near have been very faithful in their attendance, but there have been fewer heathen than last year, I think.

The two evangelists have been at work all the year; but sickness in the family of one of the two hindered his work for more than three months. For the first time they have met with real opposition to their preaching. In one village, a day's march from here, were found some hopeful listeners last year. During the rains the village was scourged by dysentery and when the evangelists visited the place recently they were told the sickness and deaths were due to their preaching and that they must get right away as the people would listen to no more of it. Three of the four baptized during the year have been the direct result of the work of these evangelists. Two are from an allied tribe three days' journey from here. One of the two is an influential man in his village and although neither can read they have built a little house of worship where they, with about twenty neighbors, meet on Lord's day to sing and pray, and talk over what they have learned of gospel truth.

My medical work has taken a large percentage of my time and strength. An urgent call from Tura induced me to go to their help September 18, returning November 9.

As I look out into the coming year I feel we never had less cause for discouragement than at the present moment.

NORTH LAKHIMPUR—1893

Rev. John Firth, Mrs. Firth.

Report of Mr. Firth:

Deobil is a very slow church. They enjoy being let alone. A visit from the missionary makes them nervous. *Doolahat* is very active at present and souls are being saved. The activity dates from September, when the pastor spent a month in the station attending the preachers' class. He has waked up the church. It is a shining light and the heathen are beholding it.

Ellengmara is our oldest church and it is in a cold and divided condition. This has been caused by a man who had a grown up daughter and instead of giving her in marriage, as admonished to by all his brethren, was holding her for a high price. He refused the offer of several noble men, and now the girl is excluded and her father has had to beg for any sort of a husband for her. A mile or so away from this church is a heathen village, where God's word has been received and seventeen have been baptized.

Harmutty was organized a year ago with four members, two of them baptized the day of organization. Sixteen have been baptized and others are ready. The sick have been healed in answer to prayer and the heathen have at various times been filled with anger. They have opposed and blasphemed, have threatened and persecuted, but all to no purpose.

Hulmari has lost its pastor. He has taken to drinking and has resigned. His wife, who is a heathen, led him astray. A large number have been baptized and the church is in a good condition.

Joyhing has done nothing. Fifty members have not attended meetings for more than a year because they were asked to give money toward the support of the church. They think that the "mission" should support them, at least in some measure, and not that they should support the church. These people were all professed Christians before coming to Assam and they do not make very satisfactory Baptists.

Kuddum was organized this year and has had a hard time, but indications are that the church will survive.

Lilabani is steadfast and enjoys the blessing of God. It also enjoys the watch-care of a fine old pastor. This old man seems to be renewing his youth, and the way he attends to his duties is good to see. His people love and honor him and gladly support him. Several have been baptized and others are ready.

Serejuli has a young deacon who was not contented to have one wife. He was excluded, together with his second wife, and the church ever since has been paralyzed.

UKRUL—1896

Rev. Wm. Pettigrew, Mrs. Pettigrew.

Report of Mr. Pettigrew:

It would be a joy indeed to be able to report baptisms this year, but the hardness of the heart is very apparent here and no baptisms have taken place. Nevertheless, as reported last year, the interest in the things pertaining to righteousness is gradually showing itself, and the missionary continues in prayer for the conversion of some. Having got over the main difficulties of the language it has been a pleasure to be able to make known the gospel in their own tongue. The boys in the school know more of the way, and much interest is shown as the story of Jesus is being unfolded to them. Oh, that the day may soon come when sin will be confessed and the Holy Spirit have free access into the hearts of these people. They have for generations been in constant contact with the Manipuris of the valley, who are bigoted Hindus, and it is a fact that the Nagas also have conservative ideas of their own beliefs in evil spirits. It is refreshing to know, and a good sign also, that they confess to have forgotten about the Creator "Varivara" while occupying a great deal of their time in propitiating the evil spirits "kumyao." It is left for the missionary to reveal to them, with God's help, the Creator whom they have forgotten, so that he may have the glory and that many may come to him.

This year, owing to failure of previous year's harvest, the people of this village were left stranded about September and with little to eat until their new crops in December. The mission house was surrounded morning after morning with men, women and children asking for some work to do. It was the missionary's first experience of such a thing, consequently a tender heart and willing response. The school is situated on the saddle of the hill, surrounded by uneven ground. To help the village over their distress this saddle was levelled by them, and besides making a playground for the boys, has given the missionary family an opportunity to walk on flat ground, a rare thing in these hills. Rice was also freely distributed to the women who needed it, and it is a joy to know that their confidence in the workers has been established for good. The missionary cannot help praising God, when comparing the first two years amongst them and the last two years. What suspicion, what misunderstanding there was! Now all changed and a hopeful lookout for the kingdom of God to be established amongst them.

The School at Ukrul.—Satisfactory progress in the school is to be seen. Two Kuki Nagas have left, owing to the distance from their home. The annual examination resulted in all passing up to higher standards with the exception of one. The second class have begun the life of the Lord Jesus, first part, as their text-book, in their own language, for the year. Every Lord's day the boys turn up regularly, and their interest in Bible stories is gratifying. They take a delight in writing out from memory. Each boy has a book of his own for this work, so that at the end they will have a good collection of Bible stories to read about in their own homes.

The Schools in the Valley have been visited three times for inspection, April, August and December. At the annual examination twenty-one entered, and in contrast with last year's result, eighteen passed. Two more new schools for boys have been opened, making a total of fourteen in all for boys. After a good deal of trouble a girls' school was opened in December, and up to the time of writing twenty-four Manipuri girls have entered the school. The missionary was fortunate in procuring a Christian teacher from Cawnpore—a Eurasian young lady. Of course she cannot teach Christianity in the school or in the valley anywhere, still there are many ways of preaching Christ, and it is hoped she may in a silent way be the means of opening the hearts of her girls to the influence of the Holy Spirit. While speaking of work in the valley, the missionary is glad to report the opportunity given to preach the gospel to his own countrymen during his stay in the valley on inspection duty. With the political agent's permission a service has been conducted on the Sundays the missionary was in the valley, and it was gratifying to see increased interest before he left again for his station. May the Lord bless this opening still more in the future.

Literary Work.—During the year Luke's Gospel in Manipuri was printed off, and the copies are being distributed to the Manipuris by a Garo Christian named Robi Ram, who is a state servant. He does this work gladly and freely in his spare time, and although little is heard of the result of reading these books, yet there is a hope that some day the Holy Spirit will bless the word and convince and convict of sin. The Acts of the Apostles, which was translated into Manipuri before the missionary joined the Union, was rewritten for the press and is now in hand for printing. The third book (mentioned above), containing the first part of the life of Jesus, has been printed, and the second class boys are now studying the same. The Catechism is also printed, and the boys have now an opportunity of getting a firmer and clearer grasp of God's truth.

Medical Work.—The missionary's wife having got hold of the language a little it was thought better for her to take over this department during the year, and since she took it over many more have come for medicine; for being successful in some difficult cases the fame of her has got abroad and people from other villages come to her.

In closing, the workers in the field must again thank the Lord for his goodness and mercy, for his comforting arm revealed in this lonely spot; and although it seemeth best for him to allow the government of India to prevent another missionary family residing here, his promise, "Lo, I am with you always," should be satisfying to those who "remain by the stuff."

GOLAGHAT—1898

Rev. O. L. Swanson, Mrs. Swanson.

Report of Mr. Swanson:

In looking back on what has been done during the last year, while I feel overwhelmed by all that has been left undone, I am thankful for all the blessing and success the Lord has given us. I have the largest number of baptisms to report of any year of my stay in Assam, namely, 169.

We have eleven churches, which is an increase of seven from last year's report. This includes the two churches at Bebijia and Nagadhuli, which were turned over to me by the transfer of the lower end of Sibsagor field. The total membership is now four hundred.

Each church has a chosen leader, who can hardly be called a pastor, as his qualification for that office is so very meagre. But for this work he receives the monthly contributions of the church. In this way all the churches are called self-supporting.

We have now in the mission employ nine native preachers, who devote most of their time to touring, preaching the gospel among the heathen and visiting the weaker churches. Two of these preachers have also been used more or less during the year in teaching school.

My Bible class for native preachers was held in the months of August and September, when the subjects "The Life of Jesus" and "The History of the Apostolic Church" were studied. Still I think the best school for these native workers has been the time when they, together with myself, have daily been preaching Christ to the crowds of heathens whom we have met in all places visited.

Although we were not granted support for schools we have had three, namely, Bebijia, Nahorjan and Golaghat. The teachers have been supported partly from the people among whom they have worked and also from specifics received from home.

During the year I have put in an unusual amount of touring, and even when the rains kept me from camping I visited the churches Sundays.

As before, we have been sowing "by all waters," gospels and tracts having been sold and distributed by the hundreds, mostly in the Assamese and Hindi languages.

DIBRUGARH—1898

Rev. Joseph Paul and Mrs. Paul (in America), Rev. A. J. Parker, Mrs. Parker.

As noted elsewhere, ill health compelled Mr. Paul to leave Dibrugarh very hastily early in the month of June, his place being filled by the transfer of Mr. and Mrs. Parker from Nowgong. During the early part of the year Mr. Paul had baptized forty-six converts.

Mr. Parker writes:

The Dibrugarh field was occupied by Rev. J. Paul and wife during the first half of 1899. Through temporary failure of health, Brother Paul returned to America in July. Mr. Paul labored among tea-garden coolies, evangelizing, organizing churches, preaching at various markets and selling hundreds of Scripture portions.

From July, 1899, I have been stationed, with my wife, at Dibrugarh.

In company with the two native evangelists employed in this district by the Union, we have visited several of the churches and have gotten some acquaintance with parts of this large field, preaching at various large weekly markets and selling hundreds of Scripture portions. My wife and I have also often preached and sold Scriptures in the markets of this station, and together (on bicycles) we visit, for the same purposes, several villages around the station.

The native evangelist, "Benjamin," also engages regularly in similar efforts. There are some signs of a spirit of inquiry, and also significant evidences that Brother Paul's presence and the Baptist mission have made for the kingdom of Christ in this district.

The number of churches remain the same as in Brother Paul's time, viz., seven, with about one hundred and fifty members.

My own time and strength have been considerably given to (1) study of the Assamese language, in preparation for my second examination (passed at Christmas time in Nowgong); and (2) to arrangements for and oversight of the extension and repair of the mission house here. This last calls for much attention, as native contractors and laborers are unfortunately but little to be trusted.

We have enjoyed excellent health and are full of hope for the work in the Dibrugarh field.

SOUTH INDIA

Again this often-stricken land is bowed under a heavy calamity. Its famine of bread and thirst for water appeal pathetically to human sympathy. God's ways truly are past finding out, but we may be sure that he would have such appeals as this to rouse even the most sluggish hearts to an abiding recognition of human brotherhood. We are glad to state that generous offerings have been received by us and transmitted to the field, where our missionaries were from the outset prepared to coöperate wisely in measures of relief. Dr. Clough, whose long experience particularly qualified him for this work, gave up his purposed visit home, declining the invitation extended him by the Executive Committee of the Ecumenical Conference which he had at first accepted. In the territory occupied by the most of our stations the affliction has not yet reached the most acute stage, though the distress has been great. All will earnestly pray that the hoped-for rains of June may bring relief, and that God will graciously guard the lives of our missionaries in this time of added strain of care and anxiety.

The practical problems meeting our workers in this field, unsurpassed in their complexity and difficulty, are being honestly faced. Real advance has been made in the attainment of self-support, notwithstanding the heavy odds encountered by such efforts in the conditions of life among the people. It is but natural that a difference of view should prevail as to the rapidity with which this end may be realized. The committee are seeking to give full and fair trial to diverse methods, that the most enlightened judgment may be reached. But, with whatever diversities of judgment and method, the end sought by all workers is the same.

The reports that follow are cheering. The number of additions by baptism has been large, and gratifying progress appears in every department of church life. The college at Ongole continues its work strongly, and the Theological Seminary at Ramapatam was perhaps never before in so healthful a condition as now. Indications multiply that the leaven of truth is working quietly but powerfully among very many outside the people now constituting our church-membership. Particularly among the Sudra caste, signs of increasing interest are manifest. May it be that God has in store for this people a Pentecostal experience as notable as that by which thousands of their humbler fellow-countrymen were born into the kingdom of the Redeemer?

NELLORE—1840

Rev. David Downie, D. D., and Mrs. Downie (in America), Rev. F. H. Levering and Mrs. Levering, M. D. (in America), Rev. W. L. Ferguson, Mrs. Ferguson, Miss Mary D. Faye (in America), Miss Katherine Darmstadt, Miss Frances M. Tencate, Miss Lillian V. Wagner, Miss Caroline W. Coats, M. D.

Report of Dr. Downie:

The Churches.—There has been steady growth in grace among most of our Christians and a goodly number have been added to the churches by baptism. The question of self-support has been constantly kept before our people with gratifying results. We had a "roll call" in December, which was a very happy surprise to us. On former occasions of the kind we had fed the people while here, but this time we told them that they must not only feed themselves, but we should expect them to bring a thank offering to the Lord. It was interesting to see the village people as their names were called, marching up to the table and laying down their offering. Some brought rice, some chickens, pigeons, pieces of cloth, etc., and quite a number brought money. The schoolgirls brought pieces of lace and drawn work, made with their own thread and in their own time. Altogether the gifts, when sold, will amount to about forty or fifty rupees. Had it been in harvest time the result would have been better. A committee was appointed to look up all those members from whom no response was received and whose whereabouts are unknown.

Another interesting meeting held at the same time was for the formation of a branch of the Telugu Home Mission Society. Quite a number joined; it was voted to send their contributions through the general society and when a sufficient sum was realized the support of a preacher among the Yanadis of Nellore would be undertaken.

Pastor Subbiah was loaned to the seminary for ten months from the beginning of the seminary year. I took charge of the church services, with the understanding that I should call on such of the native helpers as could render efficient aid. Mr. V. Yacob has done most of the preaching and has proved a very acceptable preacher.

District Work.—This has been very largely under the care of Mrs. Downie after Miss Wayte left us. To make the Bible woman's work more efficient, one or two preachers and their wives were added to the force. With these workers she has made frequent tours into the district. She carried with her a magic lantern, which she found a great help in attracting the people and impressing the truth upon their minds. Our force in this department has not been as large as it has sometimes been, but we do not think it was ever more efficient. Dead wood is no good to a tree, neither are inefficient mission helpers any good to the mission. Hence we have been weeding out the worthless material from our force of workers. That does not mean less work, but rather more work for less mission money.

The Schools.—The station schools continue under the efficient management of the Misses Darmstadt and Tencate. The results of the examinations are as yet unknown, but we know enough to say that there has been progress in all departments. There has been an increase in the collection of fees. Though the appropriations from the home board were comparatively small, there was a handsome balance at the end of the year, the particulars of which will appear in the report to the Woman's Society.

Village Schools.—It has long been our conviction that the village schools should be thrown upon the village Christians. Not that we would have them bear the whole burden except where they were able to carry it, but that they and not the mission should feel the responsibility. Where help is needed, it should be the mission that should help the people and not the people that should help the mission. For that reason we have dismissed all the village teachers from the mission pay roll. So far as we know the schools are going on just the same and so far with very little call for mission aid.

Zenana Work.—This branch has been under the supervision of our daughter Minnie. Early in the year she determined to visit with her Bible women every street and as far as possible every house in Nellore town. In a few cases they were not allowed to enter the houses, but every street has been visited and an opportunity has been given to all the people of those streets to hear about Christ. Several women have expressed a desire to come out and be Christians, but a little probing showed that in some cases the desire was chiefly to get away from their hard life of seclusion and abuse. But that there are some who really want to become Christians there seems to be little or no doubt. But how they are to come out with no place to go to is a serious problem. There seems to be need for some sort of home for such converts.

Medical Work.—The hospital has been closed during most of the year, though Miss Faye and Miss Wagner did what they could to relieve simple cases in the dispensary during the first half of the year. A new mortuary and other necessary outbuildings have been erected, making use, by permission of the Board, of the money appropriated for the general hospital purposes to meet the cost of the new buildings. The hospital is now finished and ready for the medical work.

Personal Mention.—Mr. and Mrs. Levering and our daughter Annie left us early in the spring for the home land, thus depriving us of three efficient helpers. Later in the year Miss Faye was ordered home, leaving a gap in our mission circle that will not be easy to fill. We miss her sadly. Mr. Levering had charge of the field work and his place has not yet been filled, though Mr. Stone will soon take up the work. Dr. Coats has come to take up Mrs. Levering's work, but is at present in Madras. Mr. Stone, after a three years' course in Spurgeon's college, returns to his old work as assistant to the missionary in Nellore. He will devote his entire time to the field work.

For several months it has been settled that Mrs. Downie and our daughter Minnie should return home in the spring. For many reasons it has seemed wisest that I should accompany them. Mr. Ferguson, who has been acting president of the Theological Seminary, being relieved by the return of Mr. Heinrichs, seemed to be the man best fitted to take up the double work of missionary and mission treasurer. The prospect of leaving India is very far from being an unmitigated pleasure, but it is a comfort to know that I leave my work in such trustworthy hands.

ONGOLE—1866

Rev. J. E. Clough, D. D., Mrs. Clough (in Germany), Prof. L. E. Martin and Mrs. Martin (in America), Rev. J. M. Baker, Mrs. Baker, Rev. Henry H. Huizinga, Mrs. Huizinga, Miss Sarah Kelly, Miss Amelia E. Dessa, Miss L. Bertha Kuhlen (in America).

Report of Dr. Clough:

The year 1899 with us began auspiciously. The severe hard times—really semi-famine of 1898—had passed away. Fairly good crops were either reaped or were ripening for the sickle, people of all classes were enjoying more than usual good health and were of good courage. As a mission, we kept the Week of Prayer, during which time we were led to ask for great things, even for the conversion of 1000 converts during the year 1899. Before the week ended we felt confident that the number would be given us. From early in January until the first of April, I, with my preachers, was on evangelistic tours most of the time, and hundreds, yea, thousands, gladly heard the Gospel message, and many having heard, believed in Jesus as the world's Savior and as their Savior, and in due time were baptized. The Gosepl was preached not only by the senior missionary, but also by the other missionaries and by the 82 native preachers, the 258 teachers, and the 41 Bible women. The desire to make known Jesus extended to the rank and file of the whole church, which has its branches or members in hundreds of villages, and before the close of the year 1016 of those who had professed faith in Jesus had been baptized. To God be all the honor and glory now and forever.

Village Schools.—Nothwithstanding the discouraging effects of the semi-famine of 1898, all our village schools were revived and have been maintained during the year with a fair degree of success. The total number of these schools at the close of the year was

220. The twenty-four teachers who were undergoing training in the Government Training and Session Schools at Ongole, last year, finished their course and took up work in the schools in which they formerly taught. No doubt these teachers will be more efficient by the training they received in the Normal and Session Schools. During the year one teacher, Rayala Sashiah, died of fever. He was an energetic and efficient teacher in a large village in the Darsi taluq. The number of village school teachers is 258.

Native Preachers.—The health of the native preachers generally has been good, and their lives and health have been precious in the sight of God. Yet, one faithful worker, Rev. Sreeram Solomon, was called away in December to his eternal home, where, no doubt, he had a hearty welcome, for he had fought the good fight, he finished his course, and although we miss him, he is with Jesus whom he preached so long and faithfully. He went away gladly—for him to go was only gain.

The Telugu preachers and pastors have labored faithfully and have given me no serious trouble. It is a real pleasure to labor among such a people. During the year under review thirteen ordained and sixty-nine unordained preachers labored in connection with the Ongole station.

Sunday-Schools.—Sunday-schools have been maintained with varied success in most of the villages where we have Christian teachers. Our central school at Ongole has been sustained, as in former years. The number of teachers in this school is fifty and the average attendance has been about seven hundred. On an average, about 1500 verses of Scripture are recited at each session of the school. Sunday-schools have also been maintained in the caste girls' schools, superintended by Mrs. Martin and Miss Kelly. The average attendance was about thirty in each school. In the Branch School, in the centre of the town, Miss Dessa had two Sunday-schools, one in Telugu and the other in English. An interesting department of the main Sunday-school, numbering about fifty, is composed mostly of the children of the Wudda and Golla divisions of the Sudra caste. It is safe to say that these children are making a commendable progress. This department was in charge of Miss Kuhlen for three years previous to her departure for America.

Telugu Service.—Concerning this we have a report similar to previous years. Every Sunday morning after our Sunday-school, we have had a Telugu sermon in the mission chapel by the missionary or by one of the five assistant pastors. At this service there are usually from six hundred to eight hundred persons. The attendance during the Quarterly Meetings is much larger than at ordinary times and overflow meetings are required. In these the number sometimes reaches three hundred. Every Sunday afternoon we have a workers' prayer meeting at 3 o'clock. This meeting is attended by about thirty teachers of our various schools, the older members of the Christian Endeavor Society connected with the college, and about twenty women in the Bible Training School. After half an hour spent in prayer, these all go out by twos and threes to the villages and hamlets within a radius of four miles of the station. An English service has been maintained during term time of the college throughout the year. This service, as heretofore, has been under the direction of Profs. Martin and Baker.

Miss Sarah Kelly.—Miss Kelly's report for the year 1899 which she handed to me is very interesting. It shows conclusively that honest and hard work has been done not only by herself but by all the workers working under her direction. Miss Kelly, as heretofore, has successfully managed the multitude of girls in her care. At the close of 1898 there were in the Boarding School, the Practising Department, the Female Night School and in the Training School two hundred and forty-six pupils, taught by five male and twelve female teachers. During the year 1899, fifty-eight left the school and fifty-one new pupils were admitted.

The Normal School under her direction was very efficient. Two students passed the lower secondary grade creditably, and ten passed the written examination of the primary grade; of these ten, eight passed the practical test also. The head mistress of the practising school passed the lower secondary examination and obtained a teacher's certificate for that grade. The status of this school has been raised to the upper primary. There are now eighty pupils studying in it, of these twenty-one are caste pupils.

The Night School for Women under Miss Kelly's direction is very encouraging. Fourteen have been studying in this school taught by two Christian young women.

Miss Kelly gives religious instruction to all the girls in the various departments, and the weekly prayer meetings have been well attended. Of the two hundred and forty-six girls in Miss Kelly's schools, forty-three during the year have professed faith in Jesus as their Savior and were baptized.

Miss A. E. Dessa.—The work of Miss Dessa during the year 1899 was abundant and varied. She had under her management four schools, namely: Lower Secondary Boys' Boarding School, a Night School, the Branch School and the Mohammedan Girls' School. The number on the roll of the Lower Secondary Boarding School at the beginning of the year was 102, but the total enrolment during the year was 231. A few Hindu boys were admitted into this school. They did very well not only in their secular examinations, but also in their lessons in the Bible. This will appear the more evident as Miss Dessa says that a Hindu boy in the Second Standard gained the Bible prize for that standard. The number of boys who attended this school at the close of the year was 196.

Night School.—The total number who attended Miss Dessa's Night School at the beginning of the year was sixteen, and the number at the end of the year was thirty-eight, the total enrolment during the year being 64. Twenty-four from different classes were sent up for examination and twenty-three passed. On account of the scarcity which now begins to affect the school, a number, this last month, left the school to get work in more favored parts of the country.

The Branch School.—The total enrolment of the Branch School during the year was one hundred and sixty-six; the highest number at any one time in attendance was only 105. Most of the students who attended the school paid the required fees. These fees, assisted by the government grant, almost paid the expenses of the school. Sixty-one were sent up for examination of whom fifty-eight passed. The conduct of the scholars of this school is very satisfactory. The Bible as a text-book is taught daily in every class, and the Sunday-school lessons are well learned and the interest taken in the lessons in the Bible is pleasing to see.

Mohammedan Girls' School.—There are fifty-seven girls in this school. The average attendance during the year has been satisfactory. Most of the girls in this school were presented for examination and ninety-five per cent of the whole number passed. They did very well indeed.

Caste Girls' Schools.—The Caste Girls' Schools for about ten months of the year 1899 were under the superintendence of Mrs. Martin, who took a great interest in them. Her work was purely a labor of love. These Caste Girls' Schools were attended by two hundred and forty girls and were taught by six teachers and one sewing mistress, who also teaches the girls to sing hymns, etc. The Caste Girls' School at Kottapatam has been carried on, but for want of efficient superintendence, the school is not satisfactory, but it is a light, though a dim one, in a dark place. The total number of pupils in all the Caste Girls' Schools is 280.

The Ongole Hamlet Schools.—Up to November 1 all of these, as last year, were under the superintendence of Miss Clough, and they were carried on, as in years gone by, with the same efficiency and the same satisfactory results. These schools are taught by nine teachers, and the number of scholars attending them is about 300. The teachers are all Christians, and religious instruction in all of them is an essential part of the education given. During the year under review thirty-four students from the hamlet schools professed faith in Jesus and were baptized. My daughters, Mrs. Martin and Miss Clough, return to the home land in a few months. We were at a loss to know how to provide for the work they wished to give up. But just at the right time Miss Millicent Smith came to Ongole on a visit, and we invited her to take up the work about to be laid down, and later she consented to do so. She is the daughter of Mr. Joseph Smith, late District Munsiff of Nellore, and an esteemed friend of Messrs. Day, Jewett, Douglass, and us later missionaries. She has already entered upon her work with zeal and earnestness.

Miss L. B. Kuhlen.—From the beginning of the year until about the first of April, Miss Kuhlen pushed on her work in the Training School for Bible women and evangelistic work in the villages within five miles of the station with much earnestness and zeal. Then her health became so precarious that she had to go away to the hills for a rest and change. She returned to her work early in July, and began it with vigor, and for two months, accompanied by her Bible women, she revisited the villages in which she had already labored as an evangelist for two or three years and did excellent service for the women and children, who welcomed her as not only a friend but as their spiritual guide. But the strength which she gained by the three months on the hills was not lasting. By the first of September it was evident that she should have a longer rest and enjoy the bracing climate of her own native land.

It was hard for her to leave her much loved work, and if possible it was harder for the Bible women to give her up, but they yielded to the evident will of God, and towards the last of September Miss Kuhlen left us for her home in Chicago.

Bible Women.—Connected with the Ongole mission, besides the two women who worked especially under Miss Kuhlen's direction, there are in all forty-one Bible women and assistant Bible women. Four of these labor in and about Ongole, the others live in some twenty different villages from ten to fifty miles from the station. I have nothing but good to say about these Bible women.

Besides the Bible women at work about twenty women who were undergoing training in Miss Kuhlen's Training School are working temporarily in different villages while Miss Kuhlen is in America.

Industrial School.—This school, which we have mentioned as much needed, is not yet a fact, but I am happy in believing that money for this greatly desired object is nearly secured, and we hope within the next few months that it will be made available for the erection of the necessary buildings. The "small beginnings" mentioned in my last report have been continued.

My report would be incomplete did I fail to put on record my appreciation of the very efficient work done by Mrs. Prof. Martin during the past year and by Miss Clough during the past two years. When they saw the great need of missionaries to superintend the different works in my care, the one volunteered to superintend the Caste Girls' Schools and the other volunteered to superintend the five hamlet schools in Ongole. The work of the before-named ladies was, as before said, a voluntary labor of love. They received no pay whatever from the mission for their long continued work—not even their carriage hire.

RAMAPATAM—1869

Rev. J. Heinrichs, Mrs. Heinrichs, Rev. R. R. Williams, D. D., and Mrs. Williams (in America), Rev. W. B. Boggs, D. D., Mrs. Boggs (in America).

Important changes have occurred in the seminary during the year. In the absence of the president, Mr. Heinrichs, which continued until November, the institution was under the care of Mr. Ferguson, who faithfully bore the entire burden of responsibility through a critical period until the month of July. At this time Dr. Boggs was called from Secunderabad to resume work in the seminary. Shortly after the return of Mr. Heinrichs, Mr. Ferguson removed to Nellore, assuming the treasurership of the mission in the absence of Dr. Downie.

Mr. Ferguson writes:

If anything like a full and informing report of the work in this station were to be written a book rather than a mere page or two would be required.

Early in the year the trustees directed that the services of two of the native teachers be dispensed with. The vacancies so suddenly caused were filled until April by Rev. Wheeler Boggess, who gave instruction in Church History, and by Mrs. Ferguson, who conducted studies in the Old Testament department. In July the Executive Committee sanctioned the request of the trustees for the return of Dr. Boggs to the seminary, much to the delight of myself and the student body. Since August Dr. Boggs has been conducting work in the New Testament department and in Ecclesiology. No permanent arrangements have been entered into respecting a native staff of teachers. Vacancies on the native staff have been temporarily and acceptably filled since July by Rev. A. Subbiah and Mr. William Kanakiah. Thus the year has been bridged over without any break or loss in the classroom work. On December 13 it was the privilege of all in Ramapatam to welcome back to the seminary and work, Mr. and Mrs. Heinrichs. It is now expected that there will be three missionary families connected with the work. This, to some, may seem like too large a force in one place, especially when the needs of other fields are considered, but if the worth and importance of the work of the seminary are rightly appreciated three missionaries are none too many.

The numbers in attendance at the seminary have been decreasing for the past four years. This is due almost wholly to the new rules which the trustees have from time to time adopted during the interval. These rules do not seem to be satisfactory to a number of missionaries, and it is possible that a few slight modifications will be necessary before the correct solution is found for some of the perplexing problems involved. The last graduating class numbered twenty, the entering class numbers eight, and the total enrolment is now fifty-one. But it should ever be remembered that mere numbers do not constitute strength. Quality is what is now most needed on the part of candidates for the ministry. Our chief need is not more men, numerically considered, *but more man*, considered as a unit and as a spiritual force. Wanted—a God-called and able ministry, a faithful ministry, which shall be able to instruct others also. The seminary is unable to supply such a ministry if the proper material is withheld. The seminary is doing the best it can with the material which has been sent to it, but it needs a higher general average of man. It must appeal to and depend upon the missionaries to see that none but the right kind is sent.

The seminary has passed through deep trials the past year. It has come out of them safely I believe. It is not too much to say that the institution seems to have entered upon a new lease of life and that the future is full of hope for better things.

There have been nine baptisms on the field during the year. A canvass of all the villages where there are Christians reveals the fact that instead of 709 members, as was supposed, Ramapatam church has only 525. I have visited various villages during the year, spending Saturday night and Sunday in camp as often as other duties would permit; but the field needs more attention and careful supervision than is possible under such conditions as have been imposed hitherto upon the man in charge of the seminary.

Village school work is an uncertain quantity. For more or less of the time three schools have been in operation. The teachers of these draw no salary directly from the mission, but they receive monthly three rupees each from the Ramapatam church, which is supported almost wholly by the gifts of missionaries, students and others dependent on the mission or missionaries for their incomes. The station school has been maintained during the period under review, but the boarding department was sent to Nellore one year ago on account of the urgent need of the seminary for teachers.

For several months past the one Bible woman in Ramapatam has been under the direction of Mrs. Boggs, who is also conducting work among the Yanadis. A preaching service at Tettu every Sunday afternoon is conducted by Dr. Boggs. Mrs. Ferguson still does considerable medical work, and the students go out each week into the surrounding villages to preach. The autumn rains were a partial failure and scarcity now prevails over the entire field. People are beginning to cry for help, and there is every prospect that famine will soon be upon them.

ALLUR—1873

Rev. W. S. Davis and Mrs. Davis (in America).

Report of Mr. Davis:

The Lord has been good to us all, for which we praise his name. Until just at the last, our health has been excellent and we have been enabled to do much work for our Master.

Our hearts have been rejoiced by fruit as never before on our field. The gospel message has been received by the caste people with open minds and receptive hearts as never before since my coming. Many there are who stand ready to receive Christ if it were not for caste rules. I believe that in Allur village alone there are a score of secret believers among the caste people. They have come to us in private and made known their desire to serve the true God and their intention to do so, but they dare not come out and make a public confession. Pray for such that they may have the courage of their convictions.

Our station work has been carried on as usual, Sunday service twice each Sunday and Sunday-school, in which we have gathered about 150 children, whom we are trying to train for Christ. These children run wild during the week and are brought together on Sunday. We have had several conversions from among them. There are three prayer meetings held during the week.

Field Work.—Touring has been done quite thoroughly and the field mostly covered during the year. It has been hard but enjoyable work; there has been more direct fruit from the touring this year than formerly. Preachers and teachers are doing good work. We have but few workers—only eight for 90,000 people—and could well use as many more. I have tried month by month to instruct our teachers and preachers, that they might be more efficient in their work; I have found them teachable and they have made use of the instruction imparted to them.

Self-Support.—Self-support is on the advance. The people are understanding more and more what it means. They are beginning to see that they should not only pay their preachers and pay the running expenses of the church, but that the church must also be self-propagating. Our station church receives no money from the mission and carries on a system of benevolence of its own.

A mission of the Allur church, about two and a half miles away, has become entirely self-supporting. The man there in charge is doing an excellent work. He has a school of forty-six pupils during the week, and has the same pupils for Sunday-school on Sunday. He conducts preaching services on the same day and has prayer meetings during the week. Several have confessed Christ from that village.

The church on the western part of our field also supports its own gospel, but is a very weak church, both financially and spiritually. We are in hopes of carrying the work of self-support still further.

Our Needs.—We need evangelists. What can five preachers do among 90,000 who are scattered over a territory thirty miles long and fifteen miles wide? We need teachers. From village after village has come the call for a teacher. Who will help to send them?

Our Advance.—This year has seen thirty more added to us by baptisms and when I left the country there were about twenty more who seemed to be ready to follow their Lord. I had to leave before they took the final step, but trust that they are even now gathered into the fold. We praise the Lord for his goodness. And may all the earth praise his holy name.

SECUNDERABAD—1875

Rev. W. E. Hopkins, Mrs. Hopkins, Miss R. Emma Pinney.

The work of this station was in charge of Dr. W. B. Boggs until his removal to Ramapatam in July. This removal was earnestly opposed at Secunderabad, but in view of the importance of the work of the seminary, it was regarded as wise. Mr. Hopkins fortunately was able to take up the work at once, having been for some months upon the field, during a temporary absence of Dr. Boggs.

Report of Dr. Boggs:

The past year has seen more than the usual changes at this station. In the early months of the year the work was carried on as usual. But at the annual meeting of the trustees of the seminary at Ramapatam in April it was decided to ask the Executive Committee at home to return me to the seminary. The decision of the Executive Committee, which was in compliance with this request, was received in July, and in accordance therewith we at once removed from Secunderabad to Ramapatam, and I entered upon work in the seminary. Mr. Hopkins was at the same time appointed to Secunderabad. The report of the work there and the statistics for the year are given by him.

One chief difficulty in the Secunderabad field has been the want of sufficient work out in the villages remote from town. In a station like this, with so much and such constant work demanding the presence of a missionary at headquarters, some one whose special work shall be itinerating frequently in the country villages in an absolute necessity. Without this the work out in the field cannot be really prosperous. It is hoped that an arrangement is about being consummated by which this need will be met.

We will ever remember with very deep interest our four years at Secunderabad. We saw much of the power of divine grace there. A goodly number of men who are now face to face with death on the battlefields of South Africa were brought to a knowledge of Christ and the great salvation in that little chapel at Secunberabad; and others who came to the station as earnest Christians were a great joy and strength to us. And in the Telugu work we saw improvement and progress in an encouraging degree, and might have seen much more but for the limitations of the work above referred to.

Report of Mr. Hopkins:

We record our grateful thanks to God for ten months of good health and blessed service in Secunderabad. We have completed seven years in India—years of preparation chiefly. Our strong desire is to continue in active service for years to come—if He will—or "till he come."

District touring has been carried on almost wholly by the native preachers. Our term here has covered the hot season, when we cannot live in tents, and one touring season devoted largely to the moving and settling of affairs between this station and Dr. Boggs at Ramapatam and W. E. Boggs at Sattenapalle. The preachers seem to have done good work. Our Christians stand firm under pressure of want and persecution. They have not progressed in the line of self-support as we wish, and yet there have been some very creditable efforts made to help on the work. I am inclined to believe that the growth of that much-talked-of plant, *self-support*, must be in its early stages in a large measure "without observation." And I believe that it *is growing* even more rapidly and vigorously than many of us have known. I have a *large* faith in our Telugu Christians.

The preachers met with some bitter opposition six months back, but an opposer is rarely found now. The *Christian idea* is quietly but steadily permeating the thought and customs of the Deccan.

Some interesting conversions have occurred. A number have been baptized, while others await our coming to their village. It is growing more and more difficult to obtain water and supplies, and touring must soon be abandoned.

In the city we have done little more than look over the ground. We find sixty-three hamlets and villages included in this city and its suburbs. The population is above two hundred thousand. (This does not include the walled city of Hyderabad, which, with its suburbs, has a population of three hundred thousand—all within twelve miles of our mission house.) Besides this permanent population we have five native regiments of the Madras command attached to the British garrison. This population represents almost every country of the East, but the chief languages spoken are Telugu, Hindustani and English. The religions of the Orient have here their devotees.

The English Wesleyans, the American Methodist Episcopalians and ourselves, and latterly the Church Mission Society of England and several independent evangelists and lay workers, stand in the midst of this multitude which moves in ceaseless confusion and strife by its sin and unrest, and proclaim Jesus. Some stop to listen—a few heed. To help me arrest this throng and point them to life I haven't even one evangelist. When Dr. Boggs left in July we thought it best to pension the old preacher, Bezvada Paul, a man full of years and labors in the gospel. His place is still vacant. The other preachers are at out-stations from thirty to fifty-three miles from the city. A native officer—Subadar Samuel—a Baptist of good report and zealous labors in his regiment for above twenty years, supplies our church frequently and acceptably. He intends to leave the army soon and join us in the work for this city. But at present my helper, Mr. M. Anaji Rao, and I, aided now and then by our teachers and young people, constitute our evangelistic band. We are earnestly pleading with the Master for reinforcements.

Mrs. Hopkins has taken hold of the Christian Endeavor Society as her special work. In addition to meetings each week they are developing Bible classes and private Bible study amongst the young people and women. Since Miss Pinney has furnished no report of her school to accompany mine I wish to state that the excellent work which she has wrought contributes much to the success of both society and Sunday-school work.

Our resident church members are chiefly young people, from whom we expect much for the future.

The Sunday evening preaching service in English proves a source of rich blessing. British soldiers form three-fourths of the congregation. Seven men have confessed Christ in baptism since we came. We have also interested several who belonged to Baptist homes in England, and they have been brought into the kingdom of Jesus. During Christmas week we lodged twenty men in our schoolroom for three days. An evangelist assisted in special meetings and we had crowded audiences. It was a blessed Christmas time. We invite soldiers into our home evenings, when not engaged in Telugu. They are so grateful and in many cases quickly won for Jesus. Many have not seen the inside of a home for even seven years—since they enlisted. I have seen great strong men cry at sight of our children at play. God bless the soldiers of every land and lead his people to work more definitely for their salvation!

The famine is slowly but steadily closing in upon the city. In my large district there is but one place where there is water enough for a baptismal service outside of the city. The poor are suffering for water as well as food already. From the north and west especially the people are moving in for work or charity. We shall not require to undertake relief work before March, more than to aid the poor as they come and go. The situation grows more serious week by week, and we dread to think of what seems inevitable during the next six months. But we dare not close our eyes to the signs already visible, therefore have sent out literature appealing for help, that we may meet the worst when it comes. God pity India's poor!

KURNOOL—1876

Rev. W. A. Stanton, Mrs. Stanton.

Report of Mr. Stanton:

The past year has been one of marked advance along all lines of our work. Though we have met with difficulties and suffered not a few disappointments, and though the dire scourge of famine has visited us again after a respite of only a year, the work of God has moved on with increased momentum.

Churches.—The Kurnool church has had a most prosperous year under the efficient ministry of its pastor, Rev. Henry Kanakiah. The services have been more largely attended than ever before. The children's weekly meeting has taken on new life and power. Vigorous efforts have been put forth to reach the multitudes in Kurnool and vicinity. Every Sunday afternoon the pastor and preachers and the older children go out to the hamlets about the town and preach the word. Daily the pastor and church evangelist labor in the town and surrounding villages for the salvation of the lost. Fruit has already begun to appear. In one of the adjacent villages eight have been baptized and in many other villages souls are inquiring the way of life. The contributions of the church have increased from Rs. 161—0—3 to Rs. 192—0—2. The church has not yet reached self-support, we are sorry to say, but it pays Rs. 15 per month on the pastor's salary and is pushing forward to the mark.

The Atmakur church has been greatly hampered this year by the sickness of its pastor and by want of a proper church building. The pastor, R. Sanjeviah, was granted leave for several months on account of sickness, and during this period the little flock was shepherdless. The old church building, which has stood for so many years, having become quite dilapidated, the church services were maintained with great difficulty. We are also sorry to report that the church gave only about half the pastor's salary. In spite of all these difficulties the year closed with a brighter outlook and the church seems ready to take upon itself new responsibilities.

The Gudur church has also had a trying year. The exclusion of one of the prominent members of the church in the preceding year still continued to have a disturbing effect upon the church. This was especially seen in the matter of contributions. With a few noble exceptions all went back on their pledges.

Sunday-Schools.—One of the most encouraging features of the work of the year has been the development of our Sunday-schools. We have made a special effort to start a Sunday-school in every place where there is a preacher or teacher. We have tried to gather into these schools not only the children, but also the grown people. We have found many of our oldest Christians wofully ignorant of the simplest Bible truths. They have listened to "preaching" all their lives, but the fruit seems small indeed. So we have introduced into our Sunday-schools a catechism with simple questions and answers. They are drilled on these until they really get hold of them and can answer for themselves. It has been a delight to us, as we have examined them on tour, to see their faces lighten up as they give an intelligent answer to the questions asked. We have now 24 Sunday-schools, with 42 teachers and 694 pupils.

Congregations.—Perhaps the most important work among our Christians has been the development of the movement toward self-support, begun two years ago on this field. We must frankly confess that we have had some disappointments. In two centres—the Atmakur and Gudur churches—as already stated, the people thought they had pledged too much and "revised" their pledges. With these two exceptions, however, our Christians have been faithful to their pledges and have redeemed them nobly. The total result has not been as large as we hoped, owing to the peculiarity of the season. The first half of the year was marked by most abundant harvests. Grain was cheaper than it has been for years. For this reason, though the contributions in grain were far more than in the preceding year, the amount realized in money was much less. From this abundant plenty of the first half of the year we were plunged into famine in the second half. This, of course, greatly reduced contributions. In spite of all these adverse conditions, however, our Christians gave during the year 3,696 measures of grain, which realized on sale Rs. 138—11—8, and Rs. 314—7—11 in cash, making a total of Rs. 453—3—7. By means of these contributions every preacher and teacher receives *some* portion of his salary from the people to whom he ministers. The amount varies from eight annas to two rupees. In all requests for preachers and teachers the people are first asked how much they will give and no one is sent unless a definite pledge is made. The people are thus learning their duties and responsibilities. They are coming to see their ability. It is only a question of wise and patient effort to lead them unto the attainment of complete self-support.

We have been permitted to receive into the church during the year 176 persons by baptism, the largest number baptized during any one year of our labor in Kurnool. Many more were waiting for baptism, but as the famine came on, we thought best not to baptize. These baptisms represent twenty-three villages, scattered all over our field. The gospel has entered for the first time into nine new villages, and these are now centres of light and blessing. Christianity is spreading from village to village. Wherever we go there is responsiveness to the gospel call. The old order changeth, making way for the new. Whole villages come to us, bringing their idols and charms and *deva* pots to be broken or burned up, as we please. The spirit of God is working mightily on the hearts of these people. As we see the manifestations of the presence and power we can only stand still and exclaim, "It is the *Lord's* doing and it is marvellous in our eyes." The fields are *white* to the harvest. The reaping time is not some distant day, but *now.*

Workers.—These results have been largely attained through the increase in the force of our workers. Two years ago we sent forth our first boarding-school boys into the work. We now have thirteen. Wherever these boys have gone new centres have been opened, converts have been gathered in and Christianity has taken a new hold. We are sending them out as fast as they are ready. The calls are more than we can meet. There are a half dozen villages waiting to-day with pledges of money for preachers or teachers. "Before they call I will answer." This accession to our ranks has aroused a spirit of enthusiasm in all our workers. There is a harmony and spirit of brotherly love, a unity of purpose and devotion to the work among them such as we have never before seen.

Village Schools.—Through these boys our village schools have had a remarkable development. The number of schools and pupils has more than doubled, the boys have taken up the work with enthusiasm, and are making the schools most efficient. In one centre we have ten boys studying in the third standard and propose to open a primary school next year. The wives of our preachers also serve as teachers. All of them are not properly qualified, but some of our best schools are conducted by these devoted women. We now have twenty-three schools on our field, with 413 pupils. Of these pupils 180 are Christian children and 233 heathen. When we remember that the Bible and Christian hymns and prayers are taught daily in the schools we see what a glorious opportunity is here presented of reaching these heathen boys and girls.

MADRAS—1878

Rev. A. H. Curtis, Mrs. Curtis, Rev. T. P. Dudley, Jr., and Mrs. Dudley (in America), Rev. I. S. Hankins, Mrs. Hankins, Miss Mary M. Day, Miss S. I. Kurtz (in America), Miss Anna M. Linker.

Report of Mr. Curtis:

The past year has been, on the whole, a cheering one for us. It is true that in some departments we have seemingly had to adopt a retrograde movement, but as that was not due to any lack of interest on the part of the people here, but rather to the uncertainty of receiving sufficient funds from home, we cannot consider it a discouraging feature connected with this work. The work which has been carried on has given us much for which to thank God.

During the year thirty have been added to the churches, twenty-six of them by baptism. For us this means much, for it is one of the largest additions in any one year in the history of this station. Year by year the interest seems to increase. The native helpers are more than ever anxious to see the work built up and souls brought to Christ. The services at the Perambur church are very well attended, many heathen people often coming in. The congregation at the Tondiapett church is composed almost entirely of the mission workers and their families, and this will no doubt continue to be the case until we have a church building so located that non-Christians will find it convenient to step in. The services for the Christians in their hamlets on Sunday are generally well attended and much interest is manifested.

The preachers are enthusiastic about their work. They visit the various Telugu portions of the northern half of the city, preaching to the people in their homes or as they are gathered together on the street. Every Wednesday forenoon they come together on our veranda, and after reciting a short lesson they give reports of what work they have been doing, and many interesting experiences are related at these meetings. During the past year they have been studying Church History. We expect soon to take up the Life of Paul.

Several evenings during the week meetings are held at the Canal Basin, where boatmen come together from many villages in the Telugu country. They often speak of having heard the gospel preached by our different missionaries in the other stations. We try to look out for those Telugus who come to Madras from fields where our own mission is working, and especially when they are Christians. Many of them are from the Madigas, who come to Madras to do scavenger work for the municipality. We try to reach the Telugus regardless of caste distinction. Goodly numbers continue to attend our little preaching hall in the Black Town section of the city. They generally listen well, but being of one of the high castes they are slow to openly confess Christ, even if they do believe in the truth of Christianity.

The work out in the district continues, for the most part, about the same as in former years. The few workers we have try to cover as much territory as possible. We regret that we are unable to visit these villages as often as they ought to be visited. In Sotumparabetta the work has been specially encouraging, and this year we have seen the first real fruits of our work there. We sent a teacher to them a few years ago at their own request at a time when there were no Christians in the place. Since then they have erected a building for the use of the teacher and another for the school, towards which we gave them a very slight financial help, and recently three from the village were baptized.

Schools.—At the beginning of the year we were obliged to reduce our boarding and day school to the upper primary grade. This was a great disappointment to us, for we had hoped to introduce the third form this year and so make it a complete lower secondary school. The larger part of the children come as day scholars, so the boarding establishment is very small. But we find this arrangement of having day scholars and boarders together very satisfactory. Under the supervision of Mrs. Curtis they have done excellent work, and at the last examination thirty-eight out of forty-two who were presented passed successfully. Another of our schools in a neighboring hamlet, called Otary Upparapalem, has done excellent work during the year and deserves special mention. The people are diggers and are considered by the educational department as one of the backward classes. I understand that ours is the only school in Madras recognizel by government working among this class of people. The parents see but little use of education and do almost nothing to encourage the children to attend. But our teachers have been very successful, and at the last examination, when thirty-five were presented, thirty-one of them passed successfully. The government examiner was surprised and pleased at the results. He also said that seeing their readiness he had given them more difficult problems than what he had been giving other schools of the same grade and that all of our schools had given better satisfaction than the majority of the schools he had been examining in Madras. Our schools out in the villages have had a harder time of it, for while the people have so much difficulty in getting along at this time of insufficiency they take their children from the schools and set them to work, even very young children being obliged to earn something. But here in the city we are able to secure a better attendance and consequently all our schools in the city have been doing well.

The Hindu girls' schools, under the care of Miss M. M. Day, have been doing their usual good work. Large numbers of girls from Hindu families are thus brought under Christian influences. Many of them enjoy studying the Bible and learning the hymns.

Last September Miss S. I. Kurtz went on furlough to America and Miss A. M. Linker came and took her work and is proving to be the right one in the right place.

The months of May and June we spent at the Hills getting a much-needed rest, but with that exception we have been at our work throughout the year. We have continued to keep well and God has continually blessed us.

The English Church

Mr. Hankins's work in the English church at Vepery began, as indicated below, in the spring, after Mr. Dudley's return to America.

Report of Mr. Hankins:

As I have stated in a report of the work at Atmakur we have felt it a duty to leave the Telugu work, for a season, to take up the English work. We began work here the first of May.

We have found the work pleasant in spite of its difficulties. Notwithstanding the weakness of the church there are good and great opportunities. The fact that Baptist doctrines are unpopular makes the need of sustaining and propagating them all the greater. The church has had, in the days gone by, a great hold on the community, but long since has lost it. The church property is well located and well adapted to active work. It can, I firmly believe, regain much of its former strength. In a work like this there is always a drain upon our resources in the removals of members from Madras. Removals without renewals will deplete any church. This church has suffered very severely in this respect.

The great need of the church and of the community is a continuous revival, with spiritual and evangelistic meetings. We have have the pleasure of baptizing four converts and several others soon will, I hope, be baptized.

The Young Men's Christian Association, Methodist and Baptist churches united in a week's evangelistic meetings, under the leadership of Rev. C. H. Yatman of America. The meetings were far too short to accomplish best results, nevertheless they were productive of good to our churches.

The Sabbath-school is a very good school. Several have studied for and passed the Indian Sunday-school Union examinations for several successive years. There is a great opportunity for reaching the young people of this community. Here is where the church is very weak. With a little better facilities which are just at our doors, if only one could possess them, I believe we could reach outsiders and hold our own young people, and gather together and train these to be real workers. Just adjoining the church is a vacant lot, which would be a very valuable acquisition to the working power of the church if we could possess it. It would make a play ground, an athletic field which the class of people we labor among have no access to. It will help us reach the young men. It would be a real blessing to the rising generation. It will be a good investment of money. But above all real energetic evangelistic preaching is the great need. Vepery is a hard field, but it can be a successful and useful field and work. Our work here ought to be a great blessing to our own work and to the cause of Christ in India.

HANAMAKONDA

Rev. J. S. Timpany, M. D., Mrs. Timpany, Miss Harriet M. Sipperly.

Report of Dr. Timpany:

The Field.—While I have not been able to spend as much time on tour as I had hoped, still I was able to tour more than I did last year. Villages were visited where we had not been before, and in every case we were received kindly. In most places many came to us also for medical treatment. As was the case last year so it has been this, that our helpers have had a number of calls from various villages to remove idols. We are thankful for these signs and hope that it may prove a movement towards Christianity.

Our already too large field has been further enlarged this year by the return to us of a small district that was handed over from this field to the Canadian Baptist Mission some few years ago. Being unable to further care for this district through lack of funds, the Canadian Conference asked me to allow it to be returned to our field. Having already more territory than I can work, and this district being isolated from our field and surrounded by the Church Mission, I did not care to take it; but when I found the Canadian Mission must abandon the work which was even more inaccessible to them than to us, and that many of the Christians some of whom had gone from here and settled in that district were unwilling to join the Church Mission, we felt it to be our duty to care for them as best we could.

Churches.—The return of this district to the Hanamakonda field has increased our number of churches by one, with a membership of about ninety, scattered among about ten or twelve villages. We have now five churches on the field. The station church, which is the largest, is self-supporting. At times during the year the funds have become exhausted and the self-support committee have been perplexed as to how they would pay their pastor's salary. At times they have sought special aid from the missionary, but only to receive each time the same advice, to collect money due on pledges and seek aid from those who were not giving regularly. They have each time succeeded in raising the needed amount, and the effort has fostered a feeling of independence and self-respect, which shows a healthy growth in the church.

In our out-station churches the salaries (as paid by the mission) of the helpers in charge of the churches has been reduced and the deficiency made up by the churches. As the churches increase in strength we expect to increase these reductions, until the churches become self-supporting. I am pleased to record that most of our helpers have taken an interest in this work, and been a great help in what has already been accomplished. It has been a matter of gratification to us that our only delegate to the recent Telugu convention at Ramapatam was one of the very few who voted for the entire resolutions on self-support, as presented to that convention. It was the more gratifying because that same delegate had been working for about a year along that line, having received about Rs. 1—8 per month less from the mission than formerly. We have had a good number of applicants for baptism, but only seventeen were baptized. We are now busily engaged in revising the church rolls.

Schools.—Four day schools have been in operation on the field during the year. A report of this work has been sent to the Woman's Board.

Medical Work.—My medical work is fast encroaching on my time, and in spite of our poor accommodation (as the people have to be treated at the bungalow) we have given nearly three times as many treatments as last year, apart from the large number of surgical cases we have had to send away for lack of accommodation. Notwithstanding this drawback we have undertaken a number of urgent surgical cases from time to time, with far greater success than could be expected under the circumstances. I consider our medical work a *great* factor for good in our general work. Through it we have gained the confidence and respect of all classes. Our helpers testify to a very different reception in their street and village preaching from that of former years, and they attribute the change of feeling to the medical work. Last year I reported a hospital fund amounting to about Rs. 300. During the year other pledges have been received, and the sum now amounts to about Rs. 1,000. We belive that the God who has sent this will supply the means to carry it to completion. As our need is so urgent we hope in a short time to begin the building with what funds we have on hand.

Personal.—The missionary and his wife desire to record their gratitude to God for the good health they have enjoyed throughout the year and for the many blessings they have received. Among the greatest of these, both to themselves and to the field, has been the coming of Miss Sipperly to join them in the work. Her influence is already being felt in our midst, and we believe that a large sphere of usefulness awaits her here among the women of this district. May God bless her as she goes among the people in the future.

CUMBUM—1882

Rev. John Newcomb, Mrs. Newcomb.

Report of Mr. Newcomb:

I regret that I have to commence this report in the midst of famine instead of "harvest and plenty in the land," as in last year's report. The rains have failed, our lovely tank, with a circumference of over twenty miles and a depth of over thirty feet, is totally dried up. The cry everywhere is for bread. For the last five years there has been more or less famine, and now it will be worse and worse for our people, because during these years of famine nearly all of our Christians have become poverty stricken. Their jewels are gone, and many of them are nearly naked as well as starving. All this has not separated them from Christ, though many of them are greatly discouraged because of the continued hard times.

The churches and the congregations throughout the field are, all things considered, in fair condition. I have not been able to do the touring I wished to do, but have done as much as I could under adverse circumstances. The villages in the vicinity of the mission compound have had much attention and have benefited by it, as shown by the very good attendance at the station church on Sunday mornings.

The work at the station takes up all the missionary's time while there. The usual church service and the Sunday-school and the other schools have been kept up as usual. Two evangelists are employed preaching in the neighboring villages. They report daily concerning their work, and while none have been baptized as a result of their labors many have heard the gospel and admit its saving merits. The colporter of the Madras Bible Society, who is under my supervision, continues his work satisfactorily. He submits monthly reports of his work.

The village schools have not done so well as in the previous year, owing to hard times prior to the examination. Many of the children were obliged to absent themselves to help their parents gather sticks or do any kind of work they could do in order to help out the living expenses of their families. The station lower secondary middle school and primary schools have done well. The results, except in the highest class of the lower secondary school, being very good. The Government Director of Public Instruction has during the year recognized the lower secondary school, which means that the pupils can appear for the government lower secondary examination and thus be able to qualify for teachers' posts at the Normal Schools. Now that we have this full grade lower secondary school we have commenced to do away with the lower classes in the primary school. We dropped the infant class this year, and as a result there will be no first class for the ensuing year and no second for the next, leaving only the third and the fourth classes, which will be made up from pupils sent from the village schools to the boarding school, and with day scholars from the neighboring villages. In connection with the lower secondary school I wish to thank Mr. E. Marsden, senior inspector of schools in the Madras Presidency, for all his help in making the school a success and for his commendation of it to government.

The Bible women's class under Mrs. Newcomb, as well as the boarding school, has kept her busy. Koorapaty Pitchemma, one of the Bible class, who was rescued some six years ago, has more than repaid all our efforts upon her, in turning out a lovely Christian character, and will do good work as a Bible woman.

Personal.—Our own health has been fairly good, but owing to a long residence in the very unhealthy climate of Cumbum, Dr. Maitland, one of the leading physicians of Madras, has advised my return to America on furlough. Our troubles during this term of service have been many, besides the additional trial of famine upon famine, which, with all this means to a missionary in the midst of a starving people, tends to shatter the constitution of the strongest. But owing to the present distress and the various needs of the field we feel it our duty to stay at our post for another year. All the workers at the mission compound, in the station schools and throughout the field have been faithful and done good work during the year.

VINUKONDA—1883

Rev. Frank Kurtz, Mrs. Kurtz, Miss Erika A. Bergman (in America), Miss Dorcas Whitaker.

Report of Mr. Kurtz:

The year 1899 on this field began with abundant harvests and cheap grains, and the missionaries thought a plentiful year was before them. In this they were disappointed. The rainfall was very light and the year has closed with famine prices and great hardship for the poor.

During the first three months some very good meetings were held with the Christians, but the last six months have been so full of famine that it was difficult to find a hamlet of Christian people at home. We have visited chiefly the Sudras and often found large audiences, as there was so little field work to be done owing to the lack of rain.

Over and over again we had good opportunities to tell the people the Old Testament stories of famine and their causes. In November Mrs. Kurtz and the children accompanied me on a tour to the jungle villages. Good audiences of women were obtained, as a white woman was a great curiosity.

Little change can be reported in our church services at the station. Irregularity of attendance still continues. The Sunday-school, bazaar preaching and the weekly prayer meetings are carried on as usual.

Additions to the church by baptism have been twenty-seven, of which nine were from the heathen community. Some have been excluded and some have been received by letter and restoration. The contributions show a slight increase over last year, though the hard times made them smaller than they would otherwise have been. The tenth was given by all the workers and the church has continued to support all the preachers. The cash collections amounted to Rs. 378—7—11. Two of the older workers died during the year and several removed to other fields. One chapel has been built and several repaired.

The number of pupils in the boarding school has been smaller than last year. Four passed the fourth and four the fifth standard. Sixteen of our former pupils are now studying in nine different higher schools. Five of these are taking the normal course and two are learning blacksmithing and carpentry in the Arcot Mission Industrial School. One Christian boy was admitted to the government school here, hitherto attended by caste boys only.

During the hot season twenty of the boarding school pupils were afflicted with guinea worms, owing to the bad water. The outlook for water is now worse than at any time. The compound wells are all dry and water must be brought from a distance of a mile or two.

The village schools have done fairly well. Government examined them in January and again in December and more children passed than in any previous year. Our missionary grants to schools have been cut down considerably. Five schools are now independent of mission help. Four teachers have passed the normal course and nine others are studying in the government school for teachers.

The hard times have forced some of these timid people to emigrate. One Christian family wandered as far as the Singareni coal mines near Secunderabad and there found work. Another family was bold enough to go to Penang, and only recently a party of twelve Christians, who are experienced tanners, went to Adoni, some 250 miles west, to find work.

The church has made some progress in spite of the hard times. We are more and more convinced that the Lord is working in the hearts of the heathen. The number of secret Christians is increasing and we hope the time is not far distant when some of them will make an open profession of their faith in Christ.

NURSARAVAPETTA—1883

Rev. William Powell, Mrs. Powell, Miss Helen D. Newcomb (in America).

Report of Mr. Powell:

Two special efforts have been made during the year, one to encourage the converted children of our Christians to become members, and the other to preach the gospel to the Sudras, who seem to manifest a deep interest in Christianity at the present time. Considerable success has been gained in the first of these objects, as more than 100 children have been immersed and received into our churches. We hope they are truly regenerated of the Holy Spirit. Most of them are from our Sabbath and day schools, and as they are bright and intelligent, we trust they will grow up to be useful workers in the Master's cause. Thousands of the Sudras have listened to the word of God with apparent pleasure and many of them have assured us that they believe in Christ and his religion, but when requested to openly profess faith in him, they have raised caste objections, chief of which is that they do not wish to associate with our members because of their unclean habits. What can we do to remove the prejudice of the Sudras against associating with our people? It is full time for us to consider this important matter and do all in our power to clear the way for the Sudras class to join our mission. We are sowing the seed of divine truth among the Sudras and the Roman Catholic priests are gathering them into their mission. This has been the case on my field for years.

Our churches made some progress in self-government and self-support, but the severe famine which now threatens the whole of this field will cause our pastors to be thrown back upon mission funds for a while, as those brethren cannot be left to starve, after faithfully serving the mission for many years. We trust, however, that this arrangement will only be necessary for a short time, and that our churches will speedily be able to maintain their pastors as in the past. Last February three small churches called a pastor and paid his salary up to the end of the year. The action of these three small churches conclusively proves that our people are quite willing to support their pastors, when trained to do so. The famine now affects them to such a degree as to render it impossible to continue their pastor's support.

Most of our members are reported to be faithful and earnest in the Lord's work, and the hard times through which they have passed have tested the genuineness of their Christian character and devotion to Christ. A few, however, have grown indifferent and have become a source of anxiety. Five have been expelled because their conduct was so unsatisfactory. More interest has been shown in our Sabbath-schools than in former years. Several new schools have been opened and earnest efforts made to induce not only the children, but also the adults to attend every Sunday. In several of the schools the children have manifested great pleasure in learning the Scriptures and singing Christian hymns. More than 100 Sunday-school scholars joined the churches during the year and many more are expected to do so soon.

A great deal of attention has been given to the care of our day schools, but there is room for much improvement still. Most of the teachers have worked faithfully.

Most of my time during the year has been devoted to touring and preaching to Christians and others. It is hard work, but there is a great deal of pleasure in being able to make known the love of God to the perishing around us. Most of the people listen respectfully, but a few have given trouble here and there. It is the opinion of a large number of missionaries that the Lord is working great changes among the people of this country, and we are anxiously looking for a glorious revival, when large numbers will own Christ as their Lord and Savior.

We have great reason for sincere thankfulness to our Heavenly Father for his protecting care over this mission during this year. All our workers have been spared, and only sixteen out of nearly 6,000 members have been removed by death. The Lord has graciously exempted us from plague and cholera.

My wife has returned with improved health and spirits, and I trust she will long be able to work for the Master here.

BAPATLA—1883

Rev. W. C. Owen and Mrs. Owen (in America), Rev. G. N. Thomssen, Mrs. Thomssen, Miss Lucy H. Booker.

Mr. Thomssen reached Bapatla in December, Mr. Owen, whose health required a furlough, leaving for America a few weeks later.

Mr. Owen reports for the year as follows:

Though the touring of January and February was somewhat interrupted by calls that brought us now and again back to the Bapatla bungalow, we were able to visit the principal villages where people had been under instruction a year or more, with a view to receiving baptism. In March, after Mrs. Owen left India, the weather became excessively hot. My digestion failed and I was seldom able to leave the house during May and June. I could take nothing but milk and broth, and so dared not leave my cows, but resolved to remain on the plains, because my furlough was in the near future. I managed to direct the building of new godowns and work at the church books, revising and correcting the lists and reports of the preachers. In April two families, one of Eddavooroo, another of Peddaravoor, wished to be recognized as Christians, that they might marry their daughters to two of our Christian boys, as it is contrary to law for a Christian and heathen to marry. These people formally renounced their idols before as many witnesses as we could get, and on professing their faith in Christ only they were accepted as adherents professing to be Christians, though not baptized. In May two other families took the same step, so that in all thirteen adults have come over to Christianity in this way, with a view to obtain, as they say, salvation through Christ on repentance and baptism. But no doubt the thing that concerned them just then was the wedding. During May also I camped at Pinnapudu for a few days, holding services with the people, and in June I went to the seacoast, visiting some caste people for a few days. In July I visited Chebrole, working with and taking the census of the Christians. The months of August and September I devoted to office work and to visiting the caste people in Bapatla. It had always been my desire to be on good terms with these people and especially with the officials, but I judge that the various cases of persecution of the Christians and the oppression of the poor, in whose behalf it has been my lot to intercede, tended to prevent much intimacy. Special care and effort, however, have opened my way into their confidence, and a week or two found me on friendly terms with these classes of the people. I never have had to introduce the subject of Christ or his cause, they always begin it themselves.

It had never been my good fortune to see the Candian Mission, so when the closing days of the summer heat brought Brother Brock out from his retreat among the burning red rocks of Kanigiri, he asked me to join him in his tour of those mission stations. We were both broken in health and I longed, as he did, for a breath of cool northern air. We left Bapatla on the seventeenth of October, and had the privilege of preaching the gospel in nearly every station of our sister mission. When I arrived in Bapatla from this trip I was glad to find that Mr. and Mrs. Thomssen and Miss Booker had come the day before.

At the beginning of the year we attempted to make the village schools as nearly self-supporting as possible. Normal trained teachers had been receiving Rs. 3 per month and those not trained Rs. 2 per month, while the wives of teachers assisting in a large school with their husbands were paid Rs. 1 per month. With these salaries was given them also half of the government grant. In order to stimulate the teachers' efforts and throw them more upon their own resources we gave them the whole grant and required their presence at the station only quarterly, but reduced their salaries to one-third, paying them quarterly what they had formerly received monthly. This would not reduce the teacher's income if he did good work, as the full grant made up the deficiency. But fourteen of the older teachers, after teaching on these terms till August, declined to keep school any longer unless I returned to the old plan. These very men were those whom I disliked to have as representative mission workers. Though I know that we have so few who are better than they, still I do not hesitate now to say that I have fully decided that it is infinitely better to have a few choice souls imbued with the love of God and a desire for his righteousness than a hundred such men, whose language and example can do nothing but lower the standard of Christianity and who lead their scholars in a way they ought not to go. I saw that the time had come when no more money should be wasted on them, even though they were nearly all of them men who had been trained in our Normal School. The results of their examinations had come in, showing that they had not been teaching the schools for the previous months, and so had secured no grants. I learned that they had been devoting their time to other work, and had done this to make as much havoc with the schools as possible, whereby they might gain more the sympathy of the missionary who might succeed me. I told them how glad I was that they were capable of earning a livelihood in other ways, and I encouraged all who were thus minded to continue in those callings in which they felt the most interest. The village teachers' staff is therefore reduced to twelve and these teach sixteen schools, including four night schools. With the help of preachers and Bible women twenty-two Sunday-schools are conducted as before. Mr. Taylor continued his faithful work in the Normal School till Mr. Thomssen arrived. I sanctioned his dismissal, partly because Mr. Thomssen was not inclined to keep him and partly because I think that a cheaper man will do as well in one way, though we shall hardly find as able a teacher as Mr. Taylor. Nineteen students graduated last year and have now gone to their several stations in the Krishna District. There has been some progress in church building among the Christians. The brick house at Chavali is finished, one for the pastor at Mangalagiri, a good tiled roof is built on the house at Tenali and a chapel is in progress at Moparru.

The Christians have done nearly all of this work at their own expense. Thirty-seven have received baptism and as many more are waiting until the water will return again, where the channels and tanks are not deep enough to baptize them.

Preachers and teachers read their essays at the monthly meetings as formerly, and some of them are very creditable productions.

My own aim during this year has been particularly to reach the hearts of people by personal contact. This attempt to become more intimately associated with classes from the caste and out-caste people has brought to both myself and the Hindus a larger measure of good will and encouragement than I had anticipated, has removed to a great extent those suspicions of race prejudice on the part of each which chill friendship and form the chief barrier between the white man and the brown, and has brought the gospel to more willing ears. As I am now about to leave India for my own land it is gratifying to know that despite great obstacles in customs and habits of thought which distinguish the eastern from the western man, there are some among Telugus and Mohammedans from whom I should regret to part for good. God willing, I hope to return to continue the work which it seems to me I have only just learned how to do.

UDAYAGIRI—1885

Rev. W. R. Manley and Mrs. Manley (in America), Rev. F. W. Stait, Mrs. Stait.

Report of Mr. Stait:

During the past year we have experienced seasons of joy and sorrow—joy because of the growth in grace of many of the Christians who live around us, sorrow because of the hardness of heart and unyielding spirit shown by the heathen with whom we come in contact.

Evangelistic Work.—With a few of my preachers I toured the northern part of the field during the last cold season. The presence of the Lord was undoubtedly with us, and the Sudras in particular showed decided interest. One incident stands out prominently, which occurred in a Sudra pallem—their piacing of their stone gods in my arms and allowing me to take them away, with a promise never again to worship such idols. Pray that God's Holy Spirit may still strive with them until they yield their hearts entirely to him with the promise to love and serve him.

Work at the Centre.—The work at Udayagiri has been very satisfactory. We have a large Sunday-school with an average attendance of ninety, and ten teachers. A teachers' meeting is held every Saturday for the study of the lesson. Two preaching services every Sunday, one by the native pastor in the morning and one by myself in the evening. We organized a temperance society, which has been carried on very heartily during the year, but which has now merged into a Christian Endeavor Society, as we believed the latter would give greater scope to the activity of the members. The weekly prayer meeting is well attended. Mrs. Stait has a large meeting specially for women every Thursday afternoon. She has also begun a sewing class, in which the women are taught to do their own household sewing and those lines of fancy work for which we hope to find sale to the richer class of natives.

Boarding Schools.—These have brought only pleasure to us during the past year. The children, both in their moral behavior and the study of their lessons, have given great satisfaction to all. At the last examination held two weeks ago the government examiner stated that the school was the best in the whole district. In the junior standards comprising thirty scholars, there were twenty-one merits. In the senior class fourteen were presented, eleven passed.

We close the school this year without any debt and with a fine stock of clothing on hand, made by the children themselves, to begin the new year with. In their Bible examination they have done very well. This subject is not recognized by government. We wish it to be regarded as one of the principal studies on the school schedule.

Only two of the outlying schools have been kept open. These two have done a good work. Several others I removed from the list, withdrawing payment from the teacher, because on examination I found that no scholar had been in attendance for two years. I am now getting two or three really good men and hope to be able to report an increase of schools, with at least a dozen regular scholars, next year.

School Fees.—In the boarding school we have insisted on the parents paying a small sum. This they have done with very little complaint, because it was laid before them as an order from home. It is wonderful to note how much their interest in the school has increased since they felt that they had a financial *interest* in it. We have found it a mistake to suppose that even in the day schools a small fee will lessen the number of scholars. The fact that the government succeeds and has a good attendance in villages where the people have to provide a building and aid in the support of their teacher, proves that it is possible to make the schools self-supporting. And it is well that the teacher's salary should be dependent upon the number and the good standing of his scholars.

Provision of Work for the People.—This has been confined chiefly to the improvement of mission property.

1. The reconstructing of one of the native houses to serve as a dispensary. With very little outlay this has been accomplished and a comfortable, convenient dispensary is the result.

2. We have arranged a channel and large tank so that the garden and fields may be irrigated. If there is rain next year we will be able to raise grain enough to last the school for several months. A number of the Christians have been kept employed during the year on the work mentioned, besides tree planting and road making, etc.

Self-Support.—There has been quite a step taken in this direction.

1. As stated above, parents who are at all able have during the past few months paid a settled fee for their children attending the boarding schools. Although the amount realized may seem small in print, still as the beginning of a new system it is a great gain.

2. The preachers and teachers have this year paid for their papers, the Telugu *Baptist* and Sunday-school leaflets.

3. They have also subscribed heartily towards the purchase of our handsome new bell.

4. The members of the Christian Endeavor are now giving in weekly payments towards the purchase of their society banner, etc.

5. Some of them have stopped the use of tobacco and pawn that they may give of the money thus saved for the support of an orphan child in the school.

6. A number of those occupying mission buildings have repaired their own houses, a thing unheard of in this station. We are grateful to you for the support we have received from home in this work of developing self-support. We close the year without one pice of debt.

Baptisms.—We had the joy of baptizing three of our schoolboys, also two—a man and wife—from one of the villages. I could have reported many other baptisms if I had been willing to take all who offered themselves. I have even had the headman of a village offer to insist upon all his hirelings and fellow villagers passing under the water if I would but consent to pay him a few rupees or to assist him to gain some coveted position. One cannot be too careful in searching into the motives of these people. Too often when I have thought that at last I had gained one sincere seeker I have found that some strange and unlooked for motive was at the root of his desire for information or baptism, some strange idea of my power of gaining a situation for him or finding some avenue whereby he could get more of those much-loved rupees. But there are jewels among these precious souls—men and women who would die for Christ. And it is from those that the church will be built up.

At present there seems no chance of averting the famine which is drawing nearer to us every week. In two months many of our people will be destitute and at the verge of starvation. If by any means money could be sent us to begin relief work it would be a great blessing. "I was an hungered and ye fed me."

PALMUR—1885

Rev. Elbert Chute, Mrs. Chute.

Report of Mr. Chute:

It is with much pleasure and peculiar gratitude to God that we are able to record that neither death nor serious illness has come to any of our Christians or their children during the year.

The greater part of the year has been spent in evangelistic touring in various parts of the field. In the month of January we toured to the north and east to the distance of fifty miles from the station. During the months of February, March and April we toured to the south and east to the distance of about seventy miles and to the south and west to the distance of about eighty miles from the station. In August and September during the rainy season we toured to the distance of forty miles to the north and west of the station. We preached one or more times in 355 different villages and sold Rs. 20—6—7 worth of Christian books, tracts and Scriptures.

The preachers at the station and out-stations have also made many other more or less extensive tours unaccompanied by the missionary. In the month of November we undertook a tour to the east of the station, but after going a distance of about twenty-five miles were forced, much against our wishes, to return to the station because of our inability to procure feed for the cattle.

Our tour in August and September was most encouraging. The people were anxiously looking for rain, the fields were dry and parched and but little work could be done, so that wherever we preached the people gathered in crowds and listened and asked questions for hours at a time.

But it was with great difficulty that we were able to procure feed for the cattle. Once we sent a cart twenty-four miles for rice straw and were then unable to secure any. The carcasses of a number of cattle having died of starvation were decaying and filling the air with pestilential odors near some of the villages that we visited. In other villages the people were gathering leaves from the jungles to keep their cattle alive.

The famine in this locality is very severe. Rice has already been as high as Rs. 34 per pully of 136 seers and other grains in proportion. During the last two weeks a number of parents have offered their children for sale in the bazar in order to get a little means with which to buy food. My people have been urging me for some time to try to do something for those who are suffering, but as my allowance for mission work is insufficient and I have received nothing for famine relief, and as the government, I understand, does not intend to start famine relief work, I know not what suffering many of our poor will have to endure before the coming of another harvest.

Church services have been regularly maintained. Rungiah, the pastor, has been untiring in his efforts in every good word and work. His full salary of Rs. 192, besides the other church expenses, has been borne by the church. In the month of October a conference of four days' duration consisting of Christians from all parts of the field was held at Palmur.

The church found it necessary to withdraw the hand of fellowship from some of their number, but the majority of those thus disciplined having forsaken their errors, sought admittance to the church and have been restored.

We are happy to be able to report an increased interest in education throughout the field. Our boarding school has nearly twice the number of pupils that it had a year ago; the services of Samson Rungiah, the pastor of the church, as head teacher, are much appreciated while his wife, Martha, attends to the matron's work with entire satisfaction. Besides the boarding school we have established during the year two other schools in the town of Palmur—one a flourishing caste school. We have now three times the number of village schools that we reported last year with more than four times the number of pupils. Many other villages have applied for schools but we are unable to furnish teachers. Miss Graham and her two native assistants have been kept very busy with the medical work, 5,845 treatments have been made at the dispensary, 2,375 of these for the first time, 214 visits have been made at the homes of 125 patients. During the year a medical fund has been established in Palmur to aid in supporting the dispensary, the proceeds of which so far amount to Rs. 75. Medical fees have been collected to the amount of Rs. 185—6—0. A good hospital for this station is very much needed.

The greatest need of this field is a larger number of missionaries. There is talk of a railway for Palmur and the preliminary survey has already been taken. If it be decided to build it, it will no doubt hasten this result.

NALGONDA—1890

Rev. A. Friesen, Mrs. Friesen, Rev. A. J. Hübert, Mrs. Hübert, Rev. H. Unruh, Mrs. Unruh, Mrs. Lorena M. Breed, M. D. (in America), Miss E. F. Edgerton.

Report of Mr. Hübert:

Our hearts are filled with praise and thanks to God when casting a look back in the year 1899 for all the grace and blessings he has bestowed upon us. We also feel very thankful to all our friends who have been the means in the hands of God to help us in the work.

With a quivering heart but with faith resting on the promises of God, I accepted last February as much as I was able the responsibility of the station as Brother Wilson was leaving for America. Looking at the vast fields of labor and feeling my weakness in the language I often questioned myself what the outcome would be. At the end of the year I must humbly acknowledge that all has gone well.

In the course of the year I was able to make several trips in the mission field. In the first two tours I was accompanied by a number of native workers, who preached the blessed Gospel to the anxious listening crowds. It was always encouraging for me to see how the Telugus came to listen to the word of God. Of course there are always some discouraging cases, for where there is light there is shadow; but the encouraging was always the heavier side.

During the year we had the privilege of baptizing one hundred and six dear souls, and to accept into the fellowship of the church two that had wandered astray.

On the Sundays we had besides Sunday-school two or three services of worship, the same as in the previous years. Every Wednesday evening prayer meeting is held.

On account of the famine we always had about thirty-five workers in the compound, removing stones, deepening the well and making improvements, thus giving them some occupation to earn their daily bread. We were able to do so by the help of the friends at home. This work with the coolies has kept me from the study of the language, for which I am very sorry.

Our health has been very good, except the health of our little boy. Cholera or other bad sicknesses have not harmed our Christians. We have no deaths to report, except that of our earnest helper, Jacob. The preachers had all come in for the monthly meeting. The evening previous to their departure they were assembled in the bungalow and were relating their experiences. Jacob arose and had begun to speak when he fell forward dead. It was hard for us to give up such a zealous worker, but knowing that he was washed in the blood of the Lamb, and ready to meet his Savior, we mourn not as those without hope.

KANIGIRI—1892

Rev. Geo. H. Brock and Mrs. Brock (in America), Rev. J. A. Curtis, Mrs. Curtis.

Report of Mr. Brock:

Schools.—We are not of those who despond about any branch of our work, and though we have been grieved at the low condition of many of our schools, owing to the famine of 1898, we still have had reason for joy and hope. To see the people begin erecting schoolhouses in such a year is sufficient to encourage me in the belief that the benefits of education are appreciated by many of them. One poor hamlet of six houses built their own schoolhouse and then came and requested me to send a teacher. Our students' hotel is perhaps a new thing. Instead of the orthodox boarding school in which the mission supplies everything, we have eighteen boys attending the government school in Kanigiri where they take a place alongside Brahmans, Sudras and Mohammedans. The mission helps the boys to the extent of one rupee per month for which they work, and from which they pay school fees and buy their own books. The parents supply clothes and food for the boys. They do their own cooking, while we provide a sleeping place, a hotel. We see to their religious instruction. Mr. Curtis has had charge of this department during the latter half of the year. We have had to refuse a score of applicants who desired to attend on the above terms. The boys come from the outlying villages.

Teachers.—Early in the year a number of inefficients were dismissed. Eleven were sent out as missionaries to the north. One died. Poor Joseph, how he suffered! From Ongole we received eleven, who had studied as far as they were able. Our own field produced three who are capable of teaching and who have cost the mission nothing. Thus, after all changes, we have at present a staff of eighty-three teachers, each one of whom is virtually the pastor of the village where he is stationed.

Sending out Workers.—Not least blessed of our duties was that of bidding God-speed to eleven teachers and preachers and one Bible woman who have gone to the extreme north of the Telugu country where the Canadian Baptists are working among the millions of heathen and where there is as yet scarcely a Christian. They are our foreign missionaries, and thus we are repaying the Canadians for the host of ministers they have sent into the United States and thus is the kingdom being extended.

Mrs. Brock's illness in the first part of the year and my illness later hindered touring to a great extent, still we had most encouraging experiences. The readiness with which the Sudras heard the Gospel was most helpful but alas, not one of them has come forward for baptism, though a number profess to believe in Christ. Though they are not Christians, they call us to preach and listen as well as if they were already Christians. It is a sign of the working of God among these bright, independent, interesting people that in some whole villages they say they have given up idol worship. It is indeed a marvellous thing that the despised Pariah should become the spiritual leader of the caste people. So does God work. Mrs. Brock sailed for home in March. Mrs. Curtis was welcomed to Kanigiri, to her husband and to the Telugus, in November, and is already hard at work on the language.

Baptisms have been few, but for the thirty-five received we rejoice. Not forgetting a village in which most of the Christians reverted to heathenism, the coldness of some, the Sabbath breaking of others, we have great joy at seeing the steady growth among the Christians. More desire to observe the Sabbath, more desire to have proper church organization, less desire for dependence on the mission, more zeal in preaching the word,—altogether as good an outlook as Paul had in the early church.

The mission staff of preachers, teachers and Bible women have had a hard year of it, but they have not cast their burdens on the missionaries. They have done a good year's work and I am proud of them. I love them more and more as I begin to understand them better and I honor them for their work, and count it a great privilege to be allowed to labor with them.

KAVALI—1893

Rev. E. Bullard, Mrs. Bullard (in America).

Report of Mr. Bullard:

The year which has now closed has been one of more than usual interest as well as care and labor to the missionaries of this station. It has also been a year of development in the work, and evident advance of Christian influence among the people, although not very many have been baptized. The particular line on which the work seems to be developing at present is that of increased interest for and among the Sudras. Forming, as they do, two-thirds of the population of the country, as well as the principal holders of the land and the wealth of the country, it would seem to be a plain duty that we should seek to win them to Christ with as much and even more earnestness than the other classes, not ceasing at the same time to give special effort to the poor and outcaste classes. The latter comprise about one-sixth of the entire population and are, as a rule, unprejudiced and accessible, but exceedingly poor, and kept in a state of absolute dependence by the other classes. The remaining sixth portion of the people consist of the three "high caste" classes of Hindus, and the Mohammedans, the former of whom are usually well-to-do and educated, and the latter, poor and illiterate, but both of whom are peculiarly prejudiced and opposed to the humble and spiritual doctrines of Christ.

The Sudras stand midway, leaning more strongly hitherto towards Brahmanical prejudice, but showing now an increasing interest in the doctrines of Christianity. We find on every side a wide and open door to enter in and work among these classes, but as the expense connected with such work is greater at the first than work among the poorer classes, we have been obliged to advance very slowly. The field around us is divided into two nearly equal portions, northern and southern, by a main road running west from Kavali. Both of these portions are intersected by three highways running north and south, the Buckingham Canal on the east, the Grand Trunk road from Madras further inland, and another macadamized road in the west, also by the East Coast Railway. Towns along these highways are easily reached but the intervening country is rough jungle, and difficult of access. The work of the field is, however, conveniently distributed among as many as eight or nine centres, from each of which from ten to fifteen thousand souls are easily reached. In each of these groups of villages we hope sooner or later to see a Christian church planted, with at least one preacher or co-pastor for every thousand people, and one day and Sunday-school combined for every thousand of the population. Such is briefly the outline of work which lies before us. It will be noticed from this that our aim is to include all classes in our church work and in our school work, such a policy seeming to us to be preferable and perhaps more Scriptural than to plant churches or even mission schools in small villages or palems where only one or two classes of society can ordinarily be reached. With trained Christian teachers of fair abilities, Christian schools can now be opened in many villages, with Sunday-schools on Sundays, and Bible daily taught, and pupils from the palems as well as from the village proper allowed to attend without prejudice. In most cases it may be necessary at first to make the school a free one, and to employ as an assistant a Sudra teacher to aid in gathering in the Sudra pupils, but with these concessions it is certainly possible now to open Christian schools in many villages, at least, on this field, and had I the means of employing the teachers, I would do so at once. Of course the grants earned will in such schools amount to considerable and thus reduce the cost to the mission, but the money must first be paid by us, till the government grants are received. I earnestly bespeak the prayers and the gifts of Christians at home for this branch of work so full of interest and promising so great results for the cause of Christ among this people. The average cost of one such school, bringing from fifty to one hundred pupils under daily Christian influence, and sending out the word of salvation to upwards of a thousand people, will not exceed Rs. 13 per month, or $50.00 a year, and a considerable part of this amount will ordinarily be recovered in government grants. In addition to the work at Kavali, much time and attention have been given throughout the year, both by Mrs. Bullard and myself, to assisting Mrs. Pearce of Ootacamund, in her efforts to establish a home and school for missionaries' children. A valuable site for buildings has been secured. The statistics for the year show thirty baptisms, and twenty-nine received by letter, and one restored, while six have been excluded, two dismissed by letter, and two have died. Among the last number was one of our oldest and most successful preachers, whose loss the church feels greatly. He was for some time a sufferer from lung disease, but died at his post, and in full possession of the hope of immortality in Christ.

KUNDAKUR—1893

Rev. Wheeler Boggess and Mrs. Boggess (in America).

Mr. Ferguson, in addition to his work at the seminary and more recently at Nellore, has given such oversight as possible to this work, in the absence of Mr. Boggess. Mr. Ferguson reports:

A complete report of Kundakur cannot be given by me. Since taking charge of the field in May last, I have heen able to do nothing more than keep things *in statu quo*. I have attended all of the *nelasaries* and have looked after the interests of the Union's property, but I have been utterly unable to do anything for the large field. The Foreign Secretary, in reply to communications on the subject, instructs me to continue Mr. Boggess's policy. Details have not yet come to hand, but the Executive Committee desires that the plan be given the fullest possible test. I hope, now that my hands are to be freed from the burden of work connected with the seminary, that I shall have opportunity to see all of the Christians on the field and thus more accurately inform myself concerning their condition. I cannot speak in detail about the amount of work which is being done by the preachers. They are evidently at work, as since Mr. Boggess's departure several baptisms have occurred, and at the present time from various quarters calls are coming for me to visit the people and baptize candidates who are waiting.

ATMAKUR—1893

As related below, Mr. Hankins removed from Atmakur to Madras early in the year. He reports as follows:

Your missionary at Atmakur had only four months of actual work upon the field during 1899. The sudden departure of Brother Dudley left the English church at Madras without a pastor. Thinking that a change for two months, during the hot season, May and June, with the English church, would be a change for us and do us good, and with the hope that we might impart a blessing, we consented to fill the vacant position till Missionary Union could make provision for Vepery. The two months have gone into eleven, hence the little time spent upon the Atmakur field.

I have visited the station as often as work would permit and have kept the preachers at work and have paid them from Madras.

The outlook is a bright one. Several inquirers are waiting baptism and many villagers, in fact, nearly all, give us a most royal welcome into their villages, and with hardly an exception our message has a most respectful hearing. After six years of hard work and of seed sowing we begin to see signs that our labor has not been in vain in the Lord. It is unfortunate that I should have to leave the work so long. To leave a work in the time of harvest is, to say the least, unfortunate. Atmakur being a small station I could be spared better than other missionaries with bigger fields. Although I only spent four months upon the field, yet it was the best year we have had as to inquirers and baptisms. The number of baptisms was twelve, the largest of any year.

One phase of the work is very pleasing. While most of our Christians are from the Madagas, nevertheless several from the Malas have been baptized. Out of a membership of about sixty ten are from Malas. Others also have requested baptism. When it is remembered that in some stations, after forty years' work, there are only three or four of the opposite class who have become Christian, our small success is quite significant.

This mixing up of the castes in the beginning will make conversions fewer, but will give the work the proper foundation. It will draw sharper lines and will preclude anything like caste Christianity, as the "Mala Christianity" and "Madaga Christianty," as it exists in many places and in some stations of our own mission.

At the request of the Executive Committee and on the advice of many of my brethren, I have taken up the English work at Vepery, Madras. To leave the Telugu work and my station at Atmakur after six years of seed sowing, just in its promising stage, is not easy to do. It is harder than I imagined it would be. I pray that the work may be well provided for. I make the change only out of a great sense of duty.

We have much for which to be thankful. We close seven years of the happiest part of our lives. The life of a missionary is trying but pleasant. Our own religious experiences have brightened, our health has been as good as at home. For all these privileges and blessings we praise Him from whom all blessings flow.

PODILI—1894

Rev. A. C. Fuller (in America).

Report of Dr. Clough, in charge in the absence of Mr. Fuller:

No report was published of the Podili station for the year 1898. This was not because there was nothing to be said about Podili that was encouraging. It was simply owing to an oversight on the part of the missionary in charge.

The work during 1898 was full of hope and the work during 1899 was very encouraging. The native Christians, although their faith was greatly tried when their much loved missionary, Rev. A. C. Fuller, was compelled by sickness to leave them, have been doing very well under the circumstances. The Podili Taluq is a high, dry country, with but very little wet cultivation. Therefore when the rains fail the whole Taluq is soon affected, and as the Christians are mostly poor and day laborers they feel the hard times first. Notwithstanding this the mission workers and Christians generally are of good courage and are almost without exception firm in the faith, and are generally doing remarkably well.

During the year I visited several parts of the Taluq while on the evangelistic tours, and when going and coming from the different quarterly meetings. In all I visited some forty villages in the Taluq and held four quarterly meetings, each of which continued from three to five days. But this was not all. All the workers, and in fact all the members of the mission, have the same privilege of sending delegations to Ongole and of writing to me as my own station workers and people have. All know this and they make a full use of their liberty. As a consequence I felt myself in touch with all parts of the Podili mission, and was thus enabled to give advice whenever needed.

Mission Workers.—Connected with the Podili mission there are two ordained and thirty-four unordained preachers. There are also 102 village school teachers and ten Bible women. All these workers, as a rule, labor in the same places where they were when Mr. Fuller left the station. Uniformly they are doing well and I have no fault worth mentioning to find with them. Mistakes they make no doubt, but "to err is human, to forgive is divine." Hence troubles after an explanation have in every case been settled in a way satisfactory to all concerned, and as we believe in accordance with the will of God.

The Compound Workers.—The compound workers especially give me pleasure. The supervisor of village schools has been indefatigable in his labor and the compound preacher has done his duty faithfully, as I believe. The wives of these two men have also made themselves useful as Bible women, going out together every day to instruct the women and children of Podili and adjacent villages.

The Field, Work and Workers.—During the year 108 have been baptized. They all gave satisfactory evidence of their faith in Jesus and their desire to obey him in every respect. Could I have done more evangelistic work no doubt a goodly number more would have professed their faith in Jesus. It can truly be said of the Podili station, "The harvest is great, but the laborers are few." But even with the present laborers, if their missionary was with them to guide them and encourage them and go before them, great things would result, which would glorify God and much encourage friends of missions. May that day soon come—it will—for hundreds connected with that station daily, yea, almost hourly, pray that God will restore their missionary to health and return him to them soon to carry on yet and for years the work which he loved so much. I am sure the friends of missions everywhere will unite with the Christian brethren of Podili in their request.

The Outlook.—During the past two or three years times have been hard in this part of India, and as the Podili Taluq is a high, dry country, as before said, the effect of long continued drought has been felt severely. What the good Lord means by allowing famines to come upon India so often, when his poor people are the first, or almost the first ones, to suffer, is more than I can tell, and yet such is often the fact, and the end of trouble is not yet, for now at the end of the year under review a famine more severe than any we have had in South India since 1876-78 is imminent. But our firm faith in Jesus does not allow us to be discouraged. I will not doubt, for Jesus is at the helm and all must be well.

DARSI—1894

This large interest like that at Podili has been under the care of Dr. Clough throughout the year. No detailed report has been received of the work.

SATTANAPALLI—1894

Mr. W. E. Boggs and Mrs. Boggs.

Mr. Hopkins, who cared for this work during the furlough of Mr. Boggs, writes as follows:

One could not expect to become fully acquainted with a field containing eleven hundred Christians, living in fifty villages, and a heathen population of one hundred and fifty thousand, during the few months we spent at Sattanapalli.

Of this, however, there can be no doubt, Sattanapalli is a model field. Compact, above the average in agricultural wealth, broken surface, charming scenery, good climate, and of historic interest. The people are of a higher class than in the Deccan—better educated and more independent. Mr. Boggs is to be congratulated upon his situation and opportunity at the beginning of his second term. True, there are tares growing with the wheat, but the wheat is also there and in greater abundance. True, also, the work presents some most difficult and perplexing problems which must be solved; but there is excellent material at hand—material which will respond to the heavenly touch, and in the hand of God the Holy Ghost help to shape the young life in those villages after the image of the Christ.

OOTACAMUND—1895

Rev. John McLaurin and Mrs. McLaurin (in America), Mrs. Lavinia P. Pearce, Mrs. Ellen B. Bustard, Miss Sarah R. Bustard.

Report of Mrs. Pearce:

The work at this station has been very interesting and very encouraging during the past year. Although we have had but six in our boarding school three of the children under our care have been baptized. There are about eighteen attending our day school.

The Sunday-school has kept up well in numbers and interest, under Miss Bustard's charge, sometimes as many as fifty little ragged urchins being present. We have recently been enlarging our work in the direction of Kandol, a suburb of Ooty. Here there are a number of Telugu people, and we hope ere long to be able to do something for these people through their own native tongue.

There is in this village a dispensary, together with a small dwelling house, belonging to a wealthy individual who is desirous of giving the whole property over to some missionary society, as he is advanced in life and at the present time very feeble. His conditions are that the building be named after him, "The Hamnett Dispensary," and that the medical work be kept up. The cost of the up-keep of the work will be from fifty to sixty rupees a month. This is a splendid opportunity for some one who would like to do medical work in Ootacamund among the Tamils and Telugus.

The four boys who have been attending the Industrial School at Arcot came home in December. Two of them thought they could earn their own living and at once found employment. The other two wished to work longer at their trade, and so returned to the school for another year.

There are from thirty to forty children in our Sunday-school at Coonoor. A preaching service has recenly been opened on Sundays, as quite a number of our members live at that station.

During the past year we have had sixteen baptisms; one person united by letter, and another joined us who had been previously baptized. This makes eighteen additions during the year. Present membership, sixty-three.

MARKAPUR—1895

Rev. C. R. Marsh, Mrs. Marsh.

Report of Mr. Marsh:

When the year opened we were rejoicing in the prospect of fair harvests after two years of scarcity, and certainly there was no reason to suppose that both monsoons would practically fail, so that a year which opened with such bright prospects would close in the shadow of imminent famine.

Since I took charge of Markapur four years ago there has not been one year that could be called good, and at least half the time there has been semi-famine.

I planned to tour over the whole field during the first three months of the year, but owing to the prevalence of cattle disease I was obliged to return to the station on February 2. When I saw that the rains were likely to fail I made a tour in November over the western part of the field. Even at this time there was difficulty about water, and it was not easy to get fodder for our bullocks, and in most places the people were beginning to feel the hardships of the coming famine.

Through some assistance from me the Christians of several villages, who were in straits for drinking water, were able to get at least temporary relief from government. I was much encouraged by these tours and very much regretted that I could not continue them. On the last tour quite a large number from several villages asked for baptism, but it seemed best to have them wait until government opened relief works or the famine was past.

Only two were baptized during the year, but many more might have been received if it had not been for the great risk of baptizing at a time when famine is imminent and the people are terrified by the approaching calamity and in doubt as to whether government will help them.

Wherever we have a day school there is also a Sunday-school, and so in twenty different villages there were Sunday-schools during at least part of the year.

There was also a Sunday-school in the compound for about six months, but when the compound day school was closed it proved impracticable to keep up the Sunday-school. We hope, however, to reopen it when the famine is past.

Mrs. Marsh for some time had a Friday afternoon meeting for the Christian women of Markapur and neighboring villages. This proved to be a very interesting and encouraging work, and though obliged to temporarily discontinue these meetings she hopes to be able to have them again regularly soon. Work at the station has suffered greatly from the lack of a comfortable chapel for meetings.

During the year twenty day schools and four night schools were in session for longer or shorter periods. Inasmuch as by the system adopted in this field a large part of the burden of the village schools falls upon the Christians—the mission only aiding them to a varying extent, ranging from a minimum of Rs. 1 to a maximum of 2—5—4 per month—hard times and famine at once result in the closing of most of the schools. For about six months we had as an experiment a day school in the compound, but owing chiefly to the hard times the attendance fell off so that we closed it. While it was in session Mrs. Marsh had a weekly sewing class for the girls.

During the year I endeavored to effect an accurate and satisfactory revision of the church membership roll. It was found that nearly one-sixth of the total number enrolled in the church book had died and over one-tenth had moved away from their villages or were unknown; but this last loss was partly offset by over three hundred whose names were not in the book, so that the net loss on this account was only about one twenty-fourth of the membership enrolled. The total loss by death, removal and exclusion was almost twelve hundred, or a little over two-ninths of the whole number enrolled. In reporting a present membership of 4,060 only approximate accuracy can be claimed, as since these figures were taken quite a number may have died. Out of a hundred and thirty-five villages and hamlets in which the Christians live, only twenty have preachers or teachers in them, and so it is the exception rather than the rule for deaths and removals to be reported.

GURZALLA—1896

Rev. J. Dussman, Mrs. Dussman.

Report of Mr. Dussman:

Our report cannot differ materially from those of former years. The work in church and evangelistic directions may be characterized as one of sowing rather than of ingathering; yet advancement has been made in every department of the work.

We have two organized churches. One of these embraces three villages, including Gurzalla, with a membership of one hundred and thirty. It has for its pastor Bundara Johan, who has won the confidence of the people and established them in the faith. The first of December this church closed the first year of its organization and baptized into its membership fourteen souls. Sabbath services and prayer meetings have been well sustained and are entirely self-supporting.

The other church embraces the remaining Christians and is cared for by six pastors, while a number of teachers serve as assistants to the pastors, who, I believe have done good, faithful work. As stated in a former report these pastors and teachers receive their food from the people, so that only a small sum is paid to them quarterly from mission funds. Fifty-six have been received into this church by baptism.

Collections in cash are a few rupees less than last year owing mostly to the entire failure of the northeast monsoon. Throughout the entire field there was a general despondency as early as October.

We have taken over two villages from the Satanapalli field, which can be reached and cared for from Gurzalla more easily and with less expense.

We have maintained schools wherever the people were willing to provide the teacher with food, and hence our schools number fifteen. Most of the teachers have done fair work. Besides government examination on secular subjects, examination in Christian hymns and the principal facts of creation and redemption is made by the missionary when on tour and we believe good has been done in this way. The value of education is not yet recognized in this field, our people sending their children to work as soon as they are old enough. Hence outside Gurzalla we have not had one child to go beyond the second standard, and, having no boarding school, there was no inducement for further development. The Ladies' Board has just sanctioned a small allowance to enable us to bring into Gurzalla a few of our brightest boys and we hope this will help us to have better qualified teachers in a few years. At this writing the Gurzalla village school has just passed five boys and one girl in the third standard; the first pupils to attain that standard.

During the year I have been over this large field twice, establishing and strengthening the Christians, enforcing discipline and giving general help and advice, yet the greater work, that of preaching to the heathen, received my especial attention. In every village we were received with the greatest courtesy by the caste people and on moonlight evenings especially large congregations listened to the divine message. The people are beginning to understand more than ever before the beauty of the Gospel of Jesus Christ and bear witness to its superiority over every other religion. Yet many of them have not yet the courage to throw off the yoke of caste and superstition. We realize more and more our helplessness and depend upon Him who can turn the hearts of all men. It was once more my privilege at the close of the year to baptize a man from the Sudra caste and it is our earnest prayer that he may prove a blessing to us and to his people.

We were called upon daily to administer to bodily ailments and we tried to use these opportunities to speak of the higher needs and the sickness of the soul.

I have again been engaged in building work; for while we were comfortably housed ourselves we have had no place for worship, except in the open, which was very inconvenient and not always pleasant, especially at our quarterly meetings. For two years our collections were put aside for a chapel. We collected Rs. 400 of which Rs. 75 were given by the Vinukonda church and missionaries. We have now completed a neat, comfortable little chapel suitable for our needs. It will also be used for our boarding school. The cost has been Rs. 1,300, most of this sum, with the exception of the above mentioned

Rs. 400, being given by friends in the home land. Two schoolhouses were also built in out-stations, so that we now have three houses of worship.

Just now we are at the verge of famine with only one good well in this village and that one in our own compound. In all the other villages the supply of water is becoming a serious problem and we are praying earnestly that the blessed life-giving rain may speedily come.

Personally we have enjoyed fair health, for which we are truly grateful.

CHINA

The world's attention is still directed to this vast country with only heightened interest. The retroäctive policy of the Empress Dowager still controls government action, revealing even more intense bitterness. Through the country as a whole two developments are appearing. The anti-foreign and anti-Christian party, encouraged by the attitude of the government, is more active, the disorderly elements giving rein to their passions. Violent outbreaks have occurred in two provinces and persecution of Christians, more or less serious, is common. But the spirit of the party of reform still lives and gains in strength. Among the people in general, as the letters which follow bear witness, prejudices are waning; foreign ideas find increasing favor and the work of the missionaries is welcomed. Whatever the future may be thought to hold, the present is a day of opportunity. The preaching of the Gospel finds attentive hearing and Christian literature is eagerly welcomed In this interval, while far-reaching changes are pending, Christianity is offered opportunity to make such advance as shal broaden greatly its influence. The reports given below bear witness to the fidelity with which our workers are responding to this opportunity. Their effort has been unsparing, and gratifying results have been realized. In Eastern China, where the death of Mr. Fletcher has decreased our working force, 91 additions by baptism are reported; in Southern China, 403; in Central China, 41; in Western China, 10. Thus the work continues, whose issue the Christian believer, with judgment made independent of fluctuating conditions, may await with calm confidence. The opportunity afforded the followers of Christ to introduce the divine force that shall accomplish the regeneration of this great empire, whose enterprising people — themselves numbering one-fourth of the human race — are becoming a dominant element in the life of all eastern lands, is an opportunity that may well arouse the most listless heart.

BANGKOK, SIAM—1833

Rev. H. Adamsen, M. D., Mrs. Adamsen.

Report of Dr. Adamsen:

During thise year there have been eighteen baptisms among the Chinese and Peguans, making altogether a membership of one hundred and twenty. I regret to have to report the death of three of our members by cholera, and the dismissal of three more for bad conduct. Five others were dismissed by letter to the Swatow church, thus leaving a membership of one hundred and nine for the year 1899.

In January Rev. Wm. Ashmore, Jr., of Swatow, visited Siam and gave some assistance to the Chinese work. Together we visited the Chinese stations at Bang-pla-soi and Pet-rieu, and, with very few exceptions, we found the brethren there living faithful Christian lives. In November, 1898, I purchased with my own means the sailboat Kalamazoo, belonging to the American Presbyterian Mission. I find this boat very convenient when visiting Bang-pla-soi and Pet-rieu, and also in touring among the Peguans on the coast.

During the year I made eight extensive tours, by steam launch, into the surrounding country, visiting many Peguan villages, distributing Peguan literature and preaching to these people in their own language. In most of these villages the gospel had never been preached before. In one village particularly the people were deeply interested and recently a woman came from this village to Bangkok for baptism. Since October there has been very little water in the canals, making it impossible to visit this village. There will not be sufficient water again until next June or July. When not touring I make weekly visits to the Paklat station which is not quite an hour's journey, by launch, from Bangkok. Services are held in the house which we have there, and frequently I preach in the market place. We have had no converts from this village during the year, but there is great interest shown by many of the villagers, and at the services the house or sala is always crowded. I also made eight visits to Sah-pow-lome, but am sorry that we have had no converts from this village this year and cannot report any great interest among the villagers, nevertheless they tolerate us, which perhaps is sufficient cause for rejoicing when we recollect they formerly showed their dislike by throwing bricks and other missiles into the chapel. The pupils in the school number eleven and the attendance at the Sunday-school, including adults, is twenty-nine.

An important event in the history of the American Baptist Mission in Siam during the year 1899 was the opening of the City Mission at Neu See Kak within the city wall. This building was formerly used by the government as a "Free Reading Room" and was known also as the Institute. Our first meeting was held in this building Saturday, October 14, and since then we have met regularly every Saturday and Sunday night. The meeting begins at seven o'clock and continues until nine. Many young Siamese men who are employed in government and other offices attend regularly, and all show great interest in the services. After the Saturday evening meeting light refreshments, such as tea and cakes are served. These refreshments are furnished by the Peguan Christians assisted by Mrs. Adamsen. The rent of the building is 70 ticals, about $20.00 gold; but as I have sub-rented the lower floor the expense to the mission will only be the half of that amount. On the 2nd of January I opened a night and day school in the Institute and hope that within a few months the school fees will be enough for the rent as well as all other expenses connected with the building. We feel that this is indeed a very important time in the history of our mission. In securing this building, which is in the very centre of the new part of the city, or rather the old part rebuilt, we are able to reach a class of people that we could not reach in the market places, or at the Wat Koh chapel. Often the Chinese brethren attend these meetings and assist in the service. When we review the past year, we recall many things that have discouraged us, but above and beyond all, we can seen the exceeding great mercy of God, our Heavenly Father.

NINGPO—1843

Rev. J. R. Goddard, D. D., Mrs. Goddard, J. S. Grant, M. D., Mrs. Grant, Miss Elizabeth Stewart, Miss Helen L. Corbin, Miss Ella M. Boynton (in America), Miss Anna K. Goddard.

Report of Dr. Goddard:

The year now closing has been marked by unusual vicissitudes and changes. A year ago our ranks were full and we looked forward to an advance in various directions. The resignation of Mr. Warner, followed almost immediately by the death of Mr. Fletcher, doubled the cares and responsibilities of those who were left—Dr. Grant and myself—and left us in the old position of "holding the fort" rather than of making an aggressive campaign.

I have been able to carry on my work through the year without a day's interruption from illness. I have revised the translation made by Dr. Lord of Psalms, Proverbs and Isaiah in the Ningpo colloquial, thus completing the translation of the Old Testament. I have also given a final revision from Genesis through Judges, and carried the Pentateuch through the press, reading and correcting the proofs. This work naturally has kept me confined rather closely to Ningpo, and especially since July, when the treasury was added to my other duties. I have, however, made one or two brief visits to each of the out-stations under my care, and have kept up daily preaching at the West Gate chapel in the city. Most of the direct work of preaching has been done by the native preachers while my work has been chiefly supervising, encouraging and directing them. The results have been encouraging. The statistical table will show the number of baptisms, etc. There has been growth in several directions. At the same time there have been many trials. There have been more cases of petty persecution and of trouble with heathen and Roman Catholics during the past year than I have known in the past ten years; and the settlement of these has consumed no little time and nervous energy. Still the Lord has been with us and helped us.

Mrs. Goddard has looked after the schools most faithfully and energetically. In addition to her little day school for girls, she has directed a day school for boys at the West Gate and the Boys' Boarding School at the Salt Gate. We have also day schools for boys at Jih-z-kông and at Chusan. These we have been compelled to leave largely to the supervision of the native preachers.

We regret very much that Dr. Grant, owing to lack of funds, has been unable to open his hospital. It has been a loss to our work, and we hope the coming year will see the conditions changed so that he can have it open for the regular treatment of the suffering.

The political future of China is an enigma. There can be little doubt that we are approaching important changes, which will seriously affect the character of our work, and the condition of the people. The opportunities just now offered for the prosecution of our work are a loud call for immediate and vigorous efforts for the evangelization of this people. They are peculiarly open now to the preaching of the gospel. Would that Christians everywhere could recognize their opportunity and enter in.

SHAOHING—1869

Rev. H. Jenkins and Mrs. Jenkins (in America), Rev. C. E. Bousfield, Mrs. Bousfield,

Report of Mr. Jenkins:

Theological School.—The year opened with seven pupils in attendance, three from Wuchau, two from Kinhwa, one from Zông-pah, and one from Hangchau. The two from Kinhwa were in the third year, and having completed the prescribed studies, returned to their homes at the close of June. These two were men of quiet disposition, good habits, faithful in their studies and sincere lovers of the truth. One of them was an early student in the Ningpo Boys' Boarding School. Upon returning to their Kinhwa homes, they immediately entered upon evangelistic work. Two other puipls, brothers, one in the third year, the other in the second year, were called home at the close of February to Wuchau by the sickness and death of their father, and did not return. The elder brother, however, was unavoidably detained to fill the place left vacant by his deceased father in the Wuchau mission church and general Christian work, and has since been assigned permanent employment at Dông-si, a busy town in the Wuchau district, on the Grand Canal, thirty miles to the west of Hangchau. A fifth pupil, a lad of twenty-two or three years, and an apt student, having finished his second year, was transferred to the Presbyterian Collegiate Institute at Hangchau for at least a two year course in secular studies. Of the two remaining pupils, one was sent away for bad conduct, and the second withdrew to engage in business. At the opening of the new term, October 2, two new students presented themselves, but one very soon developed a bad disposition and returned to his home; the second concluded to wait till the coming year before commencing study.

It is now twelve years since the school was opened in this city. During the time forty-two men, representing all the churches in the Eastern China Mission, have availed themselves of its advantages. Of this number, twenty-three are in mission employ as regular preachers, one is associated with me as teacher in the school, and one has become a printer in mission employ. Of the remaining seventeen, eight were dismissed from the school or from mission service for bad conduct, seven remained in school but a short time, or, having completed the course, sought secular employment; one has entered the Presbyterian Collegiate Institute at Hangchau, and one died while in school.

The brethren at the stations, owing to the small numbers from among the Christians offering themselves for evangelistic work, are greatly concerned for the future growth and spiritual development of our churches. The present membership truly is slowly increasing, for the word carries with it an irresistible power, but to human sight too few are sufficiently moved by it to go further than accept of it as a source of salvation, without being adequately moved to joyfully and disinterestedly assume joint responsibilities in its propagation. "The harvest truly is plenteous, but the laborers are few." The prospect is not altogether dark, however, as there are indications of a large entering class the coming autumn.

The commentary on Romans, three hundred and eight pages, is out of press, and that on Ephesians is being printed. I have resumed work on the commentary on the gospel by John. In addition to other works being prepared for the use of the school, viz., a text-book in Homiletics by Dr. Goddard, and the Life and Times of Paul by Mr. Holmes, Mr. Bousfield has undertaken to give us an extended statement of the doctrines after the plan of Dr. Pendleton.

Report of Mr. Bousfield:

On opening the envelope that contained our magazines for November the first words that met my eyes were, "Decaying China." They seemed to me to have a strange look, for indeed to us at Shaohing, at any rate, China is not "Decaying China," but "Awakening China." Decay there certainly is. Superstition is shaken. Prejudice against foreigners is practically gone. If a thing is manifestly foreign it commands a higher price in the market. Generally in the city and around it the foreigner is preferred as a customer or as a tenant, and can rent a house at a cheaper rate than any native, because he is known to be sure to pay. His word is trusted, while the Chinese cannot trust one another. But China is vast. She cannot awake in a moment, or in a month, or a year, but awaking she most surely is. I do not speak for the whole of China, but merely for Shaohing and the neighborhood. Here the awakening is patent to all. The way for the gospel is daily more and more open. The opportunities for the gospel are greater this month than they were last, and last month than they were before. A man has a better standing as a church member than he had before. For this reason we have to be most careful as to whom we admit. Were we to admit all applicants we should probably have doubled our numbers during the past year, but being convinced that those only who have for some time given unmistakable evidence of the new birth are fit candidates for the holy ordinance of baptism, we have received eight only, one more, I believe, than has been received in any one year yet, excluding the Hangchau church, the charge of which we have now joyfully handed over to Brother Sweet.

We have the joy also to record that parents are becoming willing and glad to pay for the education of their children. At Ko-gyiao we have had an offer from two families alone of $18 annually if we will establish a school there. Which offer, with smaller ones, we mean to accept, if we can find suitable quarters.

The readiness with which Christian tracts and portions of Scriptures are bought by the heathen is another good sign. When itinerating in the country I am continually breaking my highest record of sales of books. There are few things that give one greater joy than the now frequent requests to explain something in a book sold a few minutes before.

The year has brought us considerable changes. The pasisng over of the Hangchau work to Brother Sweet has added considerably to my time for evangelistic work at Shaohing. The care of the printing press is also no longer in my hands, though I still retain the preparation of the Sunday-school Lessons. The temporary closing of Mr. Jenkins's Theological Seminary has also relieved me of a weekly class which required considerable preparation. I am spending the time thus left unoccupied in the preparation of tracts, etc., and in evangelistic work. We hope in the near future to open three more outstations. In the spring we had to close one of the three which we had, for the preacher was appointed to serve under the Chinese Baptist Home Mission at Di-pu. It was a sad loss to us, for he was entirely self-supporting. May God bless his work where he is.

Our greatest need is more native preachers, men of God, full, as Stephen was, of the Holy Spirit and power. It is our constant prayer that the Lord will send us these.

We are just beginning to feel how much we miss Mr. and Mrs. Jenkins, who left us about three weeks ago for a short furlough. Had it not been that both needed rest after thirteen years of unbroken hard service, we should have grudged to let them go. But we rejoice that the Lord has made it possible for them to rest awhile. Here I cannot refrain from stating that by daily contact with our native Chrisians it is constantly impressed upon me how well and deeply the foundations of the work were laid by Brother Jenkins on the Rock, Jesus Christ. The effects of his work here in "the day of small things" will never be effaced. His patient teaching, the high standard of Christian life that he inculcated, and his consistent example, have made a lasting impress on the work. His patient, unremitting toil amidst the discouragement of results infinitesimally small can only be realized by those who have prayed and labored to turn men from the degradation of heathenism to form a church of the living God, holy and pure.

Mrs. Bousfield's class for our Christian women has been continued through the year, except during the hot summer months, valued by all who attended it, and blessed by God. She has had also during about two and a half months this fall a class to teach all of our women to read who cared to come, and to give them systematic instruction in gospel truth. The women here who could not read valued the privilege of her instruction. They were not many, because for years Mrs. Jenkins has taught all who came under her influence. One also came from Huchau, and another from Di-pu; with the exception of these all paid their own expenses.

While Mr. and Mrs. Jenkins are away, Mrs. Bousfield and myself are the only representatives of our mission. Did we not know that the Lord can save by many or by few, the very vastness of the field would be oppressive and we should faint, but we know that your prayers are united with ours, and so we know that by the grace of God the everlasting gospel which we preach will go on conquering and to conquer, until even here the Father's will is done as it is in heaven.

KINHWA—1883

S. P. Barchet, M. D., and wife, Rev. T. D. Holmes, Mrs. Holmes, Miss Clara E. Richter,
Miss L. Minniss, Miss Stella Relyea.

Report of Mr. Holmes:

The year 1899 has been one of the happiest and best we have spent in China. We are thankful to report progress in all departments of the work. Even the outsiders seem to show a better disposition than formerly, and we are received kindly wherever we go to preach the gospel.

The ladies also say that their meetings among the women are often crowded, and the few who can preach are not sufficient for the numbers who attend. We are very glad of the help that Misses Minniss and Relyea are now able to give in the Sunday-school work. The little school at Kinhwa has about doubled in attendance and we are doing what we can to reorganize and revive those at the out-stations. It is a real pleasure to see the interest the children take in committing to memory the Scripture texts. And we are often asked by strange children on the streets when Sunday will come again, as they wish to attend the school.

We have recently started the weekly method of taking contributions, and in all the churches find an eagerness to give up to the measure of their ability. Before the contributions were nothing to be ashamed of, but by the new method they are nearly doubled.

In the early part of the year we had to exclude a few members for bad conduct, but in the autumn the Lord more than made it up to us in new additions. Thirteen in all have been received during the year. Two are blind men who beg and whom we were holding off for the past two years, lest they should come from unworthy motives. Now, however, we are convinced that they are very earnest Christians. Their faces seem to shine for joy as they hear the gospel and they just as joyfully tell the good news to others. One day when returning from a trip into the country, as I passed along a crowded street I heard the name of Jesus, which so impressed me that I turned to see who was speaking. Sitting by the wayside was one of the blind converts preaching to the proprietor of a portable kitchen who was preparing some dinner for him. When we were soliciting the weekly subscriptions these men promised four cash a day, or twenty-eight cash a Sunday, which they bring cheerfully and regularly. This is all the more remarkable, as many in steady employment give only at the rate of one cash a day.

We are very thankful to say that with few exceptions we have been kept in good health throughout the year, though we have never worked harder since we were able to take up the work. The field was never in better condition since our arrival.

HUCHAU—1888

Rev. J. T. Proctor, Mrs. Proctor, Rev. M. D. Eubank, M. D., Mrs. Eubank.

Report of Mr. Proctor:

The year ending December 31, 1899, has been an eventful one for the writer. It is his first year of direct responsibility for the work on this *new* field. This is his first annual report. There has not been lacking some real progress in the work. During the year fourteen have been baptized; fifteen names of inquirers are now enrolled. One church—at Saung Pah—has become entirely self-supporting. This same church has assumed half the support of a day school which has also been started during the year. One new preaching place has been opened. Two boys and one girl have been sent off to school. Twenty-three dollars have been contributed by eighty-one Christians for Home Mission work and $109 for church expenses. During the year the station has lost a very faithful, efficient native preacher who died last March. Mr. Pcan had been with the church since its organization. But our greatest loss has been that of the founder, under God, of the work here and its faithful leader for ten years, Rev. G. L. Mason, who has left both our mission and denomination for other work.

During the year Dr. and Mrs. Eubank have come to us and are now busy with the language.

The general condition of the work is very good. The people are friendly and willing to listen. That China has made substantial progress in the last two years is evident even in small inland cities. It does not seem possible that we can ever go back of the impetus given to reform by the Emperor's advanced movement of two years ago. The people have been made to see that reform is possible and inevitable. So far from looking on the reform movement as temporary, they rather look on the check given to reform by the Empress Dowager as of limited duration. Their attitude to us, in this region at least, is all that we can ask. God *is* preparing this people to be more for Christ, and faith will win the victory.

The Christians in our two churches are making progress in spiritual things. Rapid advancement is being made toward self-support in all local church work. A better class of people are being reached. To one who is familiar with city mission work at home, the problems to be solved here are not altogether new. Here, as there, the chief hindrance to our work on the part of the people is not open opposition nor even prejudice, but indifference. They do *not care* for that which we have to give them. Here as there, the converts from the *lower classes* give as much evidence of inexplicable weakness as they do of genuine regeneration. In church government and church support they seem willing enough and, financially at least, able enough. But they do not know how. They lack in purpose. They lack in resourcefulness and ingenuity. One does not have so much to urge them to do as to *teach* them to do and to *see that they do it.*

The year has been a full rich one, full of blessing to both missionary and people.

HANGCHAU—1899

Rev. W. S. Sweet, Mrs. Sweet.

For many years the Union has held property in this large and prosperous city at the head of Hangchau Bay. The place is the commercial centre of a large territory, but our work has hitherto been held as subsidiary to that at Ningpo, and later to that at Huchau. Mr. Sweet took up this independent work on his return from America early in the fall. The remainder of the year was necessarily given largely to preliminary work. Mr. Sweet took with him a press and other equipment for a printing plant which he hopes to make increasingly serviceable to his own work and to that of the mission.

SWATOW—1846

Rev. William Ashmore, D. D., and Mrs. Ashmore (in America), Rev. S. B. Partridge, D. D., and Mrs. Partridge (in America), Rev. William K. McKibben and Mrs. McKibben (in America), Rev. William Ashmore, Jr., and Mrs. Ashmore (in America), Rev. J. M. Foster, Mrs. Foster, Rev. G. H. Waters, Mrs. Anna K. Scott, M. D., Miss Mary K. Scott, Miss Edith Wilkinson.

Report of Mr. McKibben:

All will agree that a report should convey actual fact rather than color of rose. For without knowing the difficulties how are you to measure the power of the gospel by which they are overcome? Hence I tell you of our difficulties.

If one should look up my last year's report he will find me exulting over a recent success on Namoa Island. The past year started with a disappointment there. The trouble was not with the converts. Some of them, and in particular Brother Kai Seng and his household, have continued our joy and crown of rejoicing. It was the young preacher who disappointed us,—making merchandise of the name of the church, using his position to levy blackmail even on the heathen. Happily his sin found him out. When he got home the church there placed him under discipline appropriately severe, by which means, I am happy to say, he was brought to a public confession and to pledges of restitution. A worthier man replaced him on Namoa and the cause has suffered only temporary harm.

More recently another young man, a bright fellow, who was helping at Ungkung, was found to be abusing his trust in a similar way and to a much greater extent. When the case was laid before the brethren they made a very searching inquiry, and no signs of repentance being elicited, he was repudiated and excluded from the church by very emphatic action. The Chinese stand most forms of temptation better than those which appeal to their cupidity. In yet another instance a helper had to be retired to private life for improper use of his position, here again the brethren being with us. It has fallen to Mr. Foster and me to appeal to the brethren in several other painful cases, and never has their Christian conscience failed to respond. In this we rejoice, and by this we know them to be a true people of God.

In still other ways the steadfastness of our people has been put to the test this year. For instance, I have often been importuned to give help in legal cases in which they had become involved. Experience has shown that these cases are usually badly mixed, so that we are compelled to use great caution. A valued preacher said to me, "Teacher, you must help, or our Gue Sia church will scatter to the winds." I said, "I don't believe they will scatter;" and they did not. "You must give us help at Gu-pi-lang; the Catholics are enticing our people with offers, and they will all go to the Catholics." I said, "If they must go to the Catholics they will have to go; but I don't believe they will go." And they did not go. This steadfastness in the face of serious difficulty tests, proves and develops their religion.

In the matter of giving also we have had most cheering tokens of spiritual growth. Of six preachers working with me three draw their salary wholly from their own people. Another gets more than the half from his church. It may now be taken as demonstrated that our people have attained a degree of ability and of spiritual vigor that will insure support to the native preachers. Would that the Lord might send them to us faster!

At the October quarterly meeting a subscription was made to help provide a chapel for the Hakka work at Kain Chin. The hours in which this was discussed and carried into execution will be remembered as among the most inspiring occasions in the recent history of the mission. In an hour's time subscriptions were given, nearly all of which are now paid, by more than a hundred people, ranging from a few cents up to a hundred dollars. One preacher, on a salary of six dollars a month, gave nine dollars, and his wife two more. Others gave the amout of a month's salary, or the half of it. When all was counted over five hundred dollars had been given, the contributions of the three or four missionaries present being included, and much was added afterwards. This shout of encouragement has already heartened our Hakka brethren, both missionaries and Chinese; but our own people who give the money get the big end of the blessing.

For the benefit of brethren who help keep up meetings in the churches and small prayer-meeting circles, I united with Brother Speicher at Kityang in May in a month of special Bible teaching. Among those who came I recall particularly a young man who had lately made a bold confession in the face of opposition, his father sometimes chasing him with a knife or a club to take his life. Another I had seen a year and a half before, at which time he showed all the signs of being a demoniac. It was at a prayer meeting at Kityang. The meeting was interrupted by the entrance of the young man, a friend attending to keep him from harm. At one moment he fell prone upon the floor. Again, when recovered from his swoon, he suddenly rushed with a shriek from the house. He was brought back, kindly spoken to, prayed with. He went away quieter. I next met him here in our class, having been baptized in the mean time, clothed and in his right mind, grateful, fervent, diligent, ready at any moment to tell humbly, yet boldly, what great things God had done for him. Among others in the class one was a business man, a valuable volunteer helper to Mr. Speicher; others were from a village where I taught a class a year before, baptizing these and others at the close. Another was a brother of middle age, whose receptivity and spirituality gave me joy; and another was a deacon on whom chiefly rests the responsibility for the services in his church.

The class was held four weeks, six days to the week. More than sixty were enrolled, with an average attendance of full thirty.

The three hot months were largely spent in connection with Mr. Foster in work on a revision of the vernacular Genesis, which has long been out of print.

For the school year beginning October 1 the work of carrying on the class of Bible students at Swatow fell to me for the first quarter, Mr. Foster taking charge at the beginning of the new year.

Being held at home by the class the latter part of the year my country work was limited to Sundays. At many times throughout the year we had memorable baptismal occasions. Eighty-one were baptized in connection with my own work. Mr. Foster will send in statistics for the general work, his and mine, showing the whole number of baptisms to be 179.

At this writing no less than five of the churches have building enterprises on hand.

In our great Kwang-tung Province, with its twenty millions of souls, the membership of Protestant missions as a body has doubled in the past three years. Taking our entire South China Mission together, our growth has not been at a less rate than throughout the province at large. We can rejoice not only in growing numbers, but in the manifest solidifying, upbuilding and spirituality of our people, even though in all these things very far short of what we ought to be. Whether for sowing or reaping, laying foundations or building up the kingdom, there never has been a time in China to compare with the present time.

In the realm of politics the Empress Dowager has indeed succeeded in turning back the rising tide of national reform, but her plans have met already with a serious check which may prove the forerunner, unless all signs fail, of early changes that will be revolutionary, which must offset profoundly the progress of the gospel. What the changes will be none of us can tell. The future can be made secure only by preëmpting the Empire at this present day.

We were glad to receive back Dr. Scott and Miss Scott, returning to their work; and Mr. Waters and Miss Wilkinson coming to give themselves to it for the first time. Their large equipment and the devoted spirit of service they already show betoken a successful future. May their missionary life be long, fruitful and happy.

As in olden time, so also it falls out in our own day, that they that have wives should be as though they had none. Early in the year, at the call of our children in America, Mrs. McKibben had to leave me and return to them. In the year now opening it is my hope to return to America for a few months' vacation. I hope, if the Lord open the way, to do something toward securing some men and some money for the extension of the work of our South China Mission.

Report of Mr. Foster:

Reading the report written one year ago in the light of subsequent events impresses me anew with the fact that the outcome of missionary projects is uncertain. At that time we were rejoicing over what appeared to be favorable openings in Pu-Ning and Hui-Lai. Shortly after the beginning of the year unfriendly influences at Pu-Ning set the populace so astir that they threatened to loot the house of our landlord if we were allowed to be his tenants. To avoid a case at law we gave up the house and retired from the city determined to wait till the heart of some Lydia or Gaius be opened by the Lord so that they would open their doors to the Church of Christ. First an opened heart, then an open house is the true apostolic succession in establishing churches, to-day as in the days of Paul.

In Hui-Lai district the new Buddhist sect, or the "Tea Society," originally formed to provide tea for thirsty travellers and thus earn merit, rose up against our new congregation and dismantled the house in which they met, destroying all books and furniture, scattering the company that were beginning to keep the Sabbath there. The young man who decided to waive his business projects and teach a Christian school allowed himself to be drawn into business enough to cause neglect of his school and also was so indiscreet as to bring the suspicion and enmity of many deservedly upon him, which resulted in his dismissal from the church.

Yet out from these clouds have come blessings, dark as they seemed. This young brother had the manliness to confess his wrong, ask forgiveness and prayers of the church and the spirit manifested by both sides is hopeful. In Hui-Lai after the storm cleared, some remained firm and are getting a little idea of spiritual things, which they did not strongly manifest in the beginning. When the plague ravaged the town last summer none of their households were visited, while those of the men who took part in the above mentioned raid upon the little chapel were sorely smitten, some losing six or seven members. To them it was like the deliverance of the first born of Israel in Egypt and deeply impressed them with the conviction that the living God can protect those who cry unto him in time of need. We hope to see a company of men and women, sincere followers of Christ, meeting there ere long.

When the few Christians who met at the Pu-Ning chapel were left without a place of meeting, their enemies said gleefully, "Birds without a cage; now we'll see what will become of you." A very feeble little brood they were, yet they found a haunted room, which they could have if they put it in order, and with a few dollars of assistance they prepared a place where they have been meeting with an increasing congregation. And, indeed, the year has been marked by the number of places opened in this way with very little cost to the mission; there have been three of these in Pu-Ning District itself, one in Fokien Province, not far from our Lai-Phu-Sua station, and others in different portions of the field. We rejoice in this sort of growth because it is indigenous and the best of our churches have begun in this way.

Another encouraging portion of the year's history has been the quieting of disturbances at Kho-Khoi which had been the scene of serious conflict and caused us much sadness on account of the unworthy conduct of the people as well as by reason of the wickedness of their enemies. Now the prospect for a burying of old feuds and safe advance in the upbuilding of the church is better than for several years.

During the year I have been able to make many trips to different stations and do some evangelizing in the country. For four months I had charge of the Bible Training Class which is our seminary. We have some excellent, promising young men for whose usefulness we hope much. The Chinese are teachable and it is cheering to see that Scripture truths take hold of them and they remember and can put to use the teaching given them.

The past year has not been marked by great ingathering; the number of baptisms is less than the year preceding, but those received we feel are better tested. There has been more decided and open hostility on the part of the heathen than for many a day. At one place they made trouble and with the aid of a most unrighteous and unjust judge, mandarin at Pu-Ning, succeeded in having one of our members beaten 200 blows. The Chao-Yang District magistrate imprisoned one young man, and we have the fullest reason to believe that no definite charge was made other than being a Christian. At the trial he might have been released if he had been willing to recant; but he witnessed a good confession and was thrown into prison, heavily ironed. It was good to see how the Christians rejoiced over his firm stand and faithful testimony, while they grieved for him and prayed for his release.

We have had a full share of troubles in the church, but we have seen a willingness to act in cases of discipline that encourages us to hope that the effort to build up a pure church will not be in vain.

Our worst opposition is still the French-Roman Catholic combination which opens its doors to all evil-doers; as soon as people appeal for protection to their magistrates, their opponents rush under the protecting ægis of the priest. The Lord suffers his people to suffer and thereby grow in grace; sad as we feel to see this barrier against the truth and the deadly shade of the great upas tree, that has blighted the Philippines, cast over this land so dark before, we know it is allowed of Him who is waiting for the glorious consummation toward which all is tending and which is made possible by his own suffering in our behalf.

While this baleful power grows and we are often helpless to protect our people from rankest injustice at the hands of pagan or pseudo-Christian enemies, we thank God and take courage to see the Chinese, who are proverbial for holding tightly to their money and demanding a *quid pro quo* in everything, increase year by year their offerings in the

Lord's work. Last year they gave more than ever, we are quite sure, though we have not all the statistics yet, for church and school expenses; they made a special contribution toward the running expenses of the Bible Class of $200.00, their first for ministerial education; and their first approach to foreign missions was made in a subscription toward a chapel for the Hakka Mission at Kayin. We have about $650.00 toward this, nearly all paid in, and many congregations have not yet made their subscription. All but $200.00 of this amount was given by the Chinese. The largest gift was a hundred dollar bill from a former member of the Tang-Ou church, who has made money in Annam.

We see reasons for believing that many in the church are more fully realizing the power and privilege of prayer. This is a spiritual work if it is a truly successful work, and evidences of spiritual growth are gladly welcomed.

KAYIN—1890

Rev. George Campbell, Mrs. Campbell (in America), Rev. G. E. Whitman and Mrs. Whitman (in America).

Report of Mr. Campbell:

In some respects the prospects are not as good as they were a year ago. As I write the news comes of the probable murder of the Emperor. It would be remarkable if we had a peaceful year. Our congregations are not so good as a year ago, nor are there so many inquirers. Our school has dwindled down to two pupils. On the other hand, the work in Chin-phin is encouraging. The old members are standing well and three have been added by baptism. In Vu-p'in and Shong-hong, cities over the border in Fuhkien, there is a remarkable movement toward Christianity, of which Mr. Whitman will write, as he has lately returned from that region.

We had two sessions of a training class, which will, I trust, in the near future provide much needed workers. This I consider the most substantial and important work of the year, and it will likely be enlarged this year.

There seems little opposition to our buying land and building on it. This is a remakable change, for heretofore it has been almost impossible to buy land, and every effort met with such violent and implacable opposition that we were well-nigh discouraged. It may be only a lull in the storm, but to change the figure, we must make hay while the sun shines.

Report of Mr. Whitman:

As usual, a good portion of my time during the year has been spent in the Munkeuliang region. Substantial progress has bean made in several ways.

1. Two new stations have been opened up. They are both located in market towns and so most conveniently situated for reaching the greatest possible number of people with the Gospel message. At present, we have only one preacher for the two stations. His time is equally divided between the two places, giving every alternate week to each station. The increased opportunity afforded by a market town makes it most desirable that we have another preacher to place at one of these stations. We are hoping that this can be accomplished this year. One small station, Ma Lu, being near to one of these newly opened stations, it was thought best to discontinue for the present—the members attending worship at the larger place.

2. There has been a fever of chapel building at four of the five stations. Only one case has actually run its course and the dedicated chapel at Tsyang Ha Leu is the result. At Pun Shui the chapel is getting too small, while a schoolhouse is much needed.

The present wish is to turn the chapel into a schoolhouse and build a larger chapel. It is a big undertaking for the brethren but with a little outside help we hope to see the matter accomplished. At this writing it is uncertain whether they will undertake to accomplish the task this year. At the two newly opened stations they promise great things in the way of providing chapels, but it would be unsafe to make predictions until the high tide of enthusiasm has run out and the low-water mark of certainty appears.

3. An increased attendance at the chapels has been another sign of progress. The publishing of the Word throughout that region, together with the fact that many have turned from dead idols to serve the living God, has set the people to thinking and talking with the result that they come to the chapel to sit under the sound of the Gospel. The increased opportunity thus afforded for sowing the seed must sooner or later give an increased harvest for the kingdom of our God.

4. There has been a development in the grace of giving. The school work is almost wholly supported by the attendants at the different stations. Chapel building, repair work, rent and the general expenses of keeping up places of worship, are all accepted and met as burdens that belong not to the Missionary Union but to the local native church. Some advance over previous years has been made in the matter of preachers' salaries. More than $35.00 Mexican was raised last year for this purpose. A small amount, it is true, but an advance nevertheless. The preparing for and building of chapels has prevented a greater amount from being contributed for this purpose. At Munkeuliang, where there were no outside expenses to be met, the brethren raised enough to pay the preacher's salary for five months. As the other stations become supplied with chapels, we hope to report like progress in this direction. For this let prayer be made that they may not only abound in this grace also but that they may be filled with such a longing for the souls of their fellow countrymen in the regions beyond as shall move them to works of faith and patience in their behalf and as shall develop within themselves a growth from grace to grace and from glory to glory until they shall appear in the likeness of Jesus Christ their Master.

Outside of the time spent here and at Kayin, I have made two trips into the great field to the north of us. The first was made in July and August in company with Mr Campbell. We visited a portion of the Hakka-speaking region of Kiang Si and Fo Kien. In December I visited again two district cities of Fo Kien. The trip was made in answer to deputations that were sent asking that we come and open up work among them.

Reports of these trips and the needs of this great field have been brought before our missionary brethren here. They unite with us in asking for reinforcements. The door is open. The people are asking for the Gospel. The great importance of the field is beyond question. It is occupied by no other Protestant mission body. Our own immediate work is crippled because of lack of workers and financial support. How can we give these the Gospel? Shall our prayers go unanswered? "God of our strength, we wait on thee."

UNGKUNG—1892

Rev. J. W. Carlin, D. D. and Mrs. Carlin (in America), Rev. A. F. Groesbeck, Mrs. Groesbeck.

Report of Mr. Groesbeck:

The past year has been one in which both trials and blessings have been marked. In April Dr. Carlin returned to America on long deferred and much-needed furlough.

who served most faithfully for one year as monitor, found that his studies in the Imperial This left the care of the station at Unkung, with its ten outposts, in my entirely inexperienced hands.

The conservative policy of the Empress Dowager has been taken by some of the magistrates to warrant a policy of petty persecution of Christians. Further, many wholly unconnected with any church or chapel have assumed our name and claimed protection under it. The magistrate, not caring to make inquiry, has accepted the statement of the offenders, and we have suffered in consequence. Heathenism has been exceedingly active in this district the past year. Buddhist societies have zealously propagated their doctrines, built and repaired temples and monasteries and excelled in charities. These things have made the work harder than in the years immediately preceding, yet it has gone steadily on. The number of baptisms is fairly large and the liberality of the people is encouraging. The needs of our work are large and constantly increasing. Our quarters at Ungkung are entirely inadequate for our work. The missionaries need a foreign house, which would leave the native house in which we now live for school purposes. Of our ten out-stations only two of the chapels are owned by the mission. This occasions a constant outlay for rents, which ought to be put into permanent buildings. On some of our chapels ten years' rent would purchase the house used, and yet we must pay this high rent or close our work at that point, simply because we lack the few hundreds necessary to buy. We have one chapel in process of erection and are building an addition to another, the funds for which are in the main raised on the field. A few thousands for building would be of untold value to our work. Everything in the building line is advancing in price, the advance of last year being a full 25 per cent. We are just now opening two new out-stations. We cannot refuse to listen to these calls for work, but how shall we supply them?

CHAUCHAUFU—1894

Rev. H. A. Kemp, Mrs. Kemp.

Report of Mr. Kemp:

The past year, ending January 1, 1899, has been one of unsurpassed encouragement, not so much in the numbers added to the church as in the hopeful signs about us. I think I may say without reservation that there never has been in all the years that we have lived here so much genuine interest manifested in the preaching of the gospel as in the year that has just closed. In the city here where five years ago hostile looks and words were in evidence, where no man, if he happened to be friendly disposed towards us, dared to show it, well knowing that he would be immediately persecuted and charged with being in sympathy with us, now when I am going about the city I meet with friendly greetings on every hand. This may not seem to friends away over in America to be of very much importance, but to the missionary on the field who knows the customs and habits of the people it is laden with a meaning which fills his heart with hope. To illustrate what I mean, I have, in the past, when passing a shop or a house, been accosted in a friendly way by the occupants, and before I would get out of hearing I would hear his neighbors say, "Oh, you are a follower of that 'foreign kid.'" The very next time I would go by he would take particular pains not to see me. Now the people everywhere salute me and often invite me into their shops to drink tea with them. We are very thankful that the Lord is opening the way for us. The members of the churches here in this district are also giving us reasons for joy. They have been steadily advancing in the matter of self-support. Three years ago the preachers and chapel keeper's wages, repairs of chapels, books, furniture and help for the poor—in fact, everything was paid out of money from America. In 1897 I told the brethren at my stations that I should not furnish any more money for chapel keeper's furnishings, books, etc., and further that I should expect them to give something towards paying preachers' wages. They made some objection, but when they found that I was in earnest and could not be moved by argument or entreaty, they started out, and it was surprising how quickly they found money enough to pay their own chapel keeper a $1.50 Mexican per month. Once or twice they forgot when they needed hymn books and Testaments and came to me for money with which to buy them, but I told them very quickly that they would have to look to their own pockets for that, and they did. And now they have become so accustomed to depend on themselves that they no longer seek me for financial aid in those directions. In 1898 the different stations handed me $80 for preaching in addition to meeting all their other expenses. In 1899 they gave me $136.44 for preaching, which paid two-thirds of the salaries of my three native helpers. The total contribution of the eighty members for all purposes was $264.68 Mexican. The common assumption is that the Chinese are very poor, and the Chinese know this, and are not slow to take advantage of it. He is perfectly willing to be regarded as poor, if thereby he can enrich himself with some of yours. As one of my helpers said to me, "If you are willing to carry a Chinaman's load he is willing you should, but if you tell him he must carry it himself he will do it."

Another ground of rejoicing. Last spring, in April, seven members from the city went and formed another little church at a place called "Pagoda Rapids," about nine miles away. They hired a shop with their own money, furnishing it, buying books and whatever they needed. Two months ago we baptized seven more, making a church of fourteen. They also contribute to the support of the preachers. This concerted action has had a very delightful effect on their characters as Christians. A great many envies, jealousies and strifes have been lost sight of in this common interest. It has been said that we lose, or are apt to lose, our hold on little church assemblies which become self-supporting, but this has not been my experience. The little church at "Pagoda Rapids," although entirely so, yet come to me always as their adviser in church matters, and I think that will be true of any assembly which is worthy the name of a church of Christ.

KITYANG—1896

Rev. Jacob Speicher, Mrs. Speicher, Miss Josephine M. Bixby, M. D., Miss Harriet E. St. John.

Report of Mr. Speicher:

The past year has been a very prosperous period for the youngest mission centre in South China. During the past twelve months the church has increased its membership more than fifty per cent. A number of those who were baptized are business people in the city. It will be a great step in advance when we shall have a large commodious chapel. The people who come to us regularly every Sunday cannot find room in our present quarters and it will be impossible for us to be satisfied until a suitable chapel is erected to hold the crowds who desire to hear the word of God. Our native Christians are eager to go ahead and build this chapel. We have raised more than $1,000 Mexican and hope to raise several hundred more. During the past four years our work has grown from one station, with twenty-three baptized believers, to about ten places of worship, with 136 baptized believers. Some of these places of worship are not yet fully developed stations, but they are centres for worship and prayer and preaching of the gospel, places where God's people come together to upbuild one another in their faith.

I. Mission Work in the City.—The progress of our work in the city has been a very encouraging part of our mission work during the past year. We rented a suitable place near the South Gate. From the beginning this place has proved a blessing to many. During the past year we opened a new mission near the West Gate. We have had evangelistic meetings at that place every evening for the past two or three months. Not a few persons have become interested because of these meetings.

The work among the women in the city has been carried on with a good deal of success by Mrs. Speicher during the past year. A number of women have come out of heathenism and some of them are now earnest Christians.

II. Out-Stations.—1. Chim-Khne. Some of the people at this place have branched out and have established a place for preaching the gospel in their own village several miles distant.

2. Kang-E. A village of 1,000 persons. More than fifty men have attended preaching every Sunday. The Christians hope to build themselves a chapel in the near future.

3. Mi-O. Our house of worship at this place was destroyed by a mob of several hundred men last February. Not one stone of the entire building was left undisturbed. The walls were razed to the ground, the lumber and furniture were carried to an open place and burned. The local magistrate made an attempt to disperse the mob and arrested two men. The mob at once began to attack his own yamen and did not desist until the magistrate gave up his prisoners. It was an atrocious outrage, one of those outbursts against the foreigner and his teaching which come as sudden as a cyclone on the western plains. It was a clear case for the American Consul to take up had we been inclined to claim our treaty rights, but this is not always the best plan. My fellow-workers on the field felt the same. Several days after the destruction of the chapel I visited the place, but excepting the nucleus of our own people, I could get no one to converse with me. The law-abiding people were afraid, the lawless were defiant. The prospects were for a long time very bad for obtaining another place of worship at Mi-O. Our only recourse was to pray, and how our native Christians did pray for Mi-O. During the months of May, June and July, Mi-O was visited with the bubonic plague. It is said that 1,000 persons died out of a population of 25,000. I visited the place in September again and found the people sobered. We made no allusion to the destruction of the chapel, but when we visited them again in October several town elders of their own accord came to consult with me about the "crime of the foolish people." They prepared a feast, and during the feast I told them of our treaty rights to preach the gospel, but also stated that I knew the people did not understand us. I also gave them an outline of the work our Missionary Union was doing in the various parts of the world. That evening of social meeting had the effect that the village elders offered us several places to choose as a place of worship. We decided upon an old heathen temple. It is now being rebuilt, the old idols have willingly been removed, to the astonishment of all. Thus I have the satisfaction of having tested and proved that the command of Christ to love our enemies, when carried out, is a power even in benighted China. The prospects are bright at Mi-O. We will open this new chapel in about a month.

4. Kau-Bue. The Christians at this place have had very distressing experiences with the heathen, who in order to successfully carry on their persecutions against our people

have joined the Catholics. Two weeks ago some of the Christians were cruelly beaten and driven out of the village, their household goods stolen and their houses partly destroyed. It is a very serious experience for the poor people, though they are not ready to renounce their faith by any means. The Lord grant that all this may turn out for the furtherance of the gospel at Kau-Bue.

Places of Prayer and Preaching.—We have several such places where every Sunday afternoon and evening the gospel is preached. These places may develop into stations later on. We hope to organize such places of prayer at several other places in the near future. Our work is growing. May the Lord give wisdom and strength for the day's work.

III. Hospital.—Miss Dr. Bixby reopened her hospital three months ago and has already treated hundreds, I may say thousands. The strain of a hospital situated at such a centre as Kit Yang is great, but Dr. Bixby is doing her work heroically.

IV. Women's Work.—Miss St. John came to us over two months ago. A large work awaits her at all the stations which have been opened in this field during the past four years. At all the out-stations but very few women attend the services, but I doubt not after Miss St. John has visited these places with her Bible women there will be a large number of women added to God's people. At all the out-stations there is great joy expressed on part of the native brethren upon the prospects of Miss St. John working among their wives and mothers.

V. Buildings.—Our mission house was finished last January, and we took possession of it in February. We thank the Executive Committee for giving us such a comfortable home. We will enjoy it all the more when Dr. Bixby and Miss St. John will have their new house also, which we hope will be finished in a few months.

HANYANG—1893

Rev. J. S. Adams and Mrs. Adams, Rev. G. A. Huntley, M. D., Mrs. Huntley, Miss Annie L. Crowl.

Report of Mr. Adams:*

My report for 1899 is intentionally short, in the hope it may all get into print.

W. Henry Grant says, "Workers fail to inform their boards about the work for which they are responsible. . . . Annual reports have not contained such information parallel to what any good business concern would demand. . . . Interest cannot be maintained in the work without such information. . . . We should see to it that they (*i. e.*, reports) are as complete, and in as interesting form as possible."

Very good, and very true, *but* Mr. Grant does not take into account the editor's big shears, or the worker's regretful tears, when the tail end of his report only appears, alas, with the *sting* extracted! "Your appeal, dear brother, for *etc.*, ETC., ETC., has a familiar sound." "Kieu ngotih ming!" (left *not* translated on purpose).

THE FIELD reserved to the American Baptist Missionary Union, by agreement with other societies, is an immense and increasing one. We are facing in Hupeh and Hunan a population many times larger than Lower and Upper Burma, with the hill tribes thrown in. This centre is destined to become the commercial, railway and political capital of China. Since coming to the "open door" of this Empire, we have secured solid advantages, our position is acknowledged, our work prospers, and we deeply feel that this immense and spiritually needy field demands the best we can put into it.

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* By Mr. Adams's request the unique form of the report is retained.

"Your account of the size and needs of your field has a familiar sound! Pass on, brother!"

The Churches will interest you. During the year two new churches have been organized, and a new out-station opened. For this we thank God.

1. *Kia Yü Hien,* one hundred and thirty miles up the Yangtse towards Hunan. First visited by Adams and Gray in 1894 when the city was bitterly hostile. Six baptisms and ten members; a number of good inquirers. Brethren have much persecution. One of the converts is an aged woman, who was vegetarian for half a century.

2. *Pu-chi-Hien,* one hundred and fifty miles inland to the south, on the Hunan border, has been visited some years by our colporters and evangelists. Is twenty miles from Kia Yü Hien above mentioned. In both cities we have fine premises, rented, with preaching halls. Two resident workers in each. At Pu-chi-Hien Miss Crowl has a school with ten pupils. Membership twenty, baptisms seventeen, inquirers forty. The officials are friendly. Prospects very good. We are the only mission working in these cities, and the *counties* they govern; by an arrangement with other societies which prevents overlapping.

Chin-Keo.—By the kindness of Dr. and Mrs. Huntley, who gave a donation for the purpose, we have been able to rent a preaching place at Chin-Kéo. A native preacher and his wife send encouraging reports of the work there. It is twenty miles from Hanyang. There are six inquirers.

In these three stations money could be saved by purchasing these rented properties and thus making our work more permanent. By the pressure of public opinion, or orders of officials, the persons who rent their houses to us might easily be induced to expel our brethren.

Central Station, Hanyang.—Dr. Huntley will report for the medical work, Miss Crowl will report on her work among women and children. Mrs. Adams has a class among women, which has been a distinct help to the work, several having been baptized. We have all tried to be helpers of each other's faith and shared in each other's labors.

Hanyang Church.—We have had eighteen baptisms during the year, and record a total membership of seventy-six. Since the commencement we have received eighty persons. Some have gone to our out-station churches, some have died, others have gone to distant places and their names have been dropped. An out-station at "Ts-ih-li-miao," seven "li" distant, has been worked from Hanyang. We have twelve members and about an equal number of inquirers there. Dr. Huntley has also a dispensary open on Tuesdays. The colporters disposed of eighty-seven dollars' worth of books and tracts, and many other publications have been sold, Bibles, hymn books, educational works, etc.

Church benevolences not included, our natives have given to the American Baptist Missionary Union	$42 00
Foreign members' contributions	72 00
	Mex.
Raised by Hanyang church	$114 00
Received from friends	326 35
Total received on field for mission work	$440 35

The "Hioh tao yuen," or Bible School, like the Shaohing Bible School, is in a state of suspended animation. Two students have entered the service of the Union. Two are working for the Central China Religious Tract Society under my direction, two have ceased cultivating their brains, and have taken to cultivating their farms again, with a prospect of more success than in study. We have men converted from the heathen whom we could train, but we need—"Again, your statement of needs has a familiar sound! Hurry up!! Brother."

In Conclusion, then, dear brethren, it is with a very sorrowful heart that I face the future. We see other societies—God bless them!—pushing forward, reinforced with men, provided with means, equipped with suitable plant, capturing the high places of the field, and doing a grand work. Our marching orders are "Go into all the world and preach the Gospel to every creature"; but the reiterated word comes again and again, from the Rooms, "Positively no advance in appropriations can be made." The natives are doing a great deal, your missionaries are giving till it *hurts;* we cannot bear this state of things much longer.

We want a chapel fit to worship God in, not a barn, decaying, full of fleas, bugs and rats like the one we worship in. If our Master was born in a stable, he did not continue to reside there! We need to purchase two strips of land, north and south, adjoining our present compound. Dr. Huntley needs a house, and must have one; I need help in the pastoral and evangelistic work; Miss Crowl needs a sister to work with her, and both should have a home on their own compound. Then a hospital and its compound; all these are real and necessary requirements for a properly equipped central station. We do not expect all in one year, but the two bits of land, the chapel, and doctor's house *are* needed at once. These initial expenses have to be incurred by every mission, and will not recur. We are grateful for all that we have received, and praise God for the success achieved. We leave our needs with Him and the churches.

"When will you brethren on the field get out of this *bad habit* of constantly *begging?*"

"When the churches relieve us of the necessity, by getting into the *good habit* of constantly *giving!*" Good-bye.

With humble apologies to all concerned.

Report of Dr. Huntley:

With profound gratitude and praise to our Heavenly Father we rejoice to report marked progress in the Lord's work committed to our care in all its departments. With as many as twenty patients in the hospital at one time and increasing attendances on out-patient days we feel the work is taking root, indeed has already borne fruit in some of the patients who have confessed their faith in the Lord Jesus.

In the three houses reported last year as rented for hospital use our work has been mainly done, and we have already been able to treat as in-patients one hundred and twenty-three sufferers during the year. The blind have received their sight, the lame have been made to walk, the sick healed, and some who were nigh unto death have been tenderly cared for, and by operation and nursing have been brought back to health and strength again. With very few exceptions I have personally conducted a prayer and preaching service for about half an hour each morning, and my valued helper—Mr. Lan chen tao, kindly supported by Burlington Sabbath-school—has conducted a similar service each evening. During the mornings we have completed expositions of the Gospel by St. Mark, the Acts of the Apostles and St. John's Gospel; at the evening services the Book of Genesis and the first ten chapters of Exodus have been expounded. Daily teaching is what these poor ignorant people need, line upon line, precept upon precept, and it has been our intense joy to see transformation of life and character in not a few of those who have received teaching in this way.

Towards the close of the year we added a fourth house to "Hospital Row." This has furnished us with a nice bright room for preaching and prayer services, also accommodation for ten more patients. We have also removed a native building adjoining our own dwelling which had become dangerous through rot and decay, and in its place have erected a new dispensary, with consulting room, dressing room and drug room attached, at a cost of about five hundred Mexican dollars. Hitherto a small native room has served all these purposes, but has been very inconvenient and has rendered effective work exceedingly difficult. This new dispensary is the first instalment of permanent buildings for our medical mission. We hope the day when the permanent hospital shall be built is not far distant. Our present native buildings are only rented and are so inconvenient that an enormous expenditure of strength is demanded for a relatively small return. We have a fine site in view for the new hospital, right on the river front, a healthy position and very convenient. We hope we may have funds at our disposal soon for purchase of ground, for with the introduction of railroads, factories and works into this city ground is increasing in value each year, and we apprehend that in a very short time we shall not be able to purchase at all without paying extortionate prices. For such a hospital we should need five thousand gold dollars at the least. This is a large city, with iron works, arsenal, tannery, gunpowder factory and other large works, and our little hospital is the only one in Hanyang for about two hundred and fifty thousand people. A Christian hospital right on the banks of this gigantic Yangtse-kiang would indeed be a powerful testimony to the thousands of passers-by, that the gospel of our Lord Jesus Christ is real and practical.

In the fall of the year we opened a new dispensary in the country about three miles from here, where there are a number of believers. I go out once a week, on Tuesdays, and Mr. Adams kindly sends a native preacher to accompany me. He gives the doctrine, while I do the doctoring, and so far we have had good attendance.

We are praying very much about "The Point," a strategic position in the most populous part of this great city, where a vacant piece of land owned by our mission is the only evidence that Christians have any concern for the souls of the masses living in that district. In addition to the city residents there is an immense boating population, being at the junction of the two great rivers, the Yangtse and the Han. We long to have a preaching hall and a dispensary there; I could work it two days a week and draft the more serious cases on to the hospital, and we could have a native preacher in charge. We have the ground, we have the preacher, we have the doctor; we need a simple preaching hall and a dispensary, which would cost about one thousand dollars gold. We often feel depressed and sore at heart by this great need, and we hope you will pray about it too.

Our work has brought some shadows, having had three deaths in our hospital since last report. One poor fellow—a beggar—died of cancer. We could do nothing for him medically or surgically, but we were able to give him a comfortable bed and good food, and teach him, dull as he was, something of the gospel. The second was mysteriously sudden the day after his admission, and the third, a young girl, who died during operation for removal of a large tumor from the neck. These shadows, however, have but seemed to make the brighter part of our work the brighter. We saved one poor fellow's life by amputating his leg; he made an excellent recovery, and we believe is trusting in Jesus for salvation. Another, a poor lad, was picked up one morning on the street, and brought into the hospital. He gives a strange story. He had walked about four hundred miles from the province of Honan, and had "eaten so much bitterness" that he wished to die. He tells us that he smashed several idols with the hope that these gods would kill him for his irreverence, but in vain—he lived on. His desire to die, however, seemed likely to be gratified when I saw him, for he had had dysentery and fever many days, was friendless in this great city, and too weak even to walk. Hearing his groans as I walked along, how thankful I am not to have "passed by on the other side," but to have had him brought to the hospital, where he has been gradually nursed back to health and strength. He wants now to help others, and as he is so simple and so tender in dealing with the patients, I have engaged him as a nurse, which duty he is fulfilling very well. He has paid earnest heed to the gospel and we believe he has passed from death unto life. Time forbids to tell of other cases, which would be as interesting to relate.

Mrs. Huntley has continued her work among the women during the year and has received much encouragement. She is rejoicing in the conversion of her Amah, who has yielded herself to the Savior during the year and has been baptized.

During the year we have seen altogether, including return visits, 3,255 patients, 104 of which were foreigners and 123 hospital cases. Of the remaining 3,028 patients registered in our dispensaries, 2,487 were males and 541 females, 81 of these latter being attended in their own homes. One thousand one hundred and seventy were new patients coming for the first time, while 1,858 were seen on return visits. The city dispensary was opened 158 times, showing an average attendance of 17.7, as against 7.6 of last year. The country dispensary was only opened fifteen times, with an average attendance of eleven. We have received from these patients $40 Mexican, for registration, fees and medicine.

In conclusion we would again call the attention of the executive committee to the more urgent needs of our work. Our dwelling house is shaking with decay, one whole flight of stairs was eaten with white ants and has necessitated a small outlay for repair. The collapse of the whole building is not, I think, an improbable thing in the near future. Several things are needed, but we hesitate putting out mission money on a house which ought to be replaced by a substantial mission building in the very near future. A street preaching chapel and dispensary on the piece of ground owned by the Union in this city, situated at the junction of the Yangtse and Han Rivers, should be built at the earliest opportunity. We think also that land should be secured as speedily as possible for a hospital site, even though it be not decided to immediately appropriate money for the hospital building.

SUICHAUFU—1899

Rev. C. H. Finch, M. D., Mrs. Finch, Rev. Robert Wellwood and Mrs. Wellwood (in Ireland), Rev. C. A. Salquist, Mrs. Salquist, Briton Corlies, M. D.

Report of Mr. Salquist:

Judging by the handbook, there are a number of workers in this station, but as a matter of fact, there has been only one man for more than a year to do all the work.

In visible results we do not have much to show for the past year. Of church members two have died and some have been excluded, so our total is lower than it was a year ago.

We have attempted as much of aggressive evangelistic work as our forces have permitted. Foremost in this comes the street chapel preaching, which has been carried on regularly four or five evenings in the week, as well as Sunday afternoons. One or more of the helpers are supposed to have the chapel open from eleven till two o'clock every day to meet any chance visitors and to make known to them the gospel as much as possible. In this way many get to know something of the truth.

In connection with the street chapel we have opened a small shop for selling Christian and scientific books, published by "The Society for the Diffusion of Christian and General Knowledge among the Chinese," of which Rev. Timothy Richards, of the English Baptist Mission, is the secretary. The high character of their publications is well known both in China and at home. Owing to the Empress Dowager's reactionary policy there is not much demand for these books at present, but a change must come before long.

The most encouraging feature of our work at present is in the out-stations, but on account of the limited number of missionaries in this place, not very many visits have been made by them. Native helpers have been sent from time to time, but it has not proved satisfactory. In order to give the inquirers from the different places an idea of what our methods, customs, etc., are like, we invited them to the city for a week. Eighteen arrived the last days of the old year, but only about half of that number were able to stay the whole week. We had two meetings a day. In the forenoon we discussed prayer and something immediately connected with the life of Christ, such as his birth, miracles, etc. The central thought was: Christ, the Son of God, the Savior of the World. The afternoons were devoted to such subjects as creation, the fall, the necessity of redemption and regeneration, etc. It goes without saying that a week was much too short a time for discussing so many and deep subjects as those just mentioned, but we had to do the best we could and trust to the Holy Spirit to help them to more light through private study of the Word.

An attempt has been made at regular instruction of the native helpers. Evidences of Christianity and introduction to the Bible have been studied and we hope to take up church history, theology and some homiletics this year. Thus we have a Baptist Theological Seminary in embryo.

A small boys' school has been kept up, but as we did not make it free, it has not done well, even with arithmetic and geography as an inducement.

Lacking prophetic vision as to the future, we do not dare to promise much, but God, in his Word, gives us a right to expect great things from him, when we are in line with his plans. What we need is faith and perseverance.

KIATING—1894

Rev. W. F. Beaman and Mrs. Beaman (in America), Rev. F. J. Bradshaw, Mr. H. J. Openshaw, Mrs. Openshaw.

Report of Mr. Openshaw:

Hope brightened our way as we entered the year 1899. Now at its close we record with gratitude that hope still burns brightly. This "Day-star" has helped us keep our eyes fixed upward, and while we have not accomplished all we had marked out for ourselves, we have been enabled to "keep at it." We thank God for his faithfulness and *go forward.*

Each quarter the treasury work for the West China Mission has occupied a part of my time. We have, however, simplified this work so that it makes no serious break in our more direct missionary duties, save at "balancing up" time at the end of the financial year.

My work for the year has been largely itinerating, book selling and preaching in country places, and I am glad to report open doors everywhere and generally a good reception is accorded.

This year the students came up for the large triennial examinations. We kept "open house" and had large numbers daily at our guest room and preaching hall. This is a radical difference from some former years, when the students have been decidedly rowdyish. Over a friendly cup of tea we discussed foreign customs and things; talked to them of our books and doctrine, and in many cases showed them about the place. They were interested in the organ, foreign cook stove, etc., and usually voted that "the foreigners loved cleanliness." They have scattered to their many homes and will be a help in talking down the empty rumors the Chinese seem bent on believing about the "outsiders."

The work at one of our out-stations, Kia-Kiang, progresses nicely. We have pretty nearly made monthly visits to this point and a native evangelist has spent considerable time there. The people are very friendly, and two men, one a literary graduate, the other a business man, have openly identified themselves with us. They have read a number of Christian books and both have read through the New Testament. They have been to Kiating for instruction; were examined by the church and accepted as regular inquirers. Pray that Mr. Liu and Mr. Gi may be but the first-fruits of the harvest from Kia-Kiang.

At Nu-wha-chi, a very large market town close to Kiating, and the centre of a large salt industry, we have another outpost. Here some faithful preaching has been done, and this difficult field, with its large floating population, begins to show some signs of promise.

The completion of our new chapel and its opening, the reception of three new members into our fold in December, and the medical and pastoral work of the station have all been written of by my fellow hard-worker, Mr. Bradshaw.

Mrs. Openshaw has enjoyed remarkably good health all year; is our church organist and a fellow helper in all my labors.

Opium is slaying its thousands and is a great barrier to the advancement of Christ's kingdom. Gambling, idol worship and lying are the other national sins.

Signs are not wanting of progress along business lines in the west. The Standard Oil Company are erecting large storehouses at Chung-king, and surveyors and engineers are spying out the land for suitable railroad routes and desirable mining lands.

Now is our opportunity for aggressive forward work. May power and grace according to our need be given.

Report of Mr. Bradshaw:

Your missionaries at Kiating have to report the special goodness of God upon another year's work. When we were writing our last report this province was still under the terror of the U-Man-Tsi rebellion, chiefly directed against foreigners and Christians; to-day we rejoice in restored quiet and the right to worship God as we will.

While the wildest stories were still current—how the foreigner, "found out in his deeds," was going to sell out and go home—God gave us courage to rise and build our much needed house of worship and thanksgiving. Meanwhile our regular station work was carried on as usual.

For EVANGELISTIC WORK our *book room* is always open to all who will read or hear of the way of life. It is most popular in the evening, when often crowds gather about the conversation table, and here hundreds hear of Jesus.

On the streets books and tracts have been sold; in the more public places sheet tracts are posted; or we engage the ones and the twos over a cup of tea in the tea-shops by the way.

The street chapel is opened every day, morning and evening in regular succession. And the story is told again and again to the many and the few who gather. Directly after the morning street chapel work only the *dispensary* is opened; and whoever is present needing help is seen free of charge. One there, the natives said, was "devil possessed." And certainly he knew Jesus and the Lord's servants as they did in Christ's day. This man was also a terrible opium sot. And now there he is is calling on the ascended Christ through his servants to heal him. This he did many days. At last the neighbors came pleading for him, offering to provide shelter, food and care, if I would undertake the case. So we committed the case to God, and gave him a few drops of belladonna. We were surprised to find him in two days in his right mind and without the least desire for opium. He continued daily to come to the book-room, and testify, to all that came in, of the Christ who had saved him from the devil and opium. Then he went with his former employer to An-Huei Province, to tell how great things God had done for him.

Later my own teacher and helper took sick, and I had to give him up to the doctor's hands. Dr. Corlies performed the operation and Dr. Hare (C. M. M.) has kindly taken care of him since.

THE NATIVE CHURCH has been carrying on the *day school* started last year, and the students proved in their half-yearly examinations that they had done good work. The number of pupils in attendance was small, and some of these were persecuted into staying at home, because the scholars are not required to worship Confucius, but are expected to attend morning prayers to the true God, and to prepare the Sunday-school lesson for Sunday. The brethren, however, are not discouraged. Their day school forms the nucleus of the SUNDAY-SCHOOL which since the opening of the new chapel has taken in the Christians, the inquirers, and whatever outsider can be reached. Mr. Openshaw now leads the Sunday-school work and, supported by the evangelist and brethren, takes the larger share of the city evangelistic work whenever he is not absent at his country work, of which he has sole care, and gives his own report.

The little church was much encouraged by the addition of three to their number. One is an old woman eighty odd years of age. She went down into the baptismal waters with several infirmities, and now she testifies that they all left her then. It is a joy to see her so cheery.

Four others asked for baptism but were requested to wait until they understood more perfectly. Still four others are making an heroic struggle to break from the opium habit before they ask for baptism. Concerning these we are in some uncertainty; but we want to hold them and others fast to the promises of God. May we ask you to remember them and the unknown number who through your missionaries have heard of Jesus?

Besides the regular church services the Christians attend *a weekly Bible class* led by Mr. Openshaw. And we think we see them growing daily in the knowledge of God, oebdience to his will and loving service for him. They often talk to the people of your love and self-sacrifice for them. They also pray for you; and they are confident that you pray for them as you give for them.

YACHAU—1894

Rev. W. M. Upcraft, Mrs. Upcraft.

Report of Mr. Upcraft:

Five years have passed since the work in Yachau was commenced, and the present affords a point of vantage to briefly review the past.

It was a part of Israel's education that they should "remember the way by which the Lord God had led them," not only remember it for themselves alone, but make it the theme of their discourse to others. The duty is as needful and wholesome for us as for them.

We write the name of the Lord our God upon our "stones of memory" and give him praise for his goodness.

Five years ago this past summer the raft bearing us and our goods tied up beneath the little north gate of Yachau and we entered the city strangers to everybody and everybody alike strangers to us.

Four small rooms in a quiet inn were secured, and we proceeded to make ourselves as much at home as circumstances would allow, and began our acquaintance with the people, which has continued and grown in cordiality until now.

A little medical work, a great deal of visiting and a daily parade on the main streets of the city, so that every one might see us, were our first forms of work.

After six weeks of this kind of campaigning we began to look for suitable quarters, in order to permanent work.

This roused a storm. In the inn we were "transients;" in a house, settlers.

The landlord who rented to us was threatened and the vilest placards were put up, abusing foreigners with the most malignant intent.

At this juncture one of the official's servants was bitten by a snake and was carried "pickaback" to our inn for treatment. He got well; the official noted the case, called his fellow officials to a consultation, with the result that a proclamation *entirely* favorable to us and our nation and work was put up in the city, and the rowdy opposition subsided as quickly as it had risen. In order to facilitate the return to normal conditions we absented ourselves for a month, making a stay on the frontiers of Tibet, and returned to find ourselves tolerated, if indeed not welcomed, our house in good shape for living, and so our life commenced in Yachau. In life and work in such a frontier station as this, where social demands are reduced to zero, the only care is to fulfil one's mission.

Reinforcements arrived from Suifu, and the spring of 1895 saw us well established and on excellent terms with the people. We lived a practically open life before them, and as they saw us in all essential respects like themselves, the old enmity died out and we found the Chinese capable of friendship, where else we had expected to find heathen.

Then came the riots. Imported violence stirred up the baser sort in the city against us and we fled down river, encountering by the way things harder to bear than if we had stayed in Yachau, albeit the yamen was our only place of refuge.

With a shaken faith and sadly diminished force we at length returned to the work here, and after a prolonged absence at Shanghai in pursuit of matrimonial ends, we came to our real work in the spring of 1897, since when we have grown in love for both work and people.

The little church gathered out from the heathen has had its trials, joys and other vicissitudes, but of the number baptized the greater part remain unto this present, our joy and hope and crown of rejoicing.

At the present time there are sixteen in good standing and fellowship, all of them, so far as we know, earnest in seeking the salvation of others.

The believers are scattered over a wide area and can only meet all together at intervals, but the scattering has this advantage—a large field is occupied by Christian workmen who in their own homes and districts do the work of evangelists. Our faith is made stronger and their joy increases, as month by month they report one and another in their home districts as willing to believe and follow THE Truth.

Other some there are who have caused us pain and keen disappointment. One for evil speaking has been put away; one for opium smoking—a return to an old habit never wholly given up, we fear. The seed fell on stony ground.

"I shall worship God in my house," he said, when the church took action against him. "The brethren are not cordial to me any more." But as we expected the descent has been only too easy and too quick. It is difficult to see the face of God through the fumes of an opium pipe. The vision is clouded, love is supplanted. Other two who went astray have become softened and serious—of them there is hope.

One—Yang gway woo—is "absent, but accounted for"—he is with the Lord.

And even as this is written another has been called away, leaving in both cases a clear and strengthening testimony to the divine grace and succor.

The past year has been in every sense the best year in this brief history. Events have curtailed the number of workers, so that we are down to "bare poles," but God and his truth are not straitened. This gives the necessary courage to face the growing demands of the field. The Missionary Union is the only evangelical agency at work here. The work therefore is in a very peculiar sense our own. With this comes an added responsibility as the corollary of possession. The Yachau missionaries therefore seek the fellowship of prayer and other help for the work put into their hands.

JAPAN

The year has been an eventful one in the development of the new life in Japan. The new treaties, offering larger liberty for work in the interior, have as yet influenced our work but slightly. Two instances in the struggle between the opposing influences of the national life have attracted wide attention. The new school laws as interpreted by the Minister of Education, requiring complete abandoment of religious instruction by schools having government recognition, and restricting the attendance of young children to government schools exclusively, have in so far felt the influence of the protest of the liberal-minded citizens that they have been modified in their practical enforcement. Our own academy, having from the beginning refrained from seeking recognition by government, has been in no way affected by these regulations, and the work of our primary schools has been permitted to continue. The religious bill introduced in the Imperial Diet, which proposed equal recognition, with exemption from property taxation, to all religions, was at length defeated by Buddhist influence, but only through a very large expenditure of money. These agitations, while apparently resulting in triumph for the old non-Christian faiths, have served to bring Christianity and Christian institutions more prominently to public attention. The defeat of the religious bill is not regarded as altogether a misfortune. Recognition by the government is at best a doubtful good, no peril affecting Christianity in its conflict with eastern civilizations being more acute than that of winning a merely formal and superficial acceptance because of its position as the religion of the dominant nations of the earth.

In the quiet, continuous work of our mission real progress appears. The Gospel finds a ready hearing. The sale of Bibles and Christian literature has been phenomenal.

Duncan Academy fully sustains its prosperous development in its new home. The importance of the work of the Theological Seminary grows continually more pronounced; it is more and more apparent that the work of evangelizing Japan must be the work of native preachers, the task of the missionary being chiefly that of wise leadership.

The Inland Sea work of Captain Bickel, in the mission vessel, the Fukuin Maru, the gift of Mr. Robert S. Allan of Glasgow, Scotland, was entered upon late in the year. Remarkable favor has already attended this work, the people of these secluded islands, heretofore entire strangers to Christianity, welcoming the messenger with an eagerness which strengthens confidence in the large success of this new work.

YOKOHAMA—1872

Rev. A. A. Bennett, Mrs. Bennett, Rev. C. K. Harrington, Mrs. Harrington, Rev. J. L. Dearing and Mrs. Dearing (in America), Rev. F. G. Harrington, Mrs. Harrington, Rev. W. B. Parshley, Mrs. Parshley, Miss Clara A. Converse, Miss Mary A. Hawley.

Report of Mr. Bennett:

In the opinion of some, Japan has made little religious progress during the last twelve months. Her political *début* as one of the great nations of the globe has seemed to spoil her for religion. Indeed there are not wanting those who even aver that Christianity, though once a seeming power in this land, has now accomplished about all that it can,—has passed its meridian and is on the decline. The statistical returns from all the churches of the empire are not as a whole encouraging, and Christian schools have especially a poor showing compared with the record of previous years. In some places, too, local authorities have directly interfered in order to prevent too public a proclamation of God's truth to the unevangelized. All this looks dark, and certainly calls for prayer. There is, however, another side to the problem, even when viewed from a merely human standpoint. What is lacking in quantity is, in some cases at least, atoned for by quality. Never before were so many Christians in high office and in responsible positions. Never before did the body of the native church membership so realize the importance and, in part, the possibility of self-support. Never before has the necessity of distinctively religious instruction in our mission schools been so much brought before the public, or so ably defended before the government. Never before was Christianity so recognized officially as a lawful religion by the national lawmakers. In some quarters at least there are evidences of a deepening spirituality among believers as a whole, of an increased faithfulness in the preaching of that which God has bidden, and of a desire more and more widespread on the part of those who are not yet believers to hear a faithful presentation of the truths of Christianity. Then, too, the sale of Bible and Scripture portions during the past year has been something phenomenal. If the sales made for free distribution and those made to the Scripture Union be left out of account altogether the sales of this past year have exceeded by more than twenty thousand volumes those of any previous year since the Bible Societies' Committee was established in Japan. It is premature to say now what will be the outcome of the school regulations and of the religious bill that are causing so much agitation in religious and politico-religious circles, but it is not premature to say even of these that all things will work together for good to them who love the Lord. Christianity in Japan is, we firmly believe, a plant of the Father's planting, and though pitiless winds have been stripping it of many of its leaves, its roots are ever striking deeper and its fibres knitting themselves together more firmly. The Gardener knows that it lives.

The work in the field that is under my care has been, through the blessing of God, for the most part encouraging. In Yokohama proper Ikeda san has contiued as the preacher of the Yokohama church, receiving his entire support from it. The Sunday preaching services have been fairly well attended and baptisms have not been infrequent, and a commendable degree of activity and zeal has characterized many of the members, but it must be confessed with sorrow that the prayer meetings have fallen far short of what should be expected. Two other preaching places in the city besides the church proper are under my care. The one in Kitagata has long been used for preaching service and Sunday-school. The other, in Ishikawa, was accepted in the spring from the Protestant Methodists, who had built up a Sunday-school there, but were desirous of moving their work to another part of the city. Kuribara-san, a student preacher, the only evangelist working under my immediate direction in Yokohama, lives at this latter preaching place.

The most discouraging of the out-stations has been Atsugi. The faithful Bible woman who lives there is too old and feeble to do much active work now, and we have had no preacher who could go to help her. The believers, impoverished by fire and floods and epidemics, have become cold or disheartened, and it is difficult, even when special efforts are made, to secure any very satisfactory results. Ide-san, who is working at Chogo, is now endeavoring to visit the church at stated intervals, and at least strengthen the things that remain.

The work at Kamimizo shows little result for a report, but it has been both good and profitable. One of the most pious and earnest of our students, Mitamura-san, went there with high hopes at the beginning of his summer vacation. He was, however, taken very sick, and at one time his life was almost despaired of. The Lord had mercy on him and on us all and raised him up again, but the hopes with which the vacation opened were never realized. Mitamura-san is now living at Kawasaki, greatly to the delight of the believers there, and is attending to his duties at the seminary daily.

Odawara and Yumoto, under the care of Amano-san, present no new feature. The necessity of perpetually moving the preaching place from one locality to another has driven the believers to a determination to raise money and purchase ground for a permanent site. Their nest-egg thus far is but a small one, but their hopes are high. Pray that they may succeed.

The work at Chogo has shown signs of life in an unexpected way. When their church was built years ago they supposed that the ground on which it stood was given. The brother, however, who held the ground in trust said that he hoped to give it some time, but that he could not get control of it yet, and so ground rent must be paid. The matter came to be a serious barrier in the way of raising money for church purposes, and it was finally decided that if any brother in the church would give an appropriate site the building should be removed thither. This was speedily done, and now the church—without the cost of a single cent to the Missionary Union—has been enlarged and renovated and erected upon ground given to the Lord. The church confidently expect that this will be a vast stride in the direction of their future self-support. Ide-san continues his faithful work there as their native minister.

Once a month, during the vacation three, and during term time two, of the preachers have gone together on a tour through more or less of the Yokohama field, strengthening each other and the churches generally. They have also had a monthly meeting in Yokohama for prayer and consultation with the missionary in charge and with other native workers.

I desire gratefully to record my appreciation of the work done, in the places above reported, by missionary ladies. Miss Rolman continues her interest and as far as possible some activity in Odawara and vicinity. Miss Converse, Miss Hawley and Miss Witherbee have not only been directly or indirectly the support of the Sunday-schools, but in house to house visiting and in other ways have rendered invaluable service.

The burden of my own work during term time has been given to the seminary. The schedule puts me down for nineteen hours per week in the classroom, but preparation, direct and indirect, and the individual assistance that is constantly demanded by one student or another, swell this number to a much larger one. As a rule I have every Sunday one or more services to conduct in or out of Yokohama. During the summer vacation I had the privilege of spending a little while for Mr. C. K. Harrington in his field in Shinshiu. It was a matter of great delight to find how faithfully the Christians in one place, Ikeda, observe the Sabbath, and to see how earnest they seem to be in regard to all matters connected with their church life. I was more than ever convinced that the native preacher there, Kaneko-san, was a man of God and that he was building well. The examinations of candidates for baptism were peculiarly searching, yet I was privileged to baptize about twenty on that field.

It may be perhaps admissible to mention in closing that some work I was permitted to do three years ago for the relief of tidal wave sufferers has recently been recognized by government. I do not suppose it was what I did so much as the money that I handled —contributions from foreigners in Japan—that called forth the testimonial, but be that as it may I was presented by the governor of this province, and on behalf of the Imperial Government, with a beautiful and valuable gold cup, together with a document explaining why it was awarded to me. If earthly governments notice and reward such things will any work for Christ be forgotten by the heavenly?

Report of Mr. Harrington:

My report need not be long. The beginning of the year found me re-established in my own home, after a break of nearly six years, my wife and child having arrived in Yokohama shortly before New Year's. My health was still unsatisfactory, the effects of an illness the preceding October lingering with me, and making it necessary for me to husband my strength as much as possible. From January to April, and from September till the close of the year, my work was, as usual, almost exclusively in the Theological School. The report of the Old Testament Department, which is intrusted to my care, appears year by year in the annual report of the seminary made by the president, and need not be repeated here. During term time I deemed it wise to attempt little outside my school duties and necessary study of the language. I have had, however, during those months, and also during the early part of the summer vacation, the care of a class for Bible study in the neighboring village of Kamakura. This class was begun the previous autumn at the request of some Christian students in the Normal School there, and is attended by them and a few other students who are interested, and by several Christians belonging to the village. Before the summer we met every Sunday when possible, but since the vacation the class meets alternate Sundays, the students holding some meeting of a more devotional nature the other Sabbaths. We are making a somewhat detailed study of the Life of Christ, following the order of the Harmonies, and the work is very profitable and enjoyable to the leader, making a pleasant change from the week-day work in the Old Testament. I think, too, that the class is interested and benefited. I much regretted not being able to engage in direct evangelistic work, week by week, during the terms, as the seminary students and teachers usually do, but I found that it was impossible for me to do so without neglecting my proper school duties or pushing myself beyond my strength.

At the end of June we went to the summer resort of Karuizawa, among the mountains of Shinshu. I intended leaving my family there and going on to the Matsumoto valley, for a few weeks of evangelistic work there, but was unable to do so, and Mr. Bennett kindly visited the field for me, making a tour of the stations and administering the ordinances. As for me, I devoted the months in the mountains to the study of Japanese and the pursuit of health, in which latter quest I was so successful that I returned to Yokohama very much recruited, and have been in better condition for work since that time. The faithful labors of Mr. Kaneko, who continued in evangelistic work in the Matsumoto valley until September, have been much blessed, and Mr. Bennett baptized twenty-one who had asked for the ordinance. This increased the number of church members on the field by a hundred per cent. Mr. Kaneko is a man of strong faith and much prayer, and preaches a simple gospel in simple words. He returned to the Theological Seminary in September to complete his course of study, but intends to take up the work in the valley again in May. Meanwhile his wife remains on the field and devotes herself to the women and children and to visiting the believers. She reports that there are many seekers of the way. One of the earliest believers in Omachi has become, for the present at least, a colporteur, and is doing a little direct evangelistic work at the same time, and at Yamatomura, at the other end of the field, Mr. Haraguchi, who has been in evangelistic work for many years, is spending the winter with his own people, so that the stations are not left entirely destitute of leadership. The little company of believers in Ikeda, now about twenty in number, have organized themselves for work, with a sort of pastor, a deacon and a clerk, and are quite active, I am told. Two of the brethren there have applied for admission into the seminary, but they cannot be admitted until next year, even if we decide that they are proper persons to receive.

Theological Seminary

In the absence of Mr. Dearing the seminary has been for the year under the care of Mr. Parshley as acting president, together with the other regular instructors. The work of the department of Theology and Church Polity has been discontinued. Otherwise the work of the school has gone on as usual. There has been no senior class during the year and therefore there have been no graduation exercises. The one man who would have been in the senior class remained out during the year and will return in the fall to take up work with the next class. A class of three entered last fall. Of these two were men who had previously spent a month or more in attendance upon the special session, thus showing one of the practical results of this course of study, which was first tried only three years since. The year's work has been marked by a deep spiritual interest and a most excellent spirit has marked the life of the school. The attendance has thus been about the same as in previous years. A special session was held in January, but was not very well attended. A fine course of lectures was enjoyed. Rev. J. W. McCollum of the Southern Baptist Convention gave a very excellent series of addresses, and several of the Japanese pastors and teachers from Tokyo gave addresses, which were much enjoyed. The students have been engaged in evangelistic work during the year as opportunity permitted.

TOKYO—1874

Rev. C. H. D. Fisher, Mrs. Fisher, Miss Anna H. Kidder, Miss M. Antoinette Whitman, Miss Eva L. Rolman, Miss Nellie E. Fife, Miss M. Anna Clagett (in America), **Miss M. M. Carpenter.**

Duncan Academy.—Prof. E. W. Clement, Mrs. Clement, Prof. Henry Topping, Mrs. Topping.

Report of Mr. Fisher:

The opening of the year found us still searching for a suitable location on which to build to replace our Tokyo church, destroyed in the great fire. The difficulty of the search was enhanced by the density both of Tokyo's population and of the ignorance which made so many hate the presence near them of a Christian house of worship, so much so that at times we became well-nigh discouraged in our effort.

In the mean time the chapel in the Nihon Bashi District did double duty as church for the members who with wonderful faithfulness came from long distances, and as an evangelistic place for meetings with doors wide open to the street on week-day as well as on Sunday evenings. Together with occasional opposing interruptions, such as come to that kind of meetings, we had from great numbers most excellent hearing. Many were glad to receive tracts and some bought Scriptures, and as far as possible the work was followed up by the evangelist and ourselves in personal work and the visiting of homes. On every Sunday we had there also two Sunday-schools and Mrs. Fisher's mid-week meeting for the children of the neighborhood was a great help in securing entrance to the homes. In July came the government's demand that all preaching places should be registered, but the landlady, who though a zealous Buddhist had rented to us for years, was unwilling her place should be so registered and gave notice that we must go elsewhere.

Where the church was to go caused us all not a little anxiety. But by what seemed a special providence we learned of a house that could be bought, remodelled and enlarged for use as a church building. The location is an excellent one on a wide street and in a neighborhood in which we had often longed for a foothold, and all felt that its coming was in direct answer to prayer. The land we could not buy, but leased for a term of years and toward the building we had help from a gift of Brother L. D. Carpenter, made some time before his death, and from other friends, both here and in America, part of the latter being given by personal friends especially in memory of Rev. Dr. W. M. Haigh, Mrs. Fisher's father, who on account of his visit here was deeply interested in the church. The church greatly appreciated the help received and themselves did all they could. The building is convenient and will we believe become both for week-day evenings and for Sundays a centre of earnest work. It is so built that two-thirds of the front can be opened to the street for evangelistic services. The street proves much more public than even the one on which we were before located and yet is so wide that when the doors are closed the house is quiet for ordinary meetings. The evangelist lives with his family in part of the building and is already making friends and meeting inquirers. It is midway between a crowded section of the business city and a section where live thousands of Tokyo's student population. Which element needs our help the most we do not know, but we long that many may learn to do business for God and may become wise unto salvation. If the church were to speak through me they would ask your prayers that, weak though they be, God may make them a power for good. I am glad to be able to say that a fine chapel organ of the Western Organ Company, the gift of Mr. L. B. Merrifield of Ottawa, Illinois, has just come for the church. Though the work we could do here has been for us limited only by the limit of strength, the work in Tochigi Province in the country has had such help as we have been able to give it. The pastor there, Mr. Luzuki, is faithful in his work. He gives the greater part of his strength to general evangelistic work in the province and yet arranges to be at home with the church generally on Sabbath. That he knows the love of Christ no one who hears him can doubt. Of course where there are two speakers, one of them a foreigner, the people gather better to hear and on the trips we have been able to make we have had some most excellent meetings. The largest of these was at Oyania, a railway town. Starting with an invitation to children to come to our hotel to hear Mrs. Fisher speak to them, it ended with a crowd of adults as well who seemed greatly interested in what the preachers had to say to them. During the year to evangelistic work have been added also duties as mission treasurer and as a member of the Literary Committee of the Japan Tract Society.

Many a time we are anxious that we do not find more who are ready to accept in the heart the message that we bring, but people are hearing and I believe that the truth is leavening Japan and that though Buddhism may rage, as it fears collapse if it have not government support as the state religion, that yet it can never again have in Japan the power it has had in the past. Very many who were brought up Buddhists are coming to say, "give all religions a fair chance and a clear field and if Buddhism cannot stand let it fall." So say we all of us. Our trust is in God, whose surely will be the victory.

Report of Miss Kidder:

Our church and evangelistic work are not interesting only in the ratio of figures. There is no time when there are not some who are seeking to know the truth, and by a comforting Providence, we always hope much from the present hearers, no matter how disappointing our former experiences may have been.

Besides our regular Sunday and week-day services we held meetings during the month of May every evening in one evangelizing place, and alternate weeks, every night in the chapel and other evangelizing place. These were of unusual interest, as a number of men and women came, and appeared to listen gladly, asked to be prayed for, decided with joy to give up their sin and unbelief, and become worshippers of the true God. Yet, though we followed them up the best we could, the present result is but one baptized and two others still listening.

The week of prayer is always a blessing to the disciples. They feel bound to leave their circle of wants and unite in world-wide petitions, which enlarges them, and puts them in touch with Christians everywhere. We feel as if our church and two evangelizing places were on the way of being recognized by the government under the new treaties; for we have sent in thirty-five papers that have been received and put on file. I saw in a home paper that doubtless the difficulties in opening church work were no greater in Japan than in the United States. I don't know, but hope the gospel can still be preached in the home land without sending in to government from ten to fiteeen petitions and statements of plans and purposes, to be followed by reports *ad infinitum*.

Duncan Academy

Report of Professor Clement:

The year 1899 was a most fortunate and encouraging year, marked by advance on many lines. In the first place the number of students in attendance increased from thirty to forty, and the number of those in the boarding department rose from twenty-three to thirty. In this way the school outgrew its limited quarters in Tsukiji and the long-desired new dormitory became an absolute necessity.

In the mean time we had made a private contract with the Mitsui Bank for a desirable lot in an excellent location, and were only waiting for means and authority to build a dormitory. Mrs. Robert Harris generously furnished the former in honor of her brother, the late honored Foreign Secretary of the Union, Rev. S. W. Duncan, D. D.; the Executive Committee kindly gave the required official permission. And while the building operations were going on, the new treaties went into effect, so that we were able to draw up a public contract, which has been duly registered.

Thus these are days of rejoicing over "new" things. In the first place, the English name of the school has been changed to Duncan Academy, in memory of the late Foreign Secretary. In the second place the school has a new Japanese name, *"Tokyo Gakuin."* When we sent in the formal request to the authorities to be recognized as a private school, it was intimated to us that the names *"Tokyo Chu Gakuin"* inferred privileges which we did not possess, or even desire to obtain under the present anti-religious policy of the government. We had no hesitation, therefore, in dropping the word *"Chu"* from our name; and we have since obtained official recognition of the *"Tokyo Gakuin."* With this new name, moreover, we are not limited to the work of a Middle School, but we can introduce higher courses whenever advisable.

We are also very happy over our new location, high and healthy, not too far out and yet away from the bustle, with a fine outlook, and in a pleasant part of the city. The new address (in full) is 29 Sanaizaka Machi, Ichigaya, Ushigome Ku, Tokyo. We are still happier over the new dormitory, with dining room, kitchen, etc., separate. The main building covers 57 *tsubo* (one *tsubo* equals thirty-six square feet), and faces southeast. The first floor will be used temporarily for recitation rooms, and thus the second floor only is available for the present for dormitory purposes. This part will accommodate thirty boarders easily, and may be made to hold more, if they are crowded in a little. On the ground floor are five recitation rooms and the office.

The dining room, kitchen, etc., are on a level portion a little lower than that on which the dormitory stands, and are far enough away to avoid unpleasant odors and danger from fire. The entire lot contains about 2,000 *tsubo*, or one and two-thirds acres; and the highest portion includes about an acre.

We have also had the pleasure of greeting new students and new teachers. Although the removal from Tsukiji naturally caused a loss of some students, the new ones who have already entered just about counterbalance. There are now forty students in attendance, with thirty in the boarding department. And I am glad to say that some of the day students, who might not unreasonably have abandoned the school when it moved away, are willing to walk four or five miles twice every school day from their homes to the new location. This deep interest in the school is very gratifying.

Still another pleasure for us was in welcoming new teachers. Mr. Iwasa, who was a very efficient instructor in mathematics, was prevented by other duties in Tsukiji from going with us to the new location; his place has been taken by Mr. Urushibara, who is highly recommended by Mr. Nagasawa, the famous mathematician. Mr. Kuribara, University would not permit him to live so far away. He has been succeeded by Mr. Y. Nakazato, a Baptist young man, who has been a teacher in the Hachinohe High School and will act here, not only as monitor, but also as clerk of the school. Mr. Y. Chiba, after acting for one year most efficiently as principal of the Girls' School in Sendai, has come to us to be teacher of ethics and the Bible, and chaplain of the school; and Mrs. Chiba, an alumna of the school in Sendai, is our organist.

The new dormitory was formally dedicated on Saturday afternoon, October 28. Inasmuch as the accommodations were not large enough for a public gathering, the service was confined to the Baptist family and others directly connected with the school. Even then 120 persons, of whom about 100 were Japanese, were present from Tokyo and Yokohama. All seemed very much pleased with the nice buildings and desirable lot in such a good location; so that we were much encouraged to hope for better things in this further development of the school.

The service was conducted by Principal Watase and included hymns (Japanese and English); prayer by Professor Chiba, chaplain of the school; Scripture reading by Rev. Mr. Toriyama from the magnificent Bible just presented to the school by the Baptist churches of Tokyo; addresses by Dr. Sumikura, Principal Watase and the writer; brief congratulatory speeches by Rev. W. B. Parshley, of Yokohama, Mr. Shimose (in behalf of the theological students), Mr. Watanabe (one of the first graduates of the academy), Professor Sasaki, and Mr. Ishimaru (in behalf of the present students); reading of the Imperial Rescript; singing of the national anthem; and benediction by Professor Topping.

Thus, with a new location, a new building, new names, new students and new teachers, the school has started out anew. We hope that all may be invigorated by the new air they breathe to be stronger physically and also mentally, so that they may do better work. We hope that all may be inspired with new hopes and new purposes in life, and may obtain new hearts purified in Jesus Christ. We feel profoundly grateful to our God who has brought us, even through long waiting, to the realization of our desire; and we trust that Duncan Academy (Tokyo Gakuin) may be ever renewed and be itself the means of showing to many new light and new life.

Report of Professor Topping:

During the year 1899 we have experienced both sunshine and shadow. Our work has often seemed to be enveloped in cloud and full of difficulties. The natural man appeared to have subdued the spiritual, and instead of being mortified and properly humiliated to have once and again carried things with a high hand. Not the missionary but the adversary appears at times to lord it over the heritage of God. Nevertheless the foundation of God standeth sure, having this seal: The Lord knoweth them that are his. We are happy to record that there are faithful souls in our churches who are ever to be found on the right side, who walk in quietness, being filled with the spirit. As we review the year we can see progress in many ways. We thank God for the privilege of baptizing fourteen into membership with us. We rejoice that so much money has been given by the church for various purposes and that some of it is sent to carry the gospel to the Formosans. The strong temperance sentiment and the high moral standard that obtain among our members are things we do not forgot to record thankfully.

Again, no part of our work has been affected detrimentally by the new regulations governing Christian schools. From the kindergartens up to the academy all our schools are prosperous. They are openly Christian also, and have not sought safety by compromising their Christian attitude.

Altogether we feel that this has been a good year in our work, and that we may thank God and take courage.

KOBE—1881

Rev. R. A. Thomson, Mrs. Thomson, Rev. G. W. Taft and Mrs. Taft (in America), Capt. Luke W. Bickel, Mrs. Bickel (engaged in work in the Inland Sea), Mrs. H. H. Rhees (in America), Miss Ella R. Church, Miss Daisy D. Barlow, Miss Harriet M. Witherbee.

Report of Mr. Thomson:

In looking over the work and reviewing the incidents of the past year I cannot but express the conviction that with all the blessings which have attended our work it has been one of the most trying of all the years we have been privileged to spend in missionary service. After the success of the previous year we had looked forward with much hope to the future, but we little knew what was before us. Early in the year we were called upon to part with our esteemed colleague, Dr. Rhees, who was taken to his eternal reward. The call was sudden and totally unlooked for by us all. At the end of March he returned from a short visit to some of his stations, during which he contracted a severe cold, but had thought nothing of it until he was compelled to call in the physician, who at once ordered him to bed. Owing to heart trouble the case was doubtful from the first, and at two A. M. on the tenth day of May, after only ten days' illness, his heart suddenly ceased to beat and without a word to any one he passed quietly away. He was the senior missionary of our force in Japan and had completed twenty years of hard, unremitting toil on the mission field. It might well be said of him that he never spared himself, but was always willing to spend and be spent in the Master's service. As his colleague for twelve years I learned to love and respect him very highly, indeed from the very first our relationship was like that of father and son. I miss him very much and no one can fill the place which he occupied.

Kobe.—For some time past Mr. Takahashi, who had been acting as pastor of the church, had been feeling much discouraged at the condition of the work. It was undoubtedly at a low ebb and he realized that a change would be beneficial. On the death of Dr. Rhees he resigned his position and the church immediately called the Rev. H. Yoshikawa, who was caring for the work in Kyoto, to resume the pastorship which he had laid down some three years ago. The invitation was very unwillingly accepted, as he knew that this was a hard field, but I was very glad he came to our help, even though it was at a loss to my work in Kyoto. We have worked together harmoniously for twelve years and I trust that we shall be together in the work as long as we are spared for service here. Just before Mrs. Rhees left this country she gave to the church a Japanese house which stood on their compound, to be held in trust for use as a parsonage and it has been taken down and rebuilt behind the church building. The cost of removal was over three hundred yen, half of which was subscribed by the church members and the other half by the writer. It is exceedingly convenient to have the pastor's residence in touch with the church and much benefit will result to the work in consequence. On account of the various changes which have taken place in Kobe the work has not been as prosperous as in former years, but we are hopeful for better things. As a direct result of what has been accomplished, eight persons have been baptized in the church. I would like to see six or eight preaching places opened right in the heart of this great city, but rents are so high and I have not the funds for this purpose. The population has increased wonderfully during the past few years and it now stands at 250,000.

Another item worthy of notice, at which we feel very much pleased, is that the new mission house is finished and we are very pleasantly settled. Dr. Rhees owned the house he lived in, but we have been under the necessity of renting. Property having grown so very valuable in Kobe, every little while the rent would be raised on the house we occupied, which meant removal for us. Now through the generous kindness of Mr. Allan and with the approval of the Executive Committee, a portion of the funds given for our work by the above named donor was invested in a fine lot of land and a comfortable house has been erected in which we are now living and the rent of the house is used in keeping up the work in the Liu Chiu Islands.

As a result, it has been said, the missionary will live longer and do better work. I could not afford to hire an architect, so had to plan and supervise the building of the house myself which is not an easy task, especially with Japanese workmen. However we are now repaid.

Hiogo.—The work here has been faithfully prosecuted during the year and Mr. Hara has done very good work. Three meetings per week are held regularly and a large Sunday-school is carried on. He also does a great deal of house to house visiting and quite a fine Christian influence is being exercised in the neighborhood. Four baptisms have taken place and there are many inquirers. The god of wealth, "Daikoku," seems to have taken possession of the hearts of this people and they have no time to listen to the teachings of the "Jesus religion" as they call it. One man very naively put it, "Your religion demands too much self-denial." One other preaching place has been carried on during the year and the services have almost entirely been conducted by the young men of the church.

Ikeda.—This work has been carried on by Mr. Tanabe, one of our ablest Japanese evangelists. Six baptisms have rewarded his efforts. We are much more careful now in examining and accepting candidates than before. Miss Barlow resides here and has been very helpful in the work among the women and children. I regret that Mr. Tanabe is leaving us and going to Seattle to help in the work among the Japanese in that city. The American fever struck him and he could not resist the opportunity thus given him of visiting the States.

Kyoto.—After Mr. Yoshikawa accepted the call to take charge of the Kobe church I was at a loss to know what to do for Kyoto as the work here was growing. I was very anxious to have Mr. Takahashi come to this place, but he felt that he must go to Tokyo. Shortly after reaching there, however, he began to consider the matter and after praying about it decided that his duty was to return to Kyoto, which he did at once, and I was very glad indeed to have him take charge of the work. He has a fine Christian character and certainly one of the most conscientious workers we have. I am peculiarly favored in having such good help all round. Kyoto is a very difficult field, yet we are getting hold of a nice class of people and many are inquiring the way of life. We need very much indeed to have a missionary family to care for the station. I trust that the committee will soon see their way to send some one to this field. Five persons have been baptized.

Liu-Chiu.—It was somewhat difficult for me to get away this fall to visit this far off out-station (900 miles from Kobe), owing to my being alone on the field. Mr. Scott very kindly consented to take my place, as he desired to see the islands and work, and I was glad to have him go. He was on the islands for more than two weeks and reported a great deal of interest in all the meetings held by him. Miss Barlow also spent two months there during the fall and was very much impressed with the necessity of something being done among the women and children. Mr. Scott baptized five candidates.

All the stations mentioned thus far have been under my care right along, and the work at Himeji, Fukumoto, Ginzan and Toyoka was under the care of Dr. Rhees. After his death I took charge of his work, along with that of the treasury.

The church at Himeji has been cared for by Mr. Fujinuma, a very faithful and efficient preacher. He has done excellent work during the whole of his stay and his efforts have been ably seconded by Miss Church, who has charge of the Girls' School. We were very pleased to welcome Miss Witherbee as an associate to Miss Church in the work of the school, and trust that her coming may be a great blessing to the work.

I would very strongly urge upon the committee the appointment of a new missionary to Himeji in the near future. It is a large field with hundreds of villages round about. Ten baptisms have taken place during the year. The work at Fukumoto and Ginzan has been carried on and the evangelists at these places have done good work. At Toyoka the work has not been so successful. It is a hard place and has been given up by other denominations. The evangelist here has been sick most of the year, so that very little has been accomplished. I have endeavored to visit all the out-stations as faithfully as time and strength would permit, but it has been manifestly impossible for one man to properly look after so large and extensive a field, with so many other duties in hand. The burden has been too great and the strain as heavy as I could well bear, but I trust to be relieved of the care of Dr. Rhees's field just as soon as possible. We have many things to be grateful for to our Heavenly Father, and amid all the trials of the year he has richly blessed us in the addition of forty-five souls to our membership. A marked growth in grace has been noticeable among our people and a very material advance in the matter of self-support has been made. For these blessings we are thankful and go forward into a new year not knowing what is before us, but confident that the Lord is with us and will bless the labors of our hands.

(Work in the Inland Sea)

Report of Captain Bickel:

The Japanese Archipelago, reaching out from Formosa to the northward and eastward over twenty degrees of latitude, and consisting of about 3,850 islands, large and small, has had for years past the expectant eyes of the world upon it and the affairs of its people. Developments so rapid as to be almost startling have taken place in politics, industries and religion, in a measure revolutionizing the whole social fabric of the land. The influence of these changes, while in a minor degree affecting the whole empire from Formosa to the Kurils, has naturally been felt chiefly by the inhabitants of the four largest islands—Honshu, Kinshu, Shikoku, Yezu. This also applies to the influence of Christian missions, their efforts naturally having been and still being directed towards these important centres.

The question of reaching the hundreds of smaller islands, especially in the beautiful, though treacherous, Inland Sea, was one that had long exercised the minds and the hearts of those who know anything of the condition of these islands. A vessel specially built for the purpose of propagating Christianity among these islands was spoken of by some as desirable and by others as indispensable. At this juncture the first mission ship for Japan, the "Fukuin Maru," or Glad Tidings, belonging to the A. B. M. U., appeared on the scene. The vessel and her work were looked upon as somewhat of an experiment, some fearing that the islands were not of sufficient importance to warrant the investment of funds that had been made, others, judging from the improved means of communication in the large islands, believed that these islands could be reached by already existing means. It is now safe to state that if the need of these islands justifies the investment made, this particular phase of mission work can no longer be regarded as being experimental.

Having received our permit from the government on Thanksgiving day, the next morning but one we were on our way to the islands. During the three months that followed, *i. e.*, December, January and February, we visited thirteen islands, with an aggregate population of 110,000 souls. We have been impressed with the following facts:

The islands are far more isolated than one might believe to be possible. Many old customs, ideas, and prejudices are here in full force which have disappeared elsewhere, but with them there remains a much greater simplicity, greater sincerity and honesty of purpose than in the large cèntres, where the race for wealth and preferment in the various spheres of labor opened up by the introduction of Occidental methods has led men in a great measure to crowd to the wall qualities which, in the absence of any true religious influence, are seldom deeply rooted.

The islands are far more densely inhabited, and that by a far more intelligent class of people, having much more extensive industries, than one might expect from their size, contour and general resources. Farming that would mystify a highland crofter, sugar growing in miniature, weaving of homespun on handlooms for the markets of the main islands, straw braiding, mat making, toy manufacturing, granite quarrying, and fishing are among the industries extensively carried on. Every island has its primary school, with a perhaps somewhat antiquated teacher, who pursues antiquated methods. It also has its doctor, whose heart lingers lovingly over the mysterious balms and potions of the past, but who displays a few very indifferent modern bottles of doubtful contents as representing "progress." The village headman has become a government official, and though in some places his prestige is sadly waning, in others he continues to exercise the influence of a local potentate, being all in all to those around him and a shade more to himself. Every island, every village, has its Buddhist and Shinto temples, sometimes both together in the same compound as a matter of convenience and shrewd economy. Shrines and godlets are scattered everywhere; charms ornament the village house fronts, and god shelves the interior.

The need of some systematic effort in behalf of Christianity on these islands is evident from the fact that in the one hundred and thirteen towns and villages visited during the above-mentioned period only one has been found in which a gospel address has been given or a tract distributed.

We have held about fifty prearranged public meetings with from one hundred and fifty to five hundred people at a meeting, and about sixty farmyard or beach meetings, with an attendance of from fifteen to fifty persons at a time. We have entered hundreds of houses with tracts and a few words as to our aim, and have had hundreds of visitors on board the vessel. The aggregate attendance at our meetings has been about fourteen thousand persons, while thousands more have been met on the road, in houses, and on the vessel. Yet among all these people we have heard of but two Christians, and had there been more we should assuredly have heard of them. Moreover, among the thousands with whom in three months we have come into personal contact, those who have heard a direct presentation of the gospel anywhere when away from their island homes would not number fifty souls, while many are absolutely ignorant of the very name, much more of the nature of the religion we seek to propagate.

Such statements made from within a very few miles of prominent mission centres may appear to be exaggerated, but the conditions which give rise to them are readily accounted for when viewed on the spot. The hands of the missionaries on the main islands are full to overflowing with much needed work. Travel to and from and among the islands, but especially *on* them, is decidedly difficult. To hope to touch the very fringe of such a vast field without some systematic effort through special means, persistently pursued, is to court disappointment. To seek to reach these islands by any other method than that now adopted in order to save expense would, we feel sure, be false economy.

We have found great encouragement in the reception accorded to the vessel by the inhabitants of the islands. Our meetings have been quiet and orderly, usually being limited only by the size of the houses in which they were held, and those the largest available. We have experienced no small amount of kindness at the hands of the people, who have listened gladly to our message. While most of the interest shown is the outcome of curiosity, pure and simple, we rejoice to know that we are doing the bidding of our Master in seeking to make known his message of love; and feeling assured that his truth must ultimately triumph in spite of national prejudices and deep seated superstitions, we would prayerfully, energetically, persistently follow the course entered upon until in the Master's own time, under the influence of his good spirit, there shall be found in this spiritual waste wells full of the water of life springing up from lowly Christian hearts.

SENDAI—1882

Rev. E. H. Jones, Mrs. Jones, Rev. S. W. Hamblen and Mrs. Hamblen (in America), Miss Lavinia Mead, Miss Annie S. Buzzell, Miss Gerda C. Paulson.

Report of Mr. Jones:

We work in three prefectures or provinces. The first one is Miyagi, the capital of which is Sendai, a city of 80,000 people, where we live. The province has 817,123 inhabitants. Its area is 1,081 square miles. The following missions are working in this territory: The German Reformed, the American Methodist Episcopal, the American Board, the American Christian Convention, the Disciples of Christ, the American Protestant Episcopal, and ourselves. All these missions together have only seventy-four workers, foreign and native. One-third at least of these workers are so taken up with school or other duties as to be unable to do evangelistic work. This leaves about fifty for the work of direct evangelization, giving each a parish of 16,000 souls, people either in the most dense ignorance of religious things, or so misinformed as to require the iteration and reiteration in the simplest form of the most fundamental religious truths. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

The work of the station, Sendai, has moved on steadily during the year under the pastor, Mr. Nakajima. The missionaries, Mr. and Mrs. Hamblen till June, and Misses Mead and Paulson from October, and Miss Buzzell and ourselves, all the year have done what we could do assist the work of the church for the city. One preaching place, that at

Tachi Machi, one of the busy streets of the city, has ben kept running during the year. Meetings have been held two or three times a week, attended by Mr. Hamblen or myself. The pastor of the church and one or two members usually came in to help. Also work has been kept up weekly at Iwakiri and Shiogama, two small towns a short distance out of town. The burden of the Iwakiri work has fallen on one of the Bible women, Matsumi San, who, with one of the girls from the school, has gone in rain or shine to carry the gospel she herself loves to her darkened country women. The ladies, Miss Buzzell all the year and Miss Mead after her return from America, have done a large and important work with their Bible women, and the girls of the school helping, in keeping open some ten mission Sunday-schools and in visiting in the homes of the people, carrying the gospel into many heathen homes or strengthening the faith of many a faltering believer. The seed thus sown in these multitudes of minds, with the kind words spoken, will be sure to be used by the Holy Spirit for a bountiful harvest some near day. There have been added to the Sendai church eleven by baptism and eight by other means, making an addition of nineteen to the station church. The other two churches of this province, viz., Lome and Kiushi, have been visited regularly by myself and the native evangelist, Taketa San. Two were given to us by baptism in the Lome church and five in the Kiushi church. The former church licensed one of its members to preach, a young man of ten years' standing among them, and he has been preparing for his life work at our Theological School in Yokohama. At Kiushi progress has been made in Bible study and in personal work for the unconverted of the district. The report now is that all opposition has vanished and it is confidently expected that before long the whole village will become Christian.

One of the believers of this place, Oigawa Toranosuke by name, has presented the church with enough lumber to build the place of worship which the church has for some time been planning to build. The rest of the members are to contribute money and work.

Oigawa San had been very dangerously ill, with three of his children, with that dreadful disease, dysentery. Recovering almost as by a miracle he expressed his thanks and gratitude to God for the sparing of his life and for those of his children by making the above thank offering. He had a very substantial storehouse which needed repairs, but instead of pulling it down and rebuilding greater to bestow his increasing goods, as he might have done, he made a present of it to build the new church.

We had a Bible conference at Lome during the year, which was highly appreciated by the believers. Delegates came to it from various parts of the field. It was something like our home associations, but with more of Bible study and prayer. We discussed Sabbath observance, Sunday-schools, Christianity and women, and other locally important topics.

The remaining out-stations were visited a good number of times during the year, but there are no special signs of fruit bearing as yet. From Kisennuma, however, we hear that our work is gaining more and more the respect of the people, chiefly through the Spirit's blessing on the faithful and consistent walk of Tamaru Shoemon. This man, now some fifty-five years of age, until he became a Christian was a notorious *sake* (rice wine) drinker and dissolute in character generally. When he came into our church the people said he would not hold out. But he has stood faithfully by his colors, never missing an opportunity to confess Christ. His fearless words and consistent life have caused the name Christian to be magnified in all the town. The city officials who work with him—he is a road inspector of the city government—have, from jeering at him for his giving up of *sake*, come to respect him so much that they also have stopped drinking, and this in a country where intoxicating liquor is used as commonly as tea is used by Americans.

The Iwate-Aomori field, where Mr. Hamblen does his principal work, has a united population of more than 1,000,000 souls and an area of about 3,765 square miles. It is occupied for Christian work by the following missions: The Reformed, the Episcopal, the Methodist Episcopal, the American Board and ourselves. These missions combined have thirty workers all told. Each worker (and some are women, some missionary wives much occupied with household duties) has 34,000 people to bring to a knowledge of the truth. We have in this field two churches, one each at Morioka, the principal city in Iwate province, and Hachinohe, the old castle town of Aomori. One of our believers lives in the old castle grounds at the latter place, which you enter through the "toru" (bird-rest), a sort of gate, which is to be found before every Shinto shrine or temple in the country. These places have been visited regularly by Mr. Hamblen before he returned to America in the spring and by myself since. The out-stations, Tono, in Eastern Iwate, and two small places on the way, named Tsuchizawa and Miyazawa, with Sannohe in Aomori, have also had some work. In Tono two or three have been interested in Christianity for some time, but seem to be unwilling to fully identify themselves with what is to the Japanese a foreign faith. At Hachinohe a more promising state is to be reported than for some years. The wife of one of our preachers has settled down there, supporting herself and family by keeping boarders. She has gathered the young people in for a Sabbath-school and the believers meet on Sabbath in her rooms. Several are inquiring of the way and we hope for baptisms in the near future. Morioka has had eight additions by baptism during the year. The young men of the church are very earnest, but give the pastor, Onomura San, considerable trouble with their false notions of independence. One great difficulty in Japan is found in the want of any true spirit of subordination. The people all wish to be leaders and that without having yet attained any conspicuous ability to lead. Missionaries are not the only ones who are hindered from full success by the prevalence of this spirit. I think the spirit of insubordination is a great hindrance to the greater progress of Japan, both temporally and spiritually. A factious opposition in parliament, a set of kickers in the churches, ungovernable children in the homes and schools, do not furnish the best conditions of progress in the nation. But perhaps better this than the entire lack of self-respect and self-dependence, the crawling subserviency which missionaries in some countries meet in their converts.

Japan has not changed as much under the new *régime* of mixed residence as was expected. There has been no rush of foreigners into the interior to settle, and things are much as they would have been if the privilege of free residence had not been granted. The Japanese have been very anxious to remove all obstacles to the coming of foreign peoples. The Emperor issued a special edict to the people to be courteous and hospitable to the prospective new residents, the police had special instructions to be helpful to foreigners going through or settling in the country, and every possible effort was made to make residence in the country as attractive as possible, for which we residing foreigners are extremely grateful; but it remains true that there has been no perceptible addition to the foreign admixture in the numbers of the population. I think that except for urgent business, such for instance as that in which we are engaged, not many foreigners will want to move outside of the few ports like Yokohama, where life is made tolerable (I speak now from a worldly standpoint—we have compensations that more than make up for the lack of worldly comforts) by the nearness of foreign society and its conveniences and comforts.

SHIMONOSEKI—1886

Rev. G. W. Hill, Mrs. Hill, Rev. T. E. Schumaker, Mrs. Schumaker, Miss E. Louise Cummings.

No report has been received for this work. Mr. Hill continued the work with fidelity throughout the year, though his health was so seriously impaired that rest and change of climate were imperatively required. The coming of Mr. Schumaker, who with Mrs. Schumaker has just sailed for Japan to resume work in their former field of service, will give opportunity for this relief.

NEMURO—1887

Mrs. H. E. Carpenter.

This mission, in the northern island of Japan, is entirely supported by Mrs. Carpenter. Details of the work are not at hand.

OSAKA—1892

Rev. William Wynd and Mrs. Wynd (in England), Rev. J. H. Scott, Mrs. Scott, Miss Florence A. Duffield.

Report of Mr. Scott:

We commenced the year with two families and one single lady as the missionaries of this station. This was two less than we had two years previous. But soon after the beginning of the year our numbers were still more reduced. In April Mr. and Mrs. Wynd left for the home land on a well earned vacation, and in May Miss Duffield also left for her needed and well deserved furlough, leaving only myself and Mrs. Scott remaining on the field. They each had done excellent work in Osaka, were agreeable co-workers, and so have been much missed.

It was no easy matter to adjust ourselves to the new conditions. We must continue the work of our own already in hand and the work of those who have left must not be neglected. Mr. Wynd's work, of course, came to me, and Mrs. Scott, who already for two years had had charge of Miss Walton's work, was obliged to undertake in addition the work of Miss Duffield. It was of course impossible for us to attend all the meetings and do all the visiting that was done by them, but by the help of our Japanese workers and church members the meetings, Sunday-schools, etc., have been continued with scarcely a single omission, and the attendance and interest have not diminished.

The number of baptisms on the Osaka field during the year was only ten, not a large number. How we wish it might have been more, but as it is more than either of the two previous years we rejoice and take courage.

The following are the centres of our work in the city:

Kogawa Cho.—Here is our church located adjoining our residence, in a central part of the city. We have had a good faithful worker here during the year, and while the attendance has not been large, yet there has been almost invariably a good attendance and interest, and the church has received a few valuable additions to its membership. The Sunday-school here has been large and encouraging. While at all our places the contributions of the Christians are ahead of last year, the greatest increase has been in this church.

Kiyohari Mura.—This is in the eastern part of the city and a good point for work. Here we always have hearers at our meetings and a good Sunday-school has met each Sunday, but the people of the neighborhood are very conservative and very strongly opposed to Christianity, and so the work has been difficult. The lay worker, who was most happily converted here over two years ago, worked very faithfully here until last fall, when having felt called of God to give his time fully to the work he went to our Theo-ogical Seminary in Yokohama for better preparation.

Temna.—The evangelist at Kiyohari Mura helps also in the work here. This is in the northern part of the city, and the people in the neighborhood are mostly employees in factories and in the government mint and arsenal. Here we also have a good Sunday-school and a good hearing at most of our meetings.

Utsubo.—This is in a thickly settled portion of the city, but the people are very strongly opposed to Christianity. The number of hearers is small, and it is the only one of our places in Osaka where we have failed to have a successful Sunday-school. The evangelist here is faithful and we hope for better things.

Kujo.—This is the western part of the city, where the people are quite poor, nearly all employees of the cotton and woollen factories. Here we have a good work and a large Sunday-school. The outbreak of that dread disease, the plague (now for the first time in Japan), in November in this part of the city seriously interfered with our work.

Dembo.—Here we have no regular chapel, but hold our Sunday-school in the house of an unbeliever, who is very favorably inclined to Christianity. The Utsubo evangelist helps here and at Kujo. These are the places in the city. In addition we have work in three places outside as follows:

Sakai and Kishwada.—These cities are south of Osaka, ten miles apart, and looked after by the same evangelist. We have in each place regular Sunday-schools and preaching. An interesting event at Sakai last May was the baptism of an old man who had been an inquirer for a long time and then became a true believer. He desired baptism, but was taken very sick. However, after giving evidence of being born again at an examination before the church he was baptized in a Japanese bath tub brought to his room. It was with great joy that he followed Christ. He died in July rejoicing in Christ.

Marugame.—This is on the island of Shikoku, about 150 miles southwest of Osaka, the only place on that island where the Baptists have work. Here a good work has been done during the year.

It was my privilege in November and December to spend a little time in the Liu Chiu Islands, at the request of Brother Thomson of Kobe, helping with the very encouraging work there.

We were very sorry in the first part of the year to be obliged to part with our associate missionaries. So we were in a condition to appreciate fully the coming to us in December of Mrs. H. E. Carpenter to help us for a short time in our work. Her kindly bearing, devoted spirit and wise counsels have been a great inspiration.

Japan is still in a state of transition and changes almost unprecedented are taking place. The rigid conservatism of olden times is giving way in many cases to extreme radicalism. The following clipping from an English newspaper published in Japan gives an illustration of how events are moving: "One of the sights . . . for reflecting persons is Prince Tokugawa Keiki, the last of the *Shoguns*, riding on a bicycle. . . . To us who can remember what the *Shogun's* court was thirty-two years ago, how sacred his person, how inviolable the seclusion in which he lived, how austere and elaborate the ceremony that attended his least important goings and comings, this spectacle of the once magnificent ruler bestride a vulgar bicycle almost crowns the pinnacle of Japan's radicalism.

Truly now is an important time, a crisis, in the religious life of Japan.

That we may have grace and strength to meet the responsibilities of this hour is our prayer.

MITO—1899

Rev. J. C. Brand, Mrs. Brand.

Report of Mr. Brand:

After nine years and a half of evangelistic work in Tokyo, we were transferred to this city. The care of the Shiba church was accepted by Mr. Topping, who will, I trust, be much used of the Lord. The work in the Mito field had been under the care of Mr. Dearing for a number of years, and he, with his helpers, had visited many of the cities and villages in this large field. When Mr. Dearing was arranging to go home for a much needed rest, there was no one to take charge of this work, and so we felt led of the Lord to offer ourselves for it. We moved to Mito the last day of May, but having so much to do in the way of getting settled in our Japanese house, it was not until the middle of July that we could make any trips to other towns. The students, school-teachers and many others, especially our neighbors, commenced to call at once, and at every Sunday service we had a good congregation. The people are not at all rude to us, but they are noted in this city for their pride and their hatred of foreigners and Christianity. We continue to have Sunday services in our house and there are always attentive listeners, and some have already become believers. We have had one baptism and others are asking about baptism. I have had one large meeting in the hall in the upper town, and one in the theatre in the lower town. The city of Mito is divided into two parts, one on the hill called the upper town, and one in the valley called the lower town. There are about 30,000 inhabitants in both towns, *i. e.*, 15,000 in each. When we came there were no other foreigners here, but a short time ago a missionary and his wife of the Friends Mission came here to live. This missionary is not a preacher, but is to open a Commercial School. The Episcopalians have also been here looking for houses and are expecting to come in the spring.

Minato.—This town is about eight miles from Mito and has more than 10,000 inhabitants. Mrs. Brand and myself, with one of our helpers, spent one week there last July, and the people seemed very willing to hear us preach the gospel. We had a meeting on the sands to which hundreds of the fishermen came. They themselves put up a platform for us to stand on, and invited us to come.

Taira.—This city is about sixty miles from Mito. I was there last July and was much pleased with what I saw. One Sunday night the meeting was about the best I have seen in Japan, lasting from six to half past eleven, and yet the people wanted me to give them more. I went there again in November and spent one week, holding meetings in many parts of the city, and in the country towns, preaching by the roadside, and giving away tracts to thousands of people, and selling many hundreds of the gospels of John and Luke. We also preach and sell the gospels and give away tracts to the people in the cars as we go from place to place, and in no case have we been treated rudely by any one. The Taira church was organized under the direction of Miss Sands (now Mrs. Brand), fourteen years ago by the native helper, Mr. Kawakatsu, and now has thirty-one members. It is my wish to visit all the towns and cities between Mito and Taira, and all the towns and villages around Mito, and to put the word of God into thousands of homes before December, 1901.

Kofu.—This city is about one hundred and eighty miles from Mito. This church organized about four years ago, on my second visit to Kofu, has had much blessing from the Lord. Matsuno san has preached the word, and looked after the flock and preached in the villages around, and during the past year has baptized five converts. There are now forty-four members and during last year the church contributed 104 yen and paid all its running expenses. In October Matsuno san came to Mito to help us for a while, and Matsuszki san, who was one of our helpers in Tokyo, went to Kofu to carry on the work in this place.

AFRICA

Interest in the reports of the present year will centre to an unusual degree in the record of additions to the membership of the churches. The divine favor has rested most graciously upon the work. In four stations the additions have reached a total of 939. Kifwa has again more than doubled its membership, while the remarkable growth at Banza Manteke continues. Results in several other stations are not less gratifying. The additions in Ikoko, while comparatively few in number, are relatively a large addition to the little company won in this station of the upper river. It may be doubted if the earth has ever revealed a more beautiful scene than that of a recent baptism as described in the letter of Mr. Clark, reproduced in our reports.

The revelation of gain in the life of the churches has been as gratifying as their numerical increase. The deepening of spiritual earnestness, heroic bearing of cruel persecutions, fearless loyalty in confession of faith and opposition to deeds of iniquity, generous giving for the erection of school buildings and houses of worship, the gift of trained workers from stronger to needier stations, these are incidents in the report of the year that will be read with heartfelt satisfaction. No work upon our mission fields appeals more strongly to the Christian heart than that prosecuted by this mission. No other more signally reveals the power of the Gospel.

In the readjustment of the work upon the upper river certain questions remain still to be decided, and will be considered at a conference to be held in the fall.

The work at Mukimvika is still in its initial stage. The vigor with which it is prosecuted warrants the confidence expressed that the blessings realized at other stations will yet reach Mukimvika.

The death of Mr. Milne involved serious loss to the mission. Returning to the Congo but a few months since with his young wife, he looked forward to the work with eager ardor, but God's plans were other than he thought. This death reminds us again of our occasion for gratitude in the exceptional health and length of days which our workers in the mission have enjoyed.

PALABALA—1878

Rev. C. H. Harvey, Mrs. Harvey.

Report of Mr. Harvey:

We have much cause for thankfulness for the progress of the work here during the year that is past. In point of numbers we are able to report a considerable increase in church membership. The total number baptized from the reorganization of the church in 1897 to the end of 1898 was eighty-three. At the end of year 1899, the number is one hundred and forty-one, an increase for the year of fifty-eight, besides a considerable number of catechumens under instruction. Our death rate, thank God, is small. Since January, 1897, we have only lost five, *i. e.*, during three years. Here, at any rate, the population is a long way from "dying out," and indeed there can be no doubt that it is increasing fast. In that time (three years), we have had only five cases of expulsion, of which one person has been restored; *i. e.*, a little over one per annum. Deducting deaths and lapses the net membership on Decmber 31, 1899, is one hundred and thirty-two; contributions for all purposes, 376 francs ($75.00).

The spiritual tone of the church is good and the moral life of the average member healthy. The entire community is undoubtedly being strongly influenced by Christian public opinion. This is seen by the remarkable decrease of palm-wine drinking, even among the heathen, also by the almost complete giving up of witch palavers and fetish dancing. It seems, indeed, as if we shall see the end of fetishism long before the end of the next ten years. Deeds of violence are now very rarely committed and murder almost unknown. Thefts take place of course from time to time among the heathen, but they are not nearly so frequent as they used to be, and above all *they are now deprecated,* whereas formerly, stealing, especially if from the white man, was not held to be wrong if only it were successful. It is now far safer to live among these people than in any large town or city at home.

It is only fair, however, to say that the establishment of a court of justice at Matadi has greatly contributed towards this desirable result. There are still a few evil disposed men left who would work mischief as of old, if they dared, but they are afraid of the law, which, they find to their dismay, has very long arms—arms that are powerful enough to punish even their great men should they violate it. An instance of this occurred here lately. The head chief of Palabala plotted to kill a certain man—a church member—and beat him so unmercifully that he left him for dead. Fortunately the man recovered and took proceedings against the chief, who was condemned to four months' imprisonment with hard labor, besides having to pay a fine. The other chiefs think this is very hard. The times are sadly out of joint when an "mfumu" may not put out of the way an obnoxious person without being called to account for it! The lesson, however, is not being lost upon these old time sorcerers and murderers.

We have one great and special cause for gratitude. The tyranny of the rum fiend is at an end—forever I trust. By a further extension of the prohibition law, the white men's drink cannot be carried beyond the Mpozo River, which runs between Palabala and Matadi. The prohibition is really effective and is a tremendous gain to the cause of humanity. Without this beneficent law the new railway might have proved almost as much a curse as a blessing, but as it is the interior tribes in the whole of the Congo Free State are to be saved from the unspeakable evils that always accompany the drink. We may well thank God for this and take courage.

The school work has been carried on with some interruptions. We have two station schools with 126 scholars, and four out-schools, with 116 under instruction. They are most of them adults who have been baptized or are candidates for baptism. They are under the care of five native evangelists. At each of these out-stations a preaching place or school has been built by themselves as well as houses for the evangelists to live in. About thirty persons per day have been treated for various ailments. They have contributed 67 francs ($13.50) for medicine.

BANZA MANTEKE—1879

Rev. H. Richards and Mrs. Richards (in England), W. H. Leslie, M. D., Mrs. Leslie, Mr. E. T. Welles and Miss Gertrude M. Welles (in America), Miss Catherine L. Mabie, M. D.

Report of Dr. Leslie:

The history of Christian missionary operations from the time of the apostolic church seems to have been an intermingling of light and shade. As a painting in which none of the deeper shades appear is monotonous and untrue to nature, so is the "report" of a mission in which perplexities and trials have no place. Our veteran colleague has frequently said: "Of what use is a report that fails to convey an impression of the real condition of a work?" Therefore, in order that this report may be a true representation of this work, permit me to briefly state the more important difficulties and trials encountered during the year. There has been a season of conflict such as had not been previously experienced by the younger men on the field. It has seemed to many as though, in the absence of Mr. Richards, who has been so used of God in pulling down the strongholds of Satan and in the overturning of his kingdom in this country, the arch enemy, recognizing the hour of weakness, determined to hinder if not overthrow this institution, the upbuilding of which has been fraught with such dire results to his authority and power.

One trouble, which while it existed portended the greatest disaster to the work, was an affair, the outcome of the unwise transmission of the native chieftainship from an old heathen chief, living in one section of the district, to a Christian subchief living in another. All exercise of authority by the new chief in the district of the old was resented. This, with false reports carried to both parties, almost precipitated civil war. Many of the Christians sympathized with the party of their own section, a few taking a more active part, thus by lack of unity suspending all spiritual activity. This would not have developed to such proportions had I not been absent visiting a distant out-station. On my return the chiefs were summoned to a parley and matters speedily adjusted.

Following was another difficulty of internal origin. During Mr. Richards's administration certain native customs were prohibited to church members. Several attempts were made by a number of the less spiritual members to set aside this prohibition as unwarrantable in the instance of a recreation included therein. This question has again been raised and defended with the greatest pertinacity, as a harmless and healthful recreation. However, with but the one alternative, the disaffected ones concluded that their church membership was more to them than the doubtful pastime.

Another hindrance has been the recruiting of large companies of men for work at a coffee plantation, two days to the south of us. From 125 to 150 of the able young men of the church are compelled to serve there constantly. Upon these men we rely principally for volunteer evangelizing. The workmen were wretchedly housed, poorly fed, and paid but $1.20 to $1.40 per month. But protests against these abuses have resulted in better houses and better food. While a temporary hindrance to the work here, this brings to bear upon the lives of the men that element of dicipline and inculcation of habits of industry necessary to the upbuilding of the moral nature, which the church in its present status is unable to furnish. It also exempts the district from the recruitment of men for military service, which service, as it exists in this country, is almost certain death to the moral and spiritual life of those engaged in it. So we are inclined to reckon this apparent hindrance a blessing in disguise.

In some sections Christian workers have been fiercely persecuted by the heathen. An able evangelist has been winning many to espouse the cause of Christ, in a distant town. One night his house was riddled with bullets by a mob from a neighboring village. But the evangelist happened (?) to have gone to another town. In this town a man was terribly beaten and had his front teeth knocked out for his fearless testimony. A woman had her ear cut off for bravely refusing to deny her Lord. In another town where about ten have professed conversion, an evangelist and helper surprised a chief and witch doctor with a mob of followers, preparing poison to administer to three women who lay bound in their midst. The women were released on demand of our men. A little flock in another part of the field, disregarding the dark threatenings of a lawless chief, continued evangelizing in the surrounding villages. On one of these tours the party of six men and four women were encompassed by a band of armed warriors and carried captive to a small post of state soldiers, a day's journey distant. There the men were bound and cruelly beaten and the younger women were outraged. After several days they were set at liberty but were driven back to their town. The case has been reported to the military and civil authorities with such emphasis that both powers have acted and the miscreants are being duly punished. Only grave offences, where uncomplaining silence would mean a repetition or perpetration of more heinous crimes, are reported by us to the authorities.

"But in all these things we are more than conquerors through him who loved us," for the Lord has gotten unto himself great glory, in that an abundant harvest has been garnered, notwithstanding conflict and tribulation. Since January 1, 1899, out of the many who have professed faith, 339 have been baptized, whose lives have demonstrated the truth of their "having turned to God from dumb idols to serve the living and true God and to wait for his Son from Heaven." During this time sixty-one have departed to be with Christ.

All the immediate vicinity of the station has now been pretty thoroughly evangelized and so four of the five new stations opened this year have been in the "regions beyond," three of which are in populous districts and promise large returns in the future. One of these is at Congo de Lemba on a large coffee plantation, where are seven young men from the far interior between Stanley Falls and Lake Tanganyika, who have been baptized. They were brought down country, as apprentices some years ago, have learned the Ki-Kongo dialect and in it have been taught the way of life. They are consumed with a holy zeal to return to their people with the news of their wonderful salvation and are only waiting to finish their apprenticeship.

From Mukimvika, on the coast, in Portuguese Congo, Mr. Antisdel sent appeals for one or two consecrated men to go there and stir up the dry bones, as two Banza Manteke men have done at Mpalabala. One man was sent nine months ago, but was delayed at Mpalabala. Mr. Antisdel, when here two months ago, was pleading for another man to be sent back with him. There are more stations here now than trained men, but we were desirous of sharing our blessings and had just said there was but one able man who could in wisdom be withdrawn from his work, when the evangelist himself stood in the doorway, and upon the subject under discussion being explained to him, after a moment's deliberation he replied, "If you send me I will go," although this meant leaving wife, home, friends and fields of produce, to go to a country to him as distant as is Africa to an American. The other man joined the party at Mpalabala.

The Training School opened in February with seventeen young men enrolled. Several unable to endure the mental strain, and several others asked to leave because of unfitness, dropped out. Mr. Welles taught as usual, four hours a day the first term, although his health was below par much of the time. At the close of the term he was prostrated with a continued fever, which he was not entirely free from for more than four months. The last term was accomplished with the assistance of a native teacher. The school closed October 30, with eleven men in the class. The majority of them were returned to work they had been doing voluntarily previous to their entering the school and a few were sent to new stations. One fine fellow felt called to a populous district lying back of the stations on the north bank, which he had visited several times during the preceding year. The chiefs of the towns were opposed to his coming and refused to sell him a hut or food, but taking an old 6x8 tent and a supply of food, he started for the front. Fresh supplies are sent to him from his home town. If they had sold him food it would probably have contained poison. The chiefs and witch doctors were in the habit of giving poison to any of the people whom they desired to be rid of, and the evangelist remonstrated with them about this wholesale murder. Not heeding his warnings they persisted, until one day about a month ago he strode into their "ndoki" palaver and demanded the release of the victim they were about to poison, seized a piece of the "nkasa" bark (the poison used on these occasions), and said he would accuse them to the authorities and would exhibit the bark as a testimony against them. They took oath to kill him, but he is still fearlessly going among them, telling the good news of a free salvation. His latest report says, they no longer attempt to do the devil's dirty work in public as formerly and that the people are secretly listening to the gospel.

The field worked by the Swedish mission adjoins our work on the north bank. A wonderful ingathering of souls has been in progress this year, which their missionaries unhesitatingly state is in a large measure due to their men being inspired by the consecration and zeal of the men from here, with whom they have a good deal of intercourse.

The printing department, under the supervision of Mr. Welles and operated by a native youth, has not been worked as energetically as last year because of the pressure of other duties, but something has been accomplished in it. Mr. Welles has the translation of an arithmetic well started. Mathematics is a difficult study for the Congoese; a teacher from one of the small schools came recently wanting to buy an arithmetic that he "might make trouble for his head." I have the translation of an elementary New Testament History in hand and both these works are printed as far as they have been made ready for the press.

The work of the thirty-four day schools has been under the supervision of Mrs. Leslie and myself. One or more visits were made to all the out-stations during the six weeks devoted to that work. The total enrolment in the thirty-four schools is 1,726; and the total average attendance is 1,035. Six new schools were opened and several small ones have been closed on account of removal of the teacher by death or dismissal, and there being no others to fill the vacancies the majority of the pupils have moved to the next nearest out-station.

There exists a great need among the village schools of to-day of a better trained staff of native teachers. With a view to meeting this need an advanced school has been opened on the station, where the brightest and best from the out-stations receive two years further instruction before entering the training school. When the school opened twelve boys and three girls entered, willing to work three hours a day for two years to defray the expense of food and clothing. Dr. Mabie and I carry on this work for the present. The doctor's gift of teaching and modern methods promise much for these earnest scholars.

The medical department has been in the care of Dr. Mabie of the Women's Board. In the dispensary 16,792 patients were recorded, which is a decrease of upwards of 4,000 from the previous year, a blessing due to the unusual healthfulness of the season. The temperature of the cold season was higher and there was an absence of the usual epidemic. The death rate is lower by twenty-five per cent than any previous year of which there is any record. Out of the sixty-one deaths in the church, forty are known to have been from sleeping sickness, leaving but twenty-one due to all other causes. In the hospital one hundred and fifty patients were treated.

A sustained effort at self-support was made throughout the year, although the result is but little over that accomplished last year, owing to a growing scarcity of money. The principal source of income for these people has been the transportation of supplies from the coast. The railway has put an end to this work except the few loads for this station. To add to this difficulty the rains have failed this year, so instead of beginning to reap a plentiful harvest we are on the verge of a time of want. During the year 4,270 francs have been raised on the field for all purposes.

LUKUNGA—1882

A. Sims, M. D. (in America), Rev. Thomas Moody, Mrs. Moody (in America), Mr. Thomas Hill, Mrs. Hill.

Report of Mr. Moody:

I am glad to be able to report that we have had no serious sickness during the year, and that the work in the Lukunga District is improving. At the centre station we have been pushing out during the year into all the villages around about, and we have been able to baptize twenty-seven.

The work at Banza Sanda and Kinkamba is about the same; we have not been able to make much headway.

At Kindombe, where we had but four members at the beginning of the year, the Lord has richly blessed us in having been able to baptize twenty-five.

At Kinsadi the work has improved the past year, six having united by baptism.

At Ntombo, a new place that we were able to open last year, we have baptized twelve, the first fruits.

At Nkama, a new place we opened the beginning of the year, the Lord has abundantly blessed us, forty men, women and youth giving themselves to the Lord and uniting with his people.

At Ntimànse, another new place, eleven have united by baptism.

Number of baptisms from the old stations, 58, and from three of the new, 63, which makes the total number for the year 121, for which we thank God and take courage. Fifteen have been restored, five have been disciplined, thirty-three have fallen asleep. Present membership, 259.

The collection from the home church is 135 francs, which is used in supporting native evangelists. The out-stations also gave 222 francs, which was used towards the support of their preachers, besides building four new chapels, we helping one-fourth.

We have also started work at Buka Kinfuma and several are waiting for baptism. At Nyenga, where we have labored during the year, I hope soon to baptize. We have also been able to open work up at Kingayo, which is very promising.

At Nkani we have commenced work among a people that a few years ago gave the state considerable trouble. They are now eager for teachers, and we hope that by God's blessing they will soon receive the gospel.

I had the evangelist, Tenhur, and others in for three weeks in October, giving them instruction, and it has been a great help to the work. Several went back to their towns and commenced teaching school and preaching and visiting the towns near them. This is all voluntary on their part. In this way I hope to train and get efficient evangelists and preachers for the work. I have visited all the out-churches three times, and some four, during the year. I have spent a great deal of time in the native towns. There is only one way to get a hold of these people, you must sleep in their town at night or you will not see any of the men, as they are all away in the day time at their work.

This is very hard work, but it is the work that pays. I have passed more than one hundred days this way during the past year. I expect this year to be one of blessing. We have more than one hundred catechumens waiting for baptism, and when the doctor comes what a blessing it will be to the sick people, and I trust also the means of opening up new towns to the gospel.

Report of Mr. Hill:

As we look back we see very much cause for thanksgiving to our Heavenly Father, who has kept us in health and strength while others have been obliged to return to the home land because of serious illness and some have been called to their home on high.

During the past year we have made a number of trips out among the people, and have been able to preach the gospel to many who otherwise would not have heard it. In the villages we find many sick who are left to suffer without help of any kind from their own people, and are glad to say that we have been able to relieve many and to save some lives. We have administered to the physical needs of 2,574 people, either on the station or in their villages. We have to combat with many kinds of diseases but the greatest scourge of this country is the "sleeping sickness," which means certain death to its victim, for as yet no remedy has been found.

There is plenty of work for a good missionary doctor here, one who will devote his time to the healing of the sick, for the healing of the soul will more easily follow the healing of the body, and one who will seek to find out the cause of that dread disease—"sleeping sickness"—that a remedy may be found.

At Mbanza Nsanda a church has been built mostly of native material, the work having been done by the people, heathen and Christian, men, women and children working side by side. The building is thirty-three feet long by twenty feet wide, thatched with grass and enclosed with iron sheets from the old church building.

We are trusting and praying that the new year may be filled with greater service than the past, and that the Lord will send "showers of blessings" upon us, that many may be turned from darkness unto the "Light of the world."

MUKIMVIKA—1882

Rev. C. B. Antisdel, Mrs. Antisdel (in America), F. P. Lynch, M. D. (in America), Rev. W. A. Hall, Mrs. Hall.

Report of Mr. Antisdel:

This is one of the older stations, but for various reasons not much evangelistic work has been done here. The early missionaries had the building and pioneer work; others have remained scarcely sufficient time to acquire the language, then have located at other stations. I have been free to give myself to evangelistic work. It is a fairly populous field, every few miles are towns, and often several towns within a single mile. Mr. Harvey, who is well acquainted with Congo missions, while visiting me, said that as far as number of people and accessbility to them are concerned he knew of no better field. At first my entrance into many towns was opposed even by threats of violence—threatening is one of the noted characteristics of this people, unless drunk they seldom carry them out, however. With patience and persistence I have always succeeded in entering the towns. Not once have I turned away, and have always been able to secure a number, and often many, to listen to me at any time of day; this people have not yet been introduced to the pleasure of rushing about from morning until midnight. For half or more of the time they do nothing, so easily are their wants supplied, or through laziness they go without supplying them. Now in nearly all of these places the attitude of the people is quite changed; there is no opposition, that is, outward opposition. The witch doctors oppose our teaching, knowing full well if Christianity is accepted their occupation, with all its gains, is gone. This opposition is seldom in our presence; the people agree with us altogether too readily, it is easier than to discuss the point; they readily say they believe the gospel and will make any promise, and turn about and break every one of them, never intending to keep them. I have visited some towns never before entered by a white man; there are hundreds upon hundreds such; there is so much to do and so few to do it. Several towns have asked for teachers, but I had no one for them; most of the time I had no native helper; I have just secured two from Banza Manteke. That station is not only doing an excellent work in its own field, but, notwithstanding, the need of evangelists there is greater than the supply. Dr. Leslie is willing to part with two, that they may go out to the "foreign" field on the coast. Several years ago two were spared for Palabala. I cannot report any converts as a result of the year's work, although there are some who have given fetishism up and I think truly believe in Christ as their Savior, yet we dare not accept their profession until they have been thoroughly tested. At the station chapel services there have been from fifteen to forty—twice as many usually on the Sabbath. Then each day some town is visited, where we usualy find from seventy-five to a hundred in different groups to listen to us. Thus much seed is being sown and the Lord of the harvest will see that it grows and bears fruit. If results are not yet visible there is no ground for discouragement. At other stations there have been blessings and they will reach Mukimvika.

As to school work, although Mrs. Antisdel has had from fifteen to thirty-five pupils daily, there is more eagerness to learn on the part of the people far away than near the station, in Kimputila especially. Schools will not flourish until there are converts; then it has been the experience that they are eager to learn to read that they may have access to the Bible. It is pathetic to see the middle aged and often old people learning to read, so eager are they for God's Word.

Ten weeks ago the work was seriously interrupted by the dangerous illness of Mrs. Antisdel. After almost perfect health for a year, she was prostrated with a fever. The usual remedies had no effect. At length we took her over to Banana, on the sea beach, hoping that the change and the constant attendance of the physician would conquer the fever. Eighteen days passed and we were unable to break the fever, so there was nothing for her to do but to embark for home. Before this I trust she has arrived in America. This is one of the things the missionary—especially in Africa—may expect. My own health has been very good, even during the weeks of watching, night and day. I have had only one severe fever, contracted through exposure in one of my evangelistic trips.

Report of Mr. Hall:

The past year has been one of steady, aggressive evangelizing work. As I have been working new soil, I have no conversions to report, but can say we had continual cause for thankfulness and hope, which nerve us to conflict with the powers of darkness; and we trust that the seed that has been sown will bring forth fruit as soon as the message is clearly understood by those who heard it.

Our beginning in this section of the Congo is small and almost insignificant, but we are not discouraged. "The Lord of hosts is with us;" our trust is in him, and we feel sure that the work will continue gradually to grow until its influence shall be widespread.

I left here early in February for Kimputila, where we planned to open an out-station at Lunuangu, as the people asked us to come and teach them. Having obtained permission of the Portuguese Resident at Santo Antonio seven months previous, we took with us materials for the erection of a temporary building for school and worship, but while the people were busy collecting bamboos and sticks for the building, the Resident wrote to the chief of Lunuangu saying, the "Padres" expect to build there, and if the people allow us to build he will make palaver with them. Four weeks later the Resident, with one Padre and two traders, entered the town with demijohns of rum and remained there for one week, during which time they gave rum freely to men, women and children. We had an evangelist there, but the people, with very few exceptions, left him and went to the Padre, as we had no rum to give.

The people still cling to their old idea that we are here to purchase their souls, but they receive us pleasantly and listen attentively to the word, when they are not under the influence of rum.

Not long ago, during one of our trips, we had to sleep in a town where the chief and his people appeared very friendly and listened attentively to what we had to say. At nine o'clock the chief went through his town crying audibly, "The devil is in our town to-night; he is travelling about the country buying souls. He came and found us well; he must leave us well to-morrow; if any one sells spirits to him that person will be killed." And when he was through he came to my tent door, bade me good night and went to bed.

Rum and immorality are the two greatest evils with which we have to contend. The assumptions of priestcraft have asserted themselves, and serious hindrances have been thrown in the way of our work in Kimputila; but these circumstances afford evidence that our work is telling on the community. We are on the Lord's side, and with such a leader we are sure to win.

BWEMBA—1889

Rev. A. Billington, Mrs. Billington (in England), Rev. C. B. Banks, Mrs. Banks (in England).

In the absence of Mr. Billington no report has been received.

KIFWA—1890

Rev. P. Frederickson and Mrs. Frederickson (in Norway), Rev. Christian Nelson, Mrs. Nelson.

Report of Mr. Frederickson:

In the past as in former years, much time has been given to preaching in the villages and to visiting out-stations, where we then baptize such as confess conversion and show signs of change of heart. This is the most blessed and pleasant work we have. We often regret that the travelling in Congo is so expensive and our appropriation for that work so small that we cannot do so much of it as we should like. There has been a constant growing interest in the gospel throughout all the country where we have been able to visit, and many new people have welcomed the news of salvation to their villages. We have baptized during the year 406, thus more than doubled our church members. Sixteen have died and a few have been expelled. Our membership is now 622. Our success has of course aroused a good deal of opposition, especially from the Jesuits. Many of our Christians have had to suffer for Christ's sake. One man was very severely handled, and it seemed quite a miracle that he was not killed. Others have been tied up because they were baptized by us in spite of warnings not to be. A short time ago I was told that some one said, in the presence of a number of our Christians, pointing to our station, "We should like to cut them up like pigs," yet through it all the Lord has blessed us; to him we give the glory.

In a work like this where the converts are from a district of more than 1,000 square miles, there must of necessity spring up many small, unorganized churches. Of such we have now nine besides the Kinjila and Kifwa places, which makes eleven in all. Three of these are self-supporting,—that is to say, they keep their own pastor, build their own houses of worship and look after their own schools. The other eight which have mostly been gathered this year by our itinerating evangelists, have not yet been able to do so much. Some of them have begun and others will soon begin to build their houses of worship. They are constantly being trained on lines of self-support and giving to the Lord's work. One by one, we hope, they will soon follow in the steps of their self-supporting sister churches. The Christians have, during the year, contributed to the different branches of the Lord's work in all 900 francs. The most of the Congo people give out of their poverty; it is not an uncommon thing for them to give their last cent to the Lord. The above 900 francs do not represent all they have done. Several houses of worship are being built. One has been finished this year which can hold from 400 to 500 people.

We have one station and eight village schools, with 229 enrolled, and with an average attendance of fifty-four. That is not quite so encouraging as we should like, but perhaps this is not to be wondered at, when we remember that not one cent of American money is used for school work. The scholars have to buy their own reading books, writing books and pencils, etc., so they have not much encouragement. We could use $50 with great advantage for that work.

The Sunday-school, under the care of the Rev. C. Nelson, has 180 names on the books, with an average attendance of sixty. This is a very promising work, not a few of the children have confessed conversion and been baptized.

The medical work is also under Mr. Nelson's care. Seven thousand seven hundred and eighty have received treatment during the year, but that number by no means includes all who have received medicine from our station. The evangelists are constantly buying remedies to sell again to the Christians and village folks who are too far away to come to us.

The evangelists and preachers have, on an average, numbered fifteen during the year. Four of them have been paid from the united contribution of the native churches. They are not educated men, any of them, but they are good and faithful laborers in the Lord's work. Some of them have been tried severely by our enemies; but that has only helped them to grow more firm and to do still better work for their Master. The most of them have been in twice (a month at a time) for instruction, of which they are much in need.

It has now become a necessity for us to have a school for evangelists, but want of money has prevented this up to the present. One hundred dollars would keep from six to eight men in the school during the year. It is not intended for high education, but simply to make the men truly acquainted with the teachings and doctrines of the Bible, and whatever will improve them and make them more able pastors and preachers of the word of God.

Never was there a time when the future looked brighter, nor hopes of success in our work more encouraging than at present. As I look over our field with its many villages, and as I pass them one by one, seeing numbers of young and old who hear us gladly, with groups of inquirers here and there, I can not but thank God and take courage.

Report of Mr. Nelson:

Spiritually the year has been as a whole one of great blessing to us. In spite of many drawbacks we have seen the work prosper, for which we have great reason to take courage, rejoice and praise God's name.

Sunday-school Work.—We did not have so many names on the book as the previous year, but the average attendance has been better. The children show a good interest in the lesson, and not a few of them have confessed faith in Jesus as their personal Savior. The children have collected during the past year $9.

Educational Work.—Beside our day schools we had a class for preacher and teacher about three months of the year. And while pushing secular education just as far as our means and opportunities allow, we have steadily kept in mind the fact that the primary object of our training school is the study of God's word.

Medicine.—As the people are losing faith in the Ngangas and their witchcraft and learning the good of the white man's medicine, the number of patients is greatly increased. Last year we gave treatment to 7,780, and beside these all our more intelligent evangelists gave a great number of doses in their districts. We collected about $42 for medicine. We believe another year will show a still better income.

In March Brother and Sister Frederickson will leave here for Europe, and I do not see how we (my wife and myself) will be able to take care of all this work alone. It was very disappointing for us to hear that the financial condition was in such a state that it would not allow the board to send some one to Kifwa. We do pray that things may change, so you may be able to send us a much-needed companion in the work.

IKOKO—1894

Rev. Joseph Clark, Mrs. Clark, Rev. E. V. Sjoblom, Miss Margaret Suman.

We regret that no report has been received from this deeply interesting work. A letter just now at hand leads up to think that the report had been sent but was lost in transmission. In a letter written in November, Mr. Clark describes the baptism of seven young disciples which had just taken place.

"It is with joy that we write you that last Sunday we baptized seven young people. Two were young mothers whose husbands were already church members, and three are lads of sixteen or eighteen years of age. Several of these have been under careful surveillance for eighteen months, and no charge of any moment has been made against them. One applicant for baptism was put aside because she had given way to passion, and another because she had made sport of, and so had aroused, the other applicant. A husband and wife were both put aside because they had engaged in an angry dispute. This is the third time this man has been refused baptism. Another young man was refused because he had participated in what was play to him, but pain to another. Previously to her baptism one of the young women told of having lived in darkness, and of Jesus, her Savior, in whom she put her trust. Her experience had been most startling. She had often seen women cruelly tied, beheaded and eaten in honor of some dead chief; others were cut or strangled to death before her eyes for witchcraft. One of the young mothers told of seeing people buried alive with their heads above ground, who for days had furnished amusement for a large crowd by their heartrending appeals for water.

"The baptismal service was a beautiful one, the schoolgirls being dressed in white, and behind them standing the schoolboys neatly dressed. Outside the circle there was a dark dirty crowd of heathenism. The scene showed the great contrast between the kingdom of light and darkness."

The remarkable school work of this station has continued prosperously. A missionary from another society who recently visited it has written us in strong commendation of this school.

Mr. Milne had but recently returned to Ikoko when his health failed and he was carried to the sea, there to take passage upon the steamer upon which his death occurred. Our missionaries write warmly of the kindness shown by missionaries of the Congo Bololo Mission and the Baptist Mission Society, who with not a little inconvenience to themselves assisted Mr. and Mrs. Milne.

Mr. Sjoblom, who returned from furlough in the fall, remains for the present at Ikoko.

PHILIPPINE ISLANDS—1900

Rev. Eric Lund, Rev. Charles W. Briggs (under appointment).

As indicated in our general introduction, it is expected that Mr. Lund, who sailed from Spain on March 24 to enter upon this work, will make choice of Iloilo as a place of residence. This town is the capital of the province of the same name on the island of Panay. It is 355 miles south from Manila, and has a population of upwards of 10,000. It is a town of much importance commercially and will remain one of the leading ports of the island. It is expected that the work will be prosecuted mainly upon the neighboring island of Negros, a fertile island of 2,000 square miles with a population of about 225,000. It is desired that Mr. Lund's relation to this work shall continue during its initial stages, after which it is possible that he may return to his work in Spain. It is expected that Mr. Charles W. Briggs, a member of the graduating class of the theological department of Colgate University, will join Mr. Lund in the fall. As recorded elsewhere, Mr. Lund is accompanied by Mr. Braulio Manikan, a native Visayan, who will labor with him in the work. We take pleasure in reproducing a letter recently received from Mr. Manikan and printed in a recent issue of the *Missionary Magazine*. We are sure that this greeting from the first Visayan convert will be read with warm interest.

"I have received your brotherly salutation and Christian love through Mr. Lund, for which I thank you very much. It seems to me no one more than I ought to praise God for what he has done for me. I see clearly his mercy and infinite goodness, and I will always sing praises to Jehovah, my God. I hope to be able to correspond to your remarkable favors, as I desire to work with decision and enthusiasm to evangelize my countrymen. I hope they will not refuse the Lord's calling, but accept Christ Jesus as the only Savior given to the world.

"The enterprise will be arduous, because our countrymen have for so long time been deprived of the light through the errors of Catholicism, but the Christian can do everything through Christ, who comforts him, and those who are in Christ's hands need not fear. Besides, I am sure that you will help me with your prayers, which will greatly encourage me. I love my countrymen very much, therefore I wish they had the riches that I have.

"Though I have not the honor of knowing any one of your board, I send them my Christian love, and bidding you farewell I place myself at your disposal in the Philippines, where I hope to be shortly. BRAULIO MANIKAN."

EUROPEAN MISSIONS

FRANCE—1832

Report of Rev. Ruben Saillens:

During the year ending September 30, 1899, the seventeen churches which form the three associations, Paris and West, Southern, and Eastern, have received by baptism into their fellowship 122 new members, the total membership having reached 1,248.

The gifts of the members (exclusive of any other source) for all purposes have amounted during the same period to francs 24,830, or about $4,800, an average of nearly $4 per member. Considering that the Baptist churches in this country recruit themselves mainly among the poor, these figures are a proof of genuine self-denial.

Most of our churches being of new formation and being located in large cities, where building is expensive, have to worship in rented halls, some of which would, no doubt, be judged very inferior in America. We thus labor against great odds, for France being the classical land of external refinement and the established churches enjoying (both Protestants and Catholics) very suitable buildings, the poverty of our places of worship keeps the wealthy away from them. On the other hand, there is no doubt that the poor, for the same reason, are sometimes induced to come to us.

In addition to the chapels we have twenty-six out-stations, where our twenty pastors and evangelists preach the gospel regularly. Some of these stations are entirely supported by the members themselves. Thus, a member of the Marseilles church, by no means a rich man, contributed $100 for the express purpose that a new mission should be started, and the little town of *la Ciotat* (12,000 inhabitants) has thus, for the first time in history, seen a mission hall opened, in which meetings are held every week by the devoted pastor of Marseilles, M. Sagnol.

All the workers in connection with the three associations are cordially united, and the churches under their care have all, with the exception of one, made some progress during the year.

Paris

The church of *rue de Lille*, with its six out-stations, has progressed vigorously. Twenty baptisms have taken place. Pastor Sainton has shared his time between his church and a new work in Brittany, which seems to be promising. As he has, or will, no doubt, sent you a special report, I shall confine myself to my own branch of the Paris work.

The church of rue Meslay and its two out-stations has prospered, thanks be to God. Thirty-two baptisms have taken place in twelve months.

We have lately baptized seven persons belonging to one of the suburban towns, *Colombes*. They form a bright family, filled with new-born love, which, we hope, will not die out. They have arranged to have a room in one of their houses fitted up for meetings, and some of us go every week to speak there. They invite their neighbors and friends, so that the house is full every time.

One of our young members, a gentleman of good education, who was for two years a monk, and having failed to find peace in the Romish superstitions, was providentially led to us and through us to the whole truth as it is in Christ, has just given up a lucrative situation in business to go with his wife—also a member of our church—as a voluntary evangelist in the city of Rennes, in Brittany. Unpaid by any society he depends on God for his living, and goes about selling the Scriptures and preaching Christ from house to house.

Another of our young men has now been for two years employed as a missionary at Bonginda (Congo) by an English mission, and sends us from time to time most encouraging accounts. He was a Roman Catholic before his conversion, and now rejoices in being a pioneer of the true cross. His name is Boudot.

I am greatly helped in my work by a faithful band of gifted men, two of whom are my regular assistants. The first is Brother Pinon, formerly a Roman Catholic, who was converted years ago and became an esteemed evangelist in the Reformed Church. But through no endeavors of ours—simply by the study of the New Testament—Mr. Pinon became convinced that infant baptism and state religion were not according to the mind of Christ. He came up to Paris and asked me to baptize him, regardless of consequences. Of course he had to resign his connection with the Reformed Church, and became my assistant in Paris after a while, during which his faith was much tried. He has a large family of children, two of whom, as well as his excellent wife (who had special training as a deaconess before her marriage) have also joined the church. Brother Pinon is a good acquisition to the cause, and we thank God for him.

My other assistant is Mr. A. Blocher, a young man born in Alsace, but thoroughly French at heart. He was living in London, in business, a few years ago, and made the acquaintance there of one of our young men whom I had sent to the Pastors' College (Spurgeon Tabernacle) as a student for the ministry—as we have as yet no preparatory institution in France in connection with our own churches. Through this student, M. Dubarry, our friend Blocher became a Baptist and eventually entered the college and prepared himself at his own expense for the work in France. He is now—as well as his former co-student—laboring with me. Dubarry, however, is not on our regular staff of paid workers; he is in business, but gives us all his evenings and the whole of the Sundays.

With the help of these men and half a dozen others besides—all in business, but full of zeal for the Lord—we are able to carry on eight regular preaching meetings every week, besides Sunday-schools and prayer meetings.

Madame Lepoids, widow of the former pastor at rue de Lille, is the president of a goodly number of ladies, among whom two American sisters, Miss Johnson and Miss Chickering, whose activity among the women and the children is invaluable.

Thus, so efficiently and lovingly supported by a noble band of workers, I am able to leave Paris frequently and to assist our provincial brethren in their difficult work.

I have been able to visit the south twice during the year and the other churches once. In every case my plan is to remain several days and hold meetings in succession every night. The halls are generally crowded. We always hold a kind of after-meeting, and it is very seldom, if ever, that people do not answer the simple question, "Will you accept forgiveness from God, through Christ, to-night?" Sometimes one, sometimes two, and as many as ten or twelve, will either stand up or raise their hands. Baptisms do not follow in every case, for the difficulties in the minds and lives of these poor people are sometimes incredible; but good work, nevertheless, is being done.

Thus I receive to-day a letter from the pastor of *Saint Etienne*, a young man of promise, Mr. A. Gross, formerly a member of my church in Paris, and who has also studied at the Pastors' College, London. He writes that the little church (forty members) in that thriving city are about to enter a new and larger hall, well fitted, etc., and wish to use the occasion for a special effort. So they ask me to go for March 25, and add that *they will pay the travelling expenses.* Now, this is most touching, as they are among the poorest of our people and have just suffered from a very severe and prolonged strike. Of course I shall go.

I was going to forget an important item of our work in rue Meslay. One of the shops of the house in which our chapel is situated became vacant, and the landlord told me that he was very sorry, but could find no better tenant than a wine seller. I was very much exercised. A public house, a "saloon," just on our premises—that would never do. As the proprietor gave me the option I decided to take the shop, though what to do with it I hardly knew. A few members of the church, however, formed themselves into a special committee and have established a temperance restaurant, which promises to be self-supporting. Many employés, both men and ladies, are glad to avail themselves of this institution, and are thus brought into contact with us and with the gospel of Christ.

Provinces

In only one of our churches no baptism has taken place, all the others have been blessed with additions. In *Chatellerault*, a town of 20,000 inhabitants in the west of France, ten persons have been baptized; the little church had only eight members before. Now they are a thriving and loving family, in the midst of much opposition from the priestly party. It has done me good to be among them.

Lyons is doing well. Pastor and Madame Jaccard are laboring faithfully in the midst of that huge city. They have two halls, besides an out-station, with twenty members, at *St. Didier*. Eight were baptized during the year, and the present membership is seventy-two. Lyons is an old *Baptist* city; I never go there without reminding myself of that noble church of Lyons, whose pastors, Treneus and Pothinus, suffered martyrdom in the second century. Old baptisteries are still to be seen in some of the Roman Catholic churches.

Marseilles has greatly prospered; ten members have been added by baptism, bringing the present membership to seventy-one. That church was started only seven years ago with seventeen members.

At *Toulon* we have had some internal difficulties, which, however, have not prevented the good work from going on, especially among the sailors and soldiers, and among a special class of the army called "les Exclus," young fellows who have done wrong and are kept in semi-seclusion for a term of years. Several of them have been converted by means of our reading room. Five baptisms.

Nice, after a long struggle for life, has now become firmly established. Six baptisms have taken place there, the membership being thirty-eight. It has been my privilege to visit this church lately, and I was struck with the devotion of some of the members, among whom I found a young Russian lady of noble birth, a former disciple of Tolstoï. Now she gives every day several hours to the work, keeping the chapel open as a Bible dépôt, and I even found her once scrubbing the floor for the next meeting. The pastor of Nice, Brother Long, is a great believer in open-air work, and has much success every year by his stand on which Bibles and Testaments are put for sale during a large fair, which lasts three weeks in September.

Our *Eastern Churches* have kept their ground faithfully, without any extraordinary manifestation of success. But their life is healthy and they are the most liberal of our churches.

Press Work

We have two Baptist papers in connection with the mission. The first, *L'Echo de la Vérité*, is now under the management of Prof. Paul Passy, LL. D., of the Ecole des Hautes-Etudes. We have about as many subscribers as we have members in our churches. This paper is the doctrinal and ecclesiastical organ of the mission. Pastor Sainton edits *La Cloche d'Alarme* (The Alarm Bell), a gospel magazine, monthly, of which 6,000 copies are issued every time. This is circulated by our members among the unconverted.

In connection with this I would mention that for the last eleven years my wife and myself have been editors of the two French illustrated magazines, *L'Ami de la Maison* and *La Rayon de Soleil*. These are the property of a noble company of English "Friends," who do not make their names known. These papers are doing good in many directions, being the only ones of their kind.

It has also been my privilege from time to time to publish tracts, which are extensively used by all churches and missions in the French countries, about twenty so far, some of them having had many editions. A set of fifteen new tracts are now being printed in view of the coming exhibition. I have prepared them at the request of the London Religious Tract Society, at whose expense they are being published.

While rejoicing that we are thus able to take our share in the great work of evangelizing our country, in common with other denominations and on simple gospel grounds, we regret that lack of funds prevents our giving much extension to the specific work of Baptist literature.

Temperance Work

A large number of our members belong to the national temperance society, The Blue Cross. In my own church about seventy belong to it, and I am a member of the National Council of the society. Much has to be done on these lines. It is our privilege from time to time to rescue some drunkard from ruin, shame and death, and the work of prevention accomplished by the society is also very important. Our eastern churches are the strongest on the temperance lines. In the south, which is a wine growing country and (curiously enough) the soberest part of France, there is more difficulty for this kind of work. All our temperance meetings are also gospel meetings.

I could fill many pages with incidents and remarkable cases of conversion, that would, I think, interest our friends. I could also make this paper much longer by mentioning all our needs, our *desiderata.* One of the most urgent is a *training institution for pastors and evangelists.* But this paper has been long enough. The Lord knows, and he will help when his good time comes.

Let me close with an earnest entreaty to the numerous American Baptists who propose to come during this summer to visit our beautiful international exposition to remember us and to seek us out. There will be a service *in English,* on Sunday mornings, at *48 rue de Lille* (10.30) not far from the exhibition gates. French services at 2.30 P. M., both at rue de Lille and 61 rue Meslay. In this latter place another service (for evangelization) at 8.30 P. M. Come and bring us all the help, the sympathy and the love which we so much need, and which we expect from you, our more favored brothers and sisters.

Report of Rev. Aime Cadot:

Ougrée.—A month ago I was called to Belgium to officiate at the marriage of our old pupil, Urbain Taquet, now a brave and faithful worker in our Belgian Mission. I took advantage of this opportunity to pay a visit to the Baptist church at Ougrée. The religious life of this flock seemed to me to be intense, and it shows itself in the remarkable activity in Christian work, which one observes among its members. Pastor Brogniez and his colleague Taquet are full of enthusiasm. The meetings are well attended in the five or six different places where they preach the gospel, and are crowned with much blessing. Especially are they encouraged at Ans, a large district quite near Liège, where there are several new families who come to listen to the gospel message every Wednesday evening. The church has been strengthened by some new additions and some brethren, who had allowed themselves to be led away by two formerly active members ot the church (but now excluded), have returned humble, penitent and desirous to come back to the fold. They are soon to be re-admitted. The pastor thinks that five or six persons also will be baptized at Easter.

Our brethren at Ougrée are desirous to extend their work and to have another chapel which should be built at Seraing, a town of 40,000 inhabitants, quite near Ougrée, which is, moreover, very open to the gospel. The pastor has already collected for this object three or four thousand francs, but the Transvaal war prevents him returning to England to make up the 20,000 francs which he requires. It is certain that there has never been any work in France more prosperous than our Baptist missionary field of Ougrée. Glory be to God!

Roubaix.—Three weeks ago I went to visit the group of brethren in this large town. I was welcomed as usual by our Sister Louise Dinoir, who is maintained there by the generosity of a noble lady in connection with the Women's Baptist Foreign Missionary Society of Boston. This American sister could not possibly employ her money more usefully. Brave Miss Dinoir is simple in her habits, thoroughly upright and a faithful Christian worker. She entertains those who go to preside at her meetings, tells them what visits to pay and takes them round herself to see the people. She superintends a Dorcas meeting, where she reads and sings to the assembled women. She has a Sunday-school and a class for children on Thursdays. She has with her a young Christian factory girl, who follows her example in devotion to the holy cause of God, and I should add a thing that looks like an exaggeration, but that is nearly always true,—these two noble souls have promised their salary to various holy objects before it is due, keeping only sufficient for the barest necessities.

We had at Roubaix a very good evening meeting, which was attended also by our brothers and sisters from Croix (three miles distant), and at it we made the acquaintance of a Belgian Baptist brother, whose story interested us. Here it is in a few words. This gentleman, who is called la Gravière, was, before his conversion, a Free Mason and a journalist, also a lecturer. His presence at our meeting was a joy and encouragement for me. He decided of his own accord to remain over the next day in order to be with us at

Croix.—It was in this church, composed mostly of former members of the Dinoir flock, that the journalist la Gravière and one of his friends were baptized by Brother Mafille, pastor at Croix. Brother la Gravière lives at Frameries, Belgium, where there are two brethren that I baptized in Belgium some time ago. I suppose it is through one of these who had joined the church at Croix after his baptism, that the journalist and his friend went to M. Mafille to be baptized. La Gravière was an atheist as well as his wife and other members of his family. But one day, as he was in search of ideas for a lecture, the object of which was to contradict the existence of God, he passed a chapel where they were singing, *"There is Life for a Look at the Crucified One,"* he entered. They began to pray. The infidel was affected by the prayers and praises that he heard. Then there came a very simple address upon salvation by grace, which made such an impression on him that when he went out, his mind was no longer the same. Alas! since then this brother has had to suffer for his faith. His wife remained an atheist and left him. And as he cannot now continue his work as an infidel journalist, I do not know what he is going to do. Oh! if some rich, pious American could, after having looked into the situation, send me the necessary help, so that I may be able to support this brother, who could then do great good in our new field of labor in Belgium, how happy I should be. We had a good meeting at Croix. Our brethren there have built a place of worship in a fine street. The pastor, who has an independent position, receives no salary. We could wish that all our pastors were in the same case.

Péruwelz (Belgium) is a pretty little town just the other side of the frontier. The work in this locality, in the hands of Pastor Rafinesque, is going on well. Our brother is extending his field of labor all around him and souls are being converted. What is needed at Péruwelz is a suitable place of worship. It ought to be built in the fine avenue where the electric cars pass. These go to the end of the town to a shrine called Bousecours, which is resorted to every Sunday by hundreds of pilgrims coming from all parts. This shrine is erected in honor of the Virgin Mary. Ah, if it were only possible to draw the attention of these pilgrims to Jesus, and to snatch them from the idolatrous worship of Mary. The Catholics of Péruwelz for the most part have no confidence in their "Notre Dame." Many have subscribed for the temple which is to be built. At least 10,000 francs will be necessary, and our friends have hardly 4,000. Brother Rafinesque does all he can. He is brave, zealous, pious. His flock helps, but here, as at Croix, Roubaix, Ougrée, our hearers are working people whose resources are very limited, and there are about forty of them. Now, if they were obliged to support their pastor, it would be very difficult for them to build their chapel, for which each one has subscribed according to his means. Our meeting at Péruwelz was very good.

Denain (Nord).—It is here that we find the largest of our churches. What a magnificent audience! And how happy one is to speak to an assembly so eager to listen. Fine Sunday-school, with many teachers of both sexes. A large young people's union and a good choir. Everything is prosperous. The religious life is aggressive. There is more faith at Denain than in many other parts of France. But superstition is still common in the surrounding localities. When we were there, a woman with a sick child in her arms arrived from a neighboring village with her husband, to ask Pastor Vincent to be so kind as to deliver her dear baby from a bewitchment. We tried to enlighten these poor people. They went even so far as to offer us money. There are several others who came from the same village, thinking themselves bewitched, and as M. Vincent tried to disabuse their minds of these ideas and prayed for them, they were no longer ill and they believed that he had delivered them. In this new case we prayed again for these poor people, and they came afterward to the temple, where the Lord gave us much blessing. Many of the brethren of the Denain church, which is formed for the most part of miners and factory hands, are beginning to acquire the habit of giving more liberally for the work of evangelization. The appeals which have been addressed to them on behalf of several places of worship have accustomed them to make sacrifices. We hope that the spirit of self-denial and generosity for the service of God will develop more and more. Our brethren in Denain gain generally more than those elsewhere. Our ardent desire is that they may eventually be able to maintain their pastor, though that is not yet the case by a long way. But there is progress and we bless God for it.

Lourches (Mission Station of Denain).—A good number of the hearers that we had in the afternoon at Denain came in the evening to Lourches, for the weather was fine. We had never seen so large a congregation there. There were about 120. God was with us, and we, helped by him, were able to give testimony to his faithfulness and mercy. What an encouragement for the speaker when he feels himself sustained by the sympathy, the eager attention and the affection of his audience. Lourches has already borne fruit by giving to the church at Denain voluntary workers who go into the surrounding villages to hold meetings. There are at Denain, at Lourches and in all the other mission stations, pious men who help and supply the place of their pastor on occasions. There is a model colporter, who sells from eighty to one hundred New Testaments a week. There are two brethren schoolmasters and many young men who preach in the open air or in private houses. Hence, the conversions that result.

At *Anzin*, a room having been built through the efforts of Pastor Vincent, the brethren of that locality have formed themselves into a church, having its own deacons and its finances apart, although still united to the mother church (Denain). A young man from Anzin, who has been converted for some time and who is very pious, has been recommended to me, and I am thinking of taking him with me on trial, to give him lessons and to prepare him to take the place later on of the older pastors, whose strength is declining. I have the confidence that God will give me the necessary means to provide for the wants of this young man. The young church at Anzin is full of brethren who have life, ardor and aggressive piety.

Préseau contains still some of the choicest believers. But as there are no mines, no factories occupying many hands, and village people who always stay at home are less accessible than those coming from elsewhere, therefore the work is stationary in consequence of the going away of a great number of our dear converts, who have been and remain models in other churches.

Béthune (Pas-de-Calais).—I was not able to visit our brethren in this locality as I would like to have done, as I had only one day at my disposal, and the pastor, M. Samuel Farelly, having been called to officiate at a funeral twenty miles away, I had to accompany him to take part in the service. But I had thus an opportunity of admiring the oratorical talent of this distinguished colleague. Pastor Farelly continues to spread the gospel among the miners around him. In company with a brother belonging to the flock, he goes, in the winter time, from place to place selling religious books. Between them they during that season sell four or five thousand Protestant almanacs, to say nothing of the portions of the gospel which they offer to the people. They do this in order to find out families whose minds are open to the truth, and to speak to them of the Savior. In the summer with Pastor Vantrin of Bruay, M. Farelly holds open-air meetings for the miners, who, having finished their work early, are free in the afternoon. This is pioneer work. Here and there souls, thirsting for truth, turn to the gospel and come to the Savior. In order to group them, Brother Farelly borrowed last year money to build a pretty little place of worship at Béthune. When will he be able to pay it back? I do not know. The brethren of the flock have engaged to give so much a year; but they are few in number, and are nearly all as elsewhere simple working people. Thus they will require time to liquidate their debt, and in the mean while they can do nothing towards the support of their pastor.

Bruay (Pas-de-Calais).—Except some additions by baptisms, the flock of this town is about in the same condition as last year. The church, especially the pastor, is trying to collect money to buy a piece of land, which we had rented for the purpose of building a wooden chapel upon. Now, as the lease runs out in the month of May and the owner wishes to sell his land, we are obliged to buy it. Consequently, the pastor has been making a collecting tour through our churches, as he was not able to find among his own members the sum necessary. Our evening meeting was encouraging and useful. But I noticed there, as elsewhere, that the miners did not make enough sacrifices for their pastor, who receives scarcely anything from his brethren, in comparison with what he ought to receive.

Lens (Pas-de-Calais).—I was not able to visit this church, as it would have been necessary for me to pass the Sunday there, as I did last year, and that was imposible, but I was able to see some of the members. The brethren of this locality have only a wooden chapel in an out of the way place, and they wish to buy a piece of land to build a suitable place of worship on a better site. With this object, they take so much per cent on their profits, and consequently cannot help their pastor, as they are only working people with large families or small shopkeepers. The work of God in this town seems to be going on well.

Auchel (Pas-de-Calais).—I had here a very good evening meeting. The general state of the church seems to me more prosperous than last year. Pastor Hugon is in better health. His two oldest daughters have just been brought to the Savior through their uncle, Pastor Philémon Vincent of Paris, who did much in this place as well as at Béthune and at Denain, where he was visiting. The addresses of a stranger are often much enjoyed and very useful. It is not seldom by this means that well-prepared souls are brought to a decision. There are in Auchel some very pious brethren who work for the advancement of God's kingdom. One of them who has lost his sight and a hand in the mines, and who has only seventy centimes of pension a day, finds the means of saving from that to give to the Savior more than many rich people. There were many people and great attention at our worship, and more joy in the heart of the pastor, who, in order to help himself to live and to bring up his five children, has just rented a field which he cultivates with his own hands, because the salary that he receives is not sufficient for the family needs. No fine garments there; all that can be spared is used for the education of the children.

Saint Sauveur (Oise).—The work here is going on pretty well. It counts among its members some who are real pillars in the church of God: brothers and sisters full of faith and piety. But they are also poor and if their spiritual leader did not receive a little salary from a Scotch Bible society, the church would have no pastor.

Compiègne (Oise).—It is our brother who conducts the work round here. He has good meetings in new places and persecutions and also encouragements. Some time ago I received from a village called Canny-sur-Matz, situated between Chauny and Compiègne, a letter from a poor farmer begging me to go and preach the Gospel in his village. I went and had a very good meeting. Then I sent Brother Meyer. About ten persons I think have put down their names saying they wish to become Protestants. Some of them seem considerably impressed. Brother Meyer has been called to another place near there, where he hopes for success; but the opening up of these new places costs us money. Brother Meyer is rich in children only; he has seven and he begs me always to have pity on him and to do what I can that his salary may not be diminished. We put his appeal before our dear brothers of the United States, who might be able to respond.

La Fère.—The pastor, our Brother Andru, is one of our best preachers but is weak in health and cannot hold meetings in the surrounding villages. The church does its best to extend the Kingdom of God, and as La Fère is a garrison town, our brothers have decided to open a reading room for the soldiers near the temple. The members of the church do what they can to encourage their pastor in giving for evangelistic work, but their resources are much more limited than their wills. The pastor has tried to work as a bookkeeper while at the same time caring for his flock. In this way he would have left the salary, which comes to him from Boston, to the other brethren who are in very straitened circumstances. But the health of Brother Andru did not allow him to carry on the two occupations and he had to give up, much to his disappointment, the bookkeeping.

Chauny.—The pastor feels that his strength is not what it was, consequently he is happy to have the help of outside preachers who are appreciated. He has had this winter some good meetings in the village round and he hopes that they will yield results. He has for years written and published tracts that have been circulated by the hundred of thousand, both against infidelity and against the errors of popery, spiritualism and Mormonism. Many people, priests and others, have written him to tell him how much they had pofited by his writings. The visits of the Chauny pastor to other churches oblige him to leave his own. But the principal deacon of his church is a very good preacher, as well as very obliging and wise in counsel. Unfortunattely the indifference of the people is heartbreaking. Rome has spoiled everything. We hope to have soon a young student here, to whom the pastor and his wife will alternately give lessons.

THE GERMAN MISSION—1834

Report of Rev. J. G. Fetzer:

In looking over the field on which your committee has during the past year been enabled to aid forty-two men with sums ranging from $25 to $400, there are many things that deserve to be noted. But such a report would become rather lengthy. For this reason I shall omit much that might be mentioned.

Your committee assists brethren in Germany, Switzerland, the Austria-Hungarian Empire and Bulgaria.

Work in Bulgaria

To begin with the latter as the remotest from the writer's place of residence, the church at Lompalanka has been pastorless, but as Brother Klundt informed the writer in a letter dated March 13, this winter has, nevertheless, been a time of blessing. Nine souls have been converted and baptized and the church now numbers forty-one members. In spite of painful experiences in recent years the outlook seems brighter than ever before. What the work in Bulgaria evidently needs is a good, strong and tried man, a man who has quite an experience in missionary and pastoral work, and, if I see and draw correct inferences, it should not be a native, no matter where he has been converted and educated. A native or natives might by and by be engaged to work under a thoroughly experienced man. Then I think that the work would be sure of greater advances and more stability. The Rustchuk church is at present the only one with a pastor, Brother Herasimenko, a Russian by birth, but he labors at present under serious difficuties. One serious difficulty is found in the famine which has come over that part of the country, and a second is a rather large debt on a chapel built a few years ago. These greatly hinder the church and leave the brother in absolute want. What the coming century will bring for the nations on the Balkan Peninsula religiously no one can know, yet if we could secure a good leader the prospects would brighten up exceedingly.

Work in Austria-Hungary

Going from thence up the Danube we come to the Hungarian and Austrian states. Here me first meet Brother Peter at Neusatz, where he has labored for quite a number of years among Germans, Slavonians, Bosnians and Servians. His parish extends as far down the Danube as Belgrade, and in the other direction as far as Fünpkirchen, and his work is not an easy one. Obstacles have to be overcome that would be enough to discourage many a man, nevertheless our good brother holds out.

Farther up the Danube we find Brother Meyer, now more than twenty-five years in the capital of the Hungarian monarchy. Formerly his work extended over a great part of the kingdom, but the Magyars, being rather an independent people, have emancipated themselves from him, so that his influence is now chiefly confined to the Germans. He works harder than any single man I know of. During this winter he held a training school, in which eight German brethren were instructed chiefly by himself, Mrs. Meyer and Brother Peter assisting him for a while. At the same time the Magyars were gathered together for the same purpose in the same city. Here the brethren Balogh and Udvarnoki were the principal instructors, while the number of students was much larger.

This divided work has its cause, first, in the entire difference of the languages; secondly, in the inability of Brother Meyer to speak the Magyar language; and thirdly, in the fact that the union which was reported last year as having been effected is not as close as it should be. The entire number of Baptists in Hungary must amount to about 3,000. A native of Hungary, at the time a student in our seminary, estimates them at more than 6,000. He says there are about 1,000 Rumanian Baptists alone in Hungary.

At Vienna, where Brother Koch has been laboring for more than four years now, the work is steadily growing. The church, with its six preaching stations, has reached a membership of 224. Side by side with Brother Koch, Brother Bauer works on this important field. Still that is not all that is needed in Austria. There is a small church in Graz, a city of 120,000 inhabitants. The brother who has charge of it is a business man and cannot devote the time to it that is really necessary. An efficient work can only be done if a missionary is stationed there. Then there are other important places in Austria. Mr. W. S. Oncken, the only surviving son of J. G. Oncken, has been pleading for some among the English friends of the mission in these Catholic countries, but the result thus far has not been such as he had hoped.

In the Markgraviate Moravia, Brother Capec, of whose work mention was already made in the last annual report, is quite encouraged by what the Lord has been doing in in the capital, Brun. Two years ago he began to labor there with no one to help and encourage him but his wife, and now in spite of opposition the number is already above twenty. Several months ago he wrote: "We are now intending to hire a locality separate from my dwelling for meetings, and we are moreover earnestly asking the Lord to double our numbers before the end of the year." He also began in company with other brethren to write and publish cheap tracts and to issue a monthly called *Slova pro Zivat* (Words of Life), believing that pen and paper are nowadays mighty factors in mission work in any country and especially among the Slavs.

In Bohemia proper and Galicia the work seems at present to be interfered with more than anywhere else in the Austria-Hungarian monarchy. This may be owing to the cry "away from Rome." The brethren laboring there, Novotny in Prague, Kraliçek in Randnitz and Massier in Sniatyn, report persecutions. Novotny writes: "Among much that encourages me in the work I have had some sorrowful work to do. At our stations, Schönau and Braunau, all our meetings have been forbidden. Families only are allowed to gather for worship, and even the children of the family, as long as they are bound to go to school, are to be excluded from participation. Besides our people are held to force their children to go to the Roman Catholic church. One father has already been fined twice for not complying with this order of the authorities. I have appealed to the government, but have as yet no information as to how the decision will be made."

And Brother Kraliçek writes: "Our meetings are more and more restricted by the authorities. The officers are inclined to be friendly towards us, but they must do what they are commanded to do. Just now we are accused of making religious propaganda. We are accused of visiting Catholic families and inviting them to our religious meetings, and this must be stopped." Brother Kraliçek has had a severe winter, not only on account of the intense cold, but also on account of illness. His wife was seriously ill for several months, and he himself also ill for a while; then in consequence of the strikes in the coal mines the enormously high price of coal, with a salary such as he gets he was often without a fire for days, being unable to purchase the necessary fuel. Brother Massier is also having trouble with the authorities. In every instance the clergy are the real instigators of these persecutions.

The brethren, Koch, Bauer and Massier, work among the Germans and Novotny, Kraliçek and Capec among the Slavs. They deserve all the moral and financial support they can get from Christian friends in all lands, and we bespeak for them as well as for the brethren in Hungary and Bulgaria a hearty and prayerful interest.

Work in Germany and Switzerland

Having thus lingered quite a while in the countries where Roman and Greek Catholicism, together with some Islamism, are supreme, I shall now try to give a short view of the work among the more than fifty-five millions of Germans in Germany and Switzerland. One would perhaps think that in Germany at least, where learning and culture, as well as a liberal atmosphere prevail to a very large extent, experiences like those spoken of in connection with the work in the countries darkened religiously by Roman Catholicism would be impossible. But this is not so. In the last report mention was made of the fact that our brother, Pastor Mascher of Dresden, together with four members of his church, had been arraigned before the court of justice for offending the ecclesiastics in a pamphlet he had written, "Does Religious Liberty Exist in Saxony?" and in an "Open Letter to the General Consistory of the Kingdom of Saxony." This letter was signed by himself and his advisory committee. They were accused of having *knowingly* made untrue statements, with the object of bringing into contempt state institutions.

The hearing was repeatedly postponed. Finally it came off on the first of June. An eyewitness writes: "Only two witnesses were called to give evidence as to the effect of the annoyances of the police from which the Baptists in Saxony had to suffer. After a hearing of six hours the case was adjourned to June 5, when Pastor Mascher was called to state his case. He made a very lucid, closely reasoned and fearless speech in his defence, with which the four other accused in a few words declared their entire concurrence." The same writer continues a little farther on: "There was a large audience in the court from all ranks of society, even our high aristocracy was represented, who followed the various phases of the case with much interest, and when Mr. Mascher concluded with the words of a well-known German author, 'You must honor the rights of men; the first right is the right to pray, and no monarch dare prohibit this,' it was as though a breath of the spirit of the old days of the Reformation thrilled every breast." After this the judges withdrew, and after half an hour's consultation returned, when the presiding judge *gave judgment of an entire acquittal without cost* of all the accused and sentenced the *State Treasury* to pay the costs of the proceedings.

This was quite a victory, which has inspired our brethren with new courage, for they well knew that persecution would not stop at once. Nor had they long to wait for it either. For *in spite* of the clear and forcible judgment rendered and the reasons given by the court, and in *spite* of a passage in the Saxon constitutiton of 1831, according to which "perfect religious liberty is guaranteed to every citizen of this country and protection accorded in divine worship according to his faith in the measures as heretofore or as shall hereafter be legally provided," the persecution did not stop, for in Sosa a chapel which had been built under great sacrifice to the members, nobody dreaming that Christian service would be prohibited, was not allowed to be opened for worship. Consequently the brethren are there even now compelled, if I mistake not, to meet for worship in private houses and behind locked doors.

And in Chemnitz Brother Kromm has received a new prohibition not to hold any meeting having a religious character with the children; neither are the children to be admitted to any meetings of the Baptists for adults. This means, keep them away from divine service and do not attempt to start a Sunday-school. In every contravention he is to pay a penalty of Mk. 100 ($25) or ten days' imprisonment. Brother Mascher, referring to this last official mandate, writes: "It is not to be wondered at, for the authorities cannot break off at once. Nevertheless their power has received a severe shock."

In consequence of these troubles and indications made by the Minister of Religious Affairs that while Mascher remained pastor of the church in Dresden, the church would not receive the recognition asked for, he saw fit to resign his pastorate on the first of January. In Brother F. Hellwich he has an able and intelligent successor, while Mascher is now working as missionary at large in the kingdom and province of Saxony, helping the several churches. It is now to be hoped that the time will soon come when the churches will enjoy the protection of the state. They have petitioned the respective authorities for recognition, and Brother Hellwich writes under the twenty-sixth of March that the one in Leipzig was quite certain of recognition, but that Chemnitz had been refused on account of having too few adult male members (only twenty-two). In Dresden they propose now to take initiative steps in the same direction, hoping to be as successful as the Leipzig church. If once the ice is broken it will no doubt be easier for the others.

Thus far the outlook is very encouraging. Brother Hellwich writes: "Saxony is ripe for the harvest. Every now and then inquirers, who do not find what they want in the state churches, come to us, and the authorities seem to be inclined to give up the position hitherto occupied towards the Baptists." How much a visit of a delegation of the *English Branch of the Evangelical Alliance* in Dresden last September and an audience with Minister von Seydewitz has to do with this beginning of a change for the better no one can say. It may all be owing to the decisive verdict rendered by the court, which strengthens the authorities against the insinuations of the clergy, for these have not changed their attitude in the least. The Lord, who has all things in his hands, will certainly lead everything to the glory and praise of his name and to the furtherance of his cause.

In other parts of Germany and Switzerland the work is going on quite unhindered, though not without opposition on the part of the church. Souls are converted and added to the churches by baptism. Space and time forbid going into greater detail. The 1,762 baptisms in Germany show that the work has not been in vain. One thing, however, is to be greatly deplored, viz., that the actual gain this year is smaller than in any previous year for some year back, only 227, while in 1897 it was 1,141. The reason for this I cannot give. So much is evident that while there has been no relapse in preaching and other work, the Word preached has not been so effective in preventing relapses and causing exclusions as it should have been. We need evidently more of the power of the Holy Ghost.

The Theological Seminary

Regarding the work at the seminary I can say that the Lord has been with us. Last July twenty-four brethren left the institution. They have all of them found fields of labor. One in South Africa, one in India, several in Russia, and the remaining ones in different parts of Germany; one here in Hamburg-Eilbeck, one in Chemnitz, Saxony, and so on. In September last a new class of twelve entered for a four years' course and six who take a partial course, and hence will remain only one or two years. We now have altogether eighty-one students attending our classes. Of these six are from the great Russian empire, one from Hungary, one from Holland and one from Switzerland. The remaning twenty-two are from Germany. Thus far 146 young men have been here preparing for the gospel ministry. With but few exceptions they are now preaching the Word in some part of the world. Our teaching force has not changed any during the last few years. What some of us feel as a thing to be desired has already been mentioned in the last report, viz., increased funds, in order to increase our teaching force and to extend our course of intstruction from four to five, or, better still, six years. This arm of the general work needs strengthening in order to be able to meet the increased demands.

The Publication Society

As to the *Publication Society's* work, I can say that it is making steady progress, under the leadership of Dr. Ph. Bickel and his efficient son. The removal of the plant to Cassel was effected without any serious interruptions, and there the work of printing and publishing is now carried on with increased facilities and improved machines. The local trade is still small and very likely never will be large, for Cassel is not the place for it. "On the whole," Brother Ph. K. Bickel writes: "Our work goes its even, steady and up ward course even in Cassel, and we can feel encouraged that it is so. All in all our people support the workings of the society." Most of the sale is done by colporters. From this it will be readily seen that the colporter is a helper that cannot be spared. At present there are forty men thus engaged. "Twelve of these work without any salary or direct engagement on our side, but are good distributors of our publications." The others are distributed as follows: "Ten regular colporters on the Bible Society's staff and six winter colporters all in Germany. The Publication Society employs twelve men, of which two are in Switzerland." These forty men are the chief agents and salesmen of the society. Of what importance they are will be readily understood when it is remembered that they have been the pioneers of the Baptist cause in the past and will be so in the future, and that not in Germany, but, as we have seen above, also in other countries.

From the fact that the appropriation for this work has been cut down their number has been reduced and hence there is a slight decrease in the sales of Bibles and Testaments. The sale for 1899 amounts to 48,400 copies, and owing to a considerable deficit by the Bible Society, this too has cut down the appropriation. Dr. Bickel writes: "In consequence of this the work is made more difficult for me and cares put in their appearance as to how to carry on the work of Bible distribution."

Regarding the periodicals published by the society, I am informed that the number of subscribers is in most instances increasing slowly indeed but surely. The number of tracts published amounts to 6,500,000 pages, and the *Friedensbote*, a cheap weekly paper for missionary purposes, has reached the respectable number of 40,000. The other publications both weekly and monthly serve other than missionary purposes and can therefore not boast of such a large circulation.

New publications were issued during 1899: 1, three of Mr. Moody's books; 2, J. Lehmann's "History of the German Baptists, II part"; 3. Theo. Duprée, "Oncken's Life and Work"; 4. Wurts, "Cathechism"; 5, 6, two different editions of the hymn books in use in the Baptist churches; 7, Spurgeon, "Till He Come"; 8, three small leaflets for Sunday-schools.

IN HONOR OF J. G. ONCKEN.

I can but mention the *celebration* held on the *twenty-sixth of January* in Hamburg in commemoration of the one hundredth anniversary of *J. G. Oncken's birthday.* The largest hall available in Hamburg was secured for this occasion and the public invited. Many who never attend a divine service in any of the Baptist churches were present. Four of the pastors of the churches in Hamburg and Altona made addresses. And the united choirs gave the large audience an entertaining and acceptable musical treat. The whole was a perfect success. On the following Sunday the churches as such gathered in the spacious house of the mother church for a feast among themselves. This also was spoken of as a successful affair.

On a smaller scale a similar celebration was held at *Varel* in the duchy of Oldenburg, a beautiful little town, the birthplace of Oncken. It, too, gave the brethren there a chance to speak to people who otherwise would not enter a Baptist house of worship. It is to be hoped that the Lord's blessing will rest on both these occasions and the words spoken there.

IN MEMORIAM.

During the year, with which this report has to do, we have *lost three men by death*, each of which had served his generation with much acceptance. The first in point of time and of age and the one most widely known on both sides of the Atlantic was Professor A. Rauschenbusch, D. D., in the eighty-fourth year of his age. He was for thirty years professor of the German Department of the Theological Seminary at Rochester, N. Y., where nearly two hundred young men were instructed by him. The last ten years he spent in Germany visiting among the churches and doing literary work. The most important was the edition of a new hymn book, and his last work now about ready for sale is a book on popular Homiletics. The last four years and a half he lived with his daughter in Wandsbek. The second was Brother M. Palm, for many years assisted by the committee while laboring in Eberswalde. The last years he spent with his son most of the time; and the third was Brother J. Harnisch, who only died on March the twenty-second, in the sixty-fourth year of his age. Brother Harnisch was one of our foremost men, clever, earnest, wide-awake and practical. We mourn the loss of these brethren, but are not sorry, for God took them. The last one only held a pastorate at the time of his death, and was at the time assisted by the committee in his work at Herisau, Switzerland.

SPAIN—1870

Rev. M. C. Marin writes of this work as follows:

It has pleased God to see us carried through many tribulations and at the end of the year to make us praise him for the manifestation of his power and love.

Unwilling to dwell, at length, upon our trials, it may not be out of place to at least mention them.

1. *Lack of Funds.*—This is and has for the last three or four years actually prevented us from pushing the work on the lines which were initiated some eight or ten years ago, and gave so gratifying results.

Many villages could have been visited that have not been, some new, where the message of glad tidings could have been announced to those who were eagerly asking for the privilege of listening to it; others old, where we are well known and where the edification of the converts demanded such visits.

Can you imagine a greater tribulation than this, the knowledge that the word of God is unknown, yet anxiously hoped for, and be unable to fulfil that hope?

2. *Indifference Towards Religious Affairs.*—In the larger centres of population, especially, this has been one of the most discouraging facts that we have encountered. It was to be expected, the distress caused by the war, the losses, the internal dissensions and political corruption, would be the topics of thought and conversation amongst the people, in the fields and villages, but more preëminently in the cities. Thankful have we been and cheered in our work when on Sunday evenings we have been greeted with our usual good-size congregations.

3. *Sickness.*—This has deprived us of the services of two of the members of the mis-

sion. One has for eight or ten months been unable to visit any of our groups, obliged as he has been to watch at what has, for these weary months, seemed to be the deathbed of his wife. Another of the laborers has been obliged to leave the field altogether, at the advice of the physician. Death, too, has been busy amongst us, depriving us of the coöperation of one of the most earnest and intelligent laymen we had. It was his gain! Praise the Lord.

4. *Brother Lund's Departure.*—No one outside of the field can imagine the trial this has been to those who have been intimately connected with him in this work for years.

It seemed at first as though *this trial* could not be permitted, his stay in Spain meant so much to him, the best part of whose life has been spent on Spanish soil, with whom every part of the work is so intimately connected; and then to us, whom he has led to Jesus, whom he has guided when in doubt, and upheld when fainting. We hope, we feel sure that our loss is but the gain of the Filipinos, and if His will is done we are satisfied that we all shall praise Him for his *ways* as well as for his love.

Yes we shall praise Him and we are doing it even now. It is a matter of fact that loss of funds and sickness have deprived us from pushing on the work personally as extensively as we desired, but our converts have taken up the burden and I believe there has been not one of the sixteen or eighteen stations we hold to-day that has not been visited. The results of these visits, both as to the visitor and the visited, are most encouraging.

The very indifference towards religious things we hope will be turned into a real blessing to the benighted country. This indifference arises in many, I think, more from the failure of consecrated swords and blessed scapularies to overcome or withstand the heretics! Yes, superstition has received a heavy blow through the recent defeat of Spain even amongst the simple-souled and ignorant peasants who are now weeping for their dead husbands, fathers or children.

Children have been easily gathered in the Sunday-schools.

The young ladies' society, "Priscilla," of the church at Barcelona, has taken advantage of this state of the mind of the people and has appointed one of their number as a Bible woman. Amongst the baptisms to be reported is found that of a young couple, husband and wife, both sufficiently independent as to this world's goods and consequently far removed from the influence of the priesthood. The young man is the son of one of our veteran converts and self-supporting preachers, and under God we hope great things from the son also.

If for a time we have to be deprived of the coöperation of Brother Lund, we are sincerely thankful for the service of Brother McGovern. In the field always he seems to be happy and constrained by love to teach others the love of Jesus. May God grant him and us power from above that we may rejoice together in an abundant harvest of souls saved.

We need Christian men ready to *live* Christ as well as *preach* Christ in Spain. We need men to *die in Christ* in Spain. We have some such men in Spain already. Will you help them so to live and die? Will not other American brothers feel it a privilege to teach more Spaniards so to live and die? Will you not send them to us?

SWEDEN

Report of Mr. Broady:

I submit to you the following brief outline of the work of the mission in Sweden during the year past, which year, through the grace of God, has in many respects been a prosperous one, abounding in untold mercies. First, a few words as to

Our Field.—The whole country lies open for evangelization. By this I do not mean that the people everywhere are hungering for the gospel, or are at once ready to receive it. Far from that. I only mean that there is not a nook or corner in our land where entrance for the proclamation of the gospel may not be had or made. Not that there are wanting efforts to hinder this good work. Such efforts, in one form or another, are constantly being made. But they are counteracted by God and his providences. It is not to be denied that Sweden has during the century past, especially during the last half of it, made great strides forward, morally and religiously. But in view of the fact that, as to the matter of righteousness, formal morality, religiousness and culture count for nothing in the sight of God, Sweden is to this day as much in need of salvation as is the heathen world. Nominal Christianity prevails throughout the whole land. The doctrinal and ecclesiastical system of the state church naturally creates it. To teach men to rely for their salvation on the church, on the finished work of Christ, and on the sacraments, does not save from a life of sin. The ungodliness and lusts which fetter the millions sufficiently prove this. The best that can be said of the system is that it, in a measure, is religiously educative. But effectually to train the people to love God and to serve Christ, it never has done nor ever will do. To do this is needed the whole truth, the whole of the gospel.

Our Churches have, under God, even during the year past, by earnest evangelical labors, endeavored, in a measure, to fill this need. Nor have their efforts been futile; in some cases they have been abundantly blessed. Additions by baptism have not been so very large, the churches reporting only 1,447. The total of membership counts up to 40,759, a diminution of 146 as compared with the statistics of last year, and accounted for by the large number footed up by deaths, removals, exclusions, and emigrations, which items together run up to nearly 4,000. But still, even if the statistical lifting up figures be smaller this year, we have reason to expect that the Lord will make them larger another year, feeling assured that the labors of the year past will, under God, in many directions bear fruit towards future advancements of Christ's cause among us.

Our Preachers.—The Lord has given the churches good and faithful brethren, who do not spare themselves in the service. But we grieve that there are so many churches among us unable to support permanent preaching. Of 564 churches and 749 preachers there are only 259 of the latter who give their whole time to the service of the gospel. This means that no less than about 300 of the churches, or more than one-half of them, are without proper pastoral oversight and training, and consequently also deficient in genuine aggressive work for the building up of Christ's kingdom. It shows how new and undeveloped our work as yet is, and how limited our resources are. Willingness to do and to offer is not lacking. This is shown by the fact that the churches during the year past have given some $171,652 to the support of the work in its various branches, or a little over four dollars per member. Still, notwithstanding these offerings, great gaps remain unfilled. And even the preachers who are sustained by the churches and who give their whole time to the service are in most cases limited to so small salaries that it is exceedingly difficult for them and their families to subsist. It is easily seen how greatly our work is hampered and curtailed by these circumstances. But what will we do? The stringencies, which hold us in their grasp, only prompt to more earnest pleading with God, a pleading mingled with overflowing gratitude for what is, notwithstanding all drawbacks, being done and being given, all of which is of him and through him and unto him.

Our Sunday-School Work.—These schools are the nurseries of our churches, and they receive constant care. The number of scholars has increased about a thousand during the year, the total now summing up 45,163. The children have been visited by the Spirit of God, and a number of them, whose hearts have been quickened, have taken a stand for Christ. Thus the harvest is begun even among this class of the hearers of the Word. Slowly but surely parents and churches are beginning to reap the fruits of years of earnest prayers and faithful efforts.

Our Young People's Societies.—These are a later branch of church enterprise among us. But the work is followed with unstinted interest, and is gathering force from year to year. The societies' centres are made up of young people belonging to the churches, and to these centres are added other young people whose hearts are bent on following Christ. The first step taken by many of the young, when they, through a religious awakening or revival, have become converted, is to join these societies. The sole purpose of the activities of these organizations, directly or indirectly, is the salvation of the lost and the building up of the Christian life. It follows from this that the work of our Young People's Societies is intimately associated even with the building up of the churches, which, of course, indirectly exercise the leading control.

Our Home Mission Work.—This is meant to be a complement of the mission work carried on by the associations respectively. The efforts of these to extend the gospel are limited to their respective fields. Our Home Mission, which during the year past has had about fifty laborers in the field, some all the time, some only part of the time, is an organization embracing the whole denomination. It essays not only to aid the work of evangelization carried on by the associations within their fields, but also to make Christ known in regions beyond, the ultimate aim being to carry the light of the gospel to all parts of our land. We have large tracts yet where the spiritual darkness of the people is appalling. The north of Sweden, till recently an unknown territory, is now being opened to thriving industries, and our Home Mission has during the year past begun to extend its field of labor even to these parts. The outlook is good. The church already planted there is slowly growing, and we have every reason to believe that God will further own and bless the work thus begun.

Our Foreign Mission Work.—Even this is the concern of organized effort, embracing the whole of our denomination. Of course, with our limited resources, it can only be carried on on a very limited scale. Still, the churches must be trained even in this important branch of Christ's service. We have eight missionaries in the foreign field, besides the wives of the missionaries and native assistants. Two of the brethren are laboring in Finland, one in Russia, one in Spain, three in China, and one in the Congo district in Africa. Even the work in these fields is owned and blessed by God, the reports sent us by our brethren laboring there being most encouraging. The light of the gospel is spreading, souls are being drawn to Christ and churches are being formed. These results bring blessings to the churches at home in the form of enlarged sympathies for all Christ's work and enkindled gratitude and praise to God.

The Bethel Seminary.—Through God's faithfulness and mercy, the work in the school has during the year in every way prospered. It has been a joy and a blessing to both teachers and pupils. Forty students have attended the classes, all good and true men, loving Christ and his work. Our teaching corps continues, as hitherto, to consist of four regular tutors and two assistants. Among the regular tutors is Brother Drake, still alert and at it, serving faithfully. The course of studies has not yet been changed or enlarged, being still limited to four years, and divided into four classes. Last year eight brethren graduated. This year nearly the same number will leave the school. As a rule, their fields of service are in most cases fixed before graduation. The instruction in the school aims high. Various branches are pursued for the purpose of training and education and in order to open the paths to the original languages of the Word. But the aim is vastly higher, nothing less than to know the mind and the will of God in Christ. And it is wonderful how the vista enlarges and the heights come in sight from above and the depths come in sight from below, as one sits at Christ's feet listening and receiving, giving to the work copious prayers, heart cries, and intense application of mind, and all in order to do the will of God more humbly and more perfectly and to preach the way of salvation as it is revealed through Christ and given us in Holy Scripture. How systems and philosophies lose their charm and come to naught in the light from above that thus comes to one. This is what the instruction in our seminary aims at, which aim we daily hold before our eyes in the sight and in the fear of God.

Closing Words.—During the late Christmas vacation the students of our seminary were greatly blessed in the work then in hand. On the various fields where they were preaching the Spirit of God bore witness to the truth and made it the means of leading many to Christ. The Week of Prayer, followed by many weeks of prayer, has brought with it seasons of refreshing to large numbers of God's people. And most encouraging reports continue to come in from the churches, telling of the conversion of souls and of additions of believers to the body of Christ by baptism. There is no great awakening anywhere, but the ingathering of souls into the kingdom, though going on in a quieter way, is more general, creating widespread rejoicings and praisegivings upto God.

The mission in Sweden most thankfully acknowledges the aid rendered it by the Missionary Union. The record given above is meant to show that, under God, your assistance is not given in vain. But the record is also meant to show you how greatly we need your aid. This is especially the case as regards the Bethel Seminary. As yet it has no endowment. Nor, looking about among ourselves, do we in the least know where the institution is to get this. The churches are not indifferent to its needs, but they are not able to fill them.

Our earnest and constant prayers are that God may graciously and increasingly listen to your heart's cry, filling all the needs of your society and giving ever enlarging prosperity and success to your worldwide interests consecrated to the building up of Christ's kingdom.

RUSSIA—1887

For the Baptists in Russia the report of last year might be repeated. Suffering from famine has continued among dwellers in Southeastern Russia. According to law the Baptists should be exempt from persecution, and they are to a large degree free from suffering from this cause. But in many instances they are confused with the Stundists by the Greek priests and by the officials and suffer embarrassment thereby. Spiritually the Baptist churches in Russia continue to prosper in a manner which would be inexplicable were it not that we know that a divine power is enlisted on their behalf.

FINLAND—1889

Report of Rev. E. Janssen:

The year under review has ecclesiastically and temporally been one of many changes. Unrest and care, but also blessings, have constantly been shifting.

Politically has the year been one of deep sorrow and distress for this country. Though the dark clouds gathered last year through the manifeso of February 3 by the Czar, have not as yet entirely discharged their contents over us, it has still variously injured the peaceable development of the people, and caused that thousands of our young people have emigrated to other countries. This emigration of the best working powers will be an inestimable injury to a country like this, where the industrial character is based on a hard and urgent agriculture. Evident tokens have been visible that the present "Governor-general Bobrikoff" is also seeking to check the intellectual proficiency, trying if possible to lead this people back to the same slavery of darkness and ignorance as oppresses the Russians. But we trust, however, that the Lord will deliver us.

Ecclesiastical.—On this point we have had some inconvenience also. We have not been so happy as in some foregoing years. But during circumstances like these blessings from God are best recognized and appreciated when, through his providence, dangers are averted. Even if the clouds have as yet not entirely disappeared, we dare yet hopefully look up to him, who will lead all things to "work together for good to them that love God." Through the whole, I have still the joy to report that the year gone has been a year with rich blessings in regard to the salvation of sinners. The number of conversions and baptisms is higher than in any foregoing year. Two hundred and forty-four were baptized, but the great emigration to America makes the net increase to be only seven per cent, that is three per cent less than 1898. The membership on December 31, 1899, was 2,030. Other branches of the work have also grown and continued as usual.

Needs on the Field.—As the doors open more and more for the Gospel there is an increasing need for preachers and pastors to occupy this waste field. It is indeed hard for us to be compelled to act as if the Macedonian call sounded as in deaf ears. We are obliged to answer the most part of these cries with, "We have none to send." This is yet more the fact regarding preachers and workers among our Finnish-speaking people. This people are begging to hear the Gospel-message but we are lacking men to carry it to them; and yet it is our duty to give them the "bread of life." But in order to do this in a more effective manner than hitherto, we must have the power of preaching better cultivated. Our great need here is native evangelists.

Our theological school has certainly served as a guide in the matter, but it is not of that character that it would respond to the needs. We are therefore, as I mentioned in the letter of September 28 last year, arranging to establish a classical college here; and we need not say that we are wanting such an institution. If a seminary for the Baptist mission somewhere is required it is here in Finland. And now is the proper time to begin, while we have the privilege, and while we as dissenters accordng to present laws have right to do it, and besides are entitled to receive state support for one native teacher. With God and his people, and our own efforts we hope and trust to get this great enterprise put into effect ere long.

Present Views on the field are promising. Good news is coming in from many parts of the field, and sinners are gathered into the Kingdom.

With much gratitude to the Union for the aid rendered to the mission here in the "land of the thousand seas," I close, praying that you will have special consideration for Finland, which in many respects is separate from other European countries and which at present stands in a plastic condition for forming its future character.

DENMARK—1891

Report of Rev. August Broholm:

In the past year the Baptists in Denmark have striven to "lengthen their cords and strengthen their stakes." How far this has been accomplished in the different parts of our missionary work may be seen of the following facts from this year's history:

Increase of Membership.—Two hundred and fifty-one were baptized during the year. Deducting our loss by death, exclusion and emigration we had, however, a net increase of 128. This is not as large an increase as we had the previous year (then we baptized 287 and had a net gain of 190). Still we think by comparing with other years that it is a good harvest. The Baptists in Denmark now number 3,906.

Advance in Educational Work.—The year was witness to the opening of our first high school. This undertaking has been planned for years; now it is accomplished. I told about the erection of this building in *The Missionary Magazine* for September, 1899. Now it may be added that the dedication took place November last and the school has been in progress since then. Thirty-one young men and women are studying this winter. Others of our young people are already planning to attend next year. The pupils pay eight dollars a month for their tuition and board as they do in similar schools in this country. This cannot cover the expense of teachers' salary, etc., and therefore 500 Baptists, scattered all over the country, have agreed to pay three kroner each a year and thus the expenses are met.

It seems that the influence of this school is already felt in the surrounding country. Some of the pupils are from Lutheran families living in the vicinity, although they have a high school of their own not more than two miles distant.

Progress in Chapel Building.—Besides the building of the high school we built a chapel in the church of *Logstor.* This church has existed thirty-six years, but has hitherto worshipped in private houses. Now it is plain that it was a day of great joy for this people that they were able to dedicate their own chapel to gather in. We have now twenty-eight churches with thirty-nine chapels, some of our big country churches having their members scattered over so large an area that they have two, sometimes three meeting houses.

Interest for the Young.—The statistics show that we have 4,005 children in our Sunday-schools. This is a larger number than we have members in our churches and this is reckoned a good standard. But we are not satisfied, as we have become aware of the fact that the number is a little less than the previous year. The reason for this may be that the work for our young people, their societies, etc., which is comparatively new in this country, has been forwarded at the expense of the work among the children. Now this will be altered so that we may "do the one and not leave the other undone."

Willingness in Giving.—The contributions of the churches amounted to 61,792 kroner ($16,700.60), exceeding last year's amount by a few hundred kroner. It shows that our members give liberally to the cause of missions, although the great majority of the Danish Baptists are not a well-to-do people as it has been stated. On the contrary, they are quite poor, as those Americans who have travelled in this country can testify, but everywhere among the poor we find many who "offered willingly to the Lord." (1 Chron. xxix. 9.)

For the work in the future we have no reason to be discouraged, but we pray, however, for more consecration of our people to the cause of the Lord and for larger blessings from on high.

NORWAY—1892

Report of Rev. J. A. Ohrn:

Our statistics are just coming in and before it is too late I want to let you know something of our circumstances and the work during last year that you may know something about us before the annual meetings.

Norway has a population of 2,185,000 inhabitants. The Lutheran Church is recognized as the state church and has been as dead as it was possible to be, but since the "Dissenters" begun work the Lutherans have realized that something must be done to hold the people. The Baptists of Norway are as yet a small body, but we are not discouraged, although the work is not easy. We enjoy to a certain extent religious liberty and can preach and organize churches anywhere. Different dissenting denominations are at work and of these we are the third in strength. We have now 2,671 members divided into 32 churches. These churches are scattered all over this country. Some of them are north of the Arctic circle and among the mountains which makes the work difficult.

We have sixteen brethren who wholly or in part give their time to preaching the gospel. Our churches are divided into four associations or according to the natural division of the country. We have thirty chapels valued about $120,000. Last year our churches raised 66,858 crowns (or about $18,070) for all purposes, which is more than $6.50 for every member we have. That is quite a sum of money in this country.

The churches in Christiania, Bergen, Trondhjem and Tistedalen have had the largest additions. Those four churches had 168 out of a total of 278 additions during the year. A number of our churches, indeed more than half of them, are without pastors. We need money and men. The country is open before us but it is impossible to meet all requests for preaching the Gospel. What we need more than anything now is a general missionary and what a blessing it would be if some brother or church in America would appropriate $500 for that work.

Last year has been a year of organization. We must organize for more aggressive work. Before this time our two papers with a circulation of about 4,500 has been edited by two men. Other brethren have printed tracts, etc. But we have now called one man to take hold of this work and superintend all our literary publications. He is an able brother from America. He is already in Christiania and will assist Brother Myrland in that large city.

Some of our large cities are still without Baptists and we long for the time when we shall be able to send them a missionary to preach to them the good tidings of joy. Is it not possible that the appropriation to Norway could be increased about $500 for a missionary? We need him both for the churches that do not see a missionary or preacher for years and to take up new fields. I hope the Lord will make you able as I know you are willing to do this.

STATISTICAL TABLES

The statistical tables which follow will well repay careful examination, and give more detailed and specific information in regard to the progress of the work under the care of the American Baptist Missionary Union in both Europe and Asia.

EUROPEAN MISSIONS.	PREACHERS.	CHURCHES.	BAPTISMS.	CHURCH MEMBERS.	SUNDAY-SCHOOL SCHOLARS.	CONTRIBUTIONS.
Sweden	749	564	1,447	40,759	45,163	$171,653
Germany (a)	*249	*179	1,762	28,868	18,227	*144,294
Russia	104	114	1,150	21,037	7,386	34,403
Finland	*30	*31	244	2,030	*547	*12,720
Denmark	19	28	251	3,906	3,977	16,560
Norway	16	32	278	2,671	*1,643	18,070
France (b)	*40	27	†122	2,148	*858	†4,800
Spain	*6	*10	*26	*115	——	——
MISSIONS TO NOMINALLY CHRISTIAN LANDS	1,213	985	5,280	101,534	77,801	$402,500
MISSIONS TO HEATHEN	1,254	927	6,741	105,212	34,876	87,993
GRAND TOTALS	2,467	1,912	12,021	206,746	112,668	$490,493

* Statistics of last year, none having been received for present year.

† No figures received from Northern France.

(a) The German Committee has oversight also of work in Austria, Hungary, Bulgaria, Roumania and Eastern Switzerland.

(b) The French Committee carries on work in Belgium and Western Switzerland.

REPORT OF THE TREASURER

APPROPRIATIONS FOR THE YEAR ENDING MARCH 31, 1900

MISSIONS IN BURMA

RANGOON

REV. J. McGUIRE,	salary	$1,000 00	
	mission work, rent and schools, including $37.95 collected in the field last year	929 62	
MRS. M. M. ROSE,	salary	500 00	
	mission work	50 00	
MISS E. LAWRENCE,	salary	500 00	
	mission work	116 67	
MISS E. L. CHAPMAN,	salary, $500; special grant $100	600 00	
	mission and school work	893 33	
MISS J. G. CRAFT,	salary	500 00	
	mission work, including $8.00 collected on the field last year	58 00	
MISS E. M. HANNA,	salary	500 00	
	mission work	75 00	
MISS R. W. RANNEY,	salary	400 00	
MISS H. PHINNEY,	salary	400 00	
	mission work, including $99.33 collected on the field last year	959 00	
REV. A. E. SEAGRAVE,	salary	1,200 00	
	mission work and rent	750 00	
	passage to U. S. Mrs. Seagrave and children, estimated	750 00	
MR. HERBERT VINTON,	salary to Nov. 24, 1899	75 00	
	passage to U. S., estimated	300 00	
MISS H. N. EASTMAN,	salary	500 00	
	mission work	7 50	
REV. D. L. BRAYTON,	salary	1,200 00	
MRS. J. H. VINTON,	salary to Nov. 24, 1899	75 00	
	school work	360 00	
	passage to U. S. estimated	300 00	
	home allowance, two and a half months to April 1	83 34	
REV. W. F. ARMSTRONG,	salary	1,200 00	
	mission work and rent	2,307 33	
REV. D. A. W. SMITH, D. D.,	salary	1,500 00	
	mission work and expenses of Theological Seminary including $1,176.44 collected on the field	3,020 56	
REV. F. H. EVELETH, D. D.,	passage to U. S.	410 51	
	allowance in U. S. to April 1, 1900	903 33	
REV. W. F. THOMAS,	salary	1,200 00	
	mission work including $166.00 collected in the field last year	1,151 95	
REV. J. N. CUSHING, D. D.,	salary	1,500 00	
	mission work and expenses of college repairs and new rooms	3,699 98	
REV. H. H. TILBE,	salary	1,200 00	
	special grant for family	100 00	
	mission work	100 00	
PROF. L. E. HICKS.	salary	1,000 00	
	mission work and rent	466 67	
	passage to U. S., Mrs. Hicks and daughter	596 40	
PROF. E. B. ROACH,	salary	1,200 00	
REV. W. A. SHARP,	salary	1,000 00	
	mission work	116 66	
REV. J. H. RANDALL,	salary	800 00	
	rent and mission work	340 00	
	additional passage expenses	20 17	
REV. W. F. GRAY,	salary in part, $500; grant, $150	650 00	
	additional passage expenses from China to Rangoon	140 65	
	Mrs. Gray and children's passage to U. S.	737 04	
	Mr. Gray's passage to U. S. estimated	300 00	
MR. F. D. PHINNEY,	salary as mission treasurer	300 00	
	rent of D'Oyley Compound, house in Rangoon, Shady Dell Compound, taxes, repairs, treas. exp., and rent of Chinese Mission rooms	2,548 20	
REV. J. F. SMITH,	outfit, $300; passage, estimated, $650	950 00	
	salary, estimated, 71-2 months	500 00	
		$43,041 91	
Less saved in appropriations of last year		1,611 01	
			$41,430 90

MOULMEIN

REV. E. O. STEVENS,	allowance in the U. S.	$1,000 00	
MISS S. E. HASWELL,	salary to Nov. 24, 1899	90 00	
	mission work	522 74	
	passage to U. S. estimated	300 00	
	allowance in U. S. estimated, 2 1-2 months	83 34	
REV. E. GRIGG,	salary	800 00	
	mission work and schools	1,030 33	
	additional passage expenses to Burma	40 55	
MISS E. E. MITCHELL, M. D.,	salary	500 00	
MISS M. E. CARR,	salary to Jan. 20, 1900	152 80	
	mission work	16 67	
	passage to U. S. estimated	350 00	
MISS M. SHELDON,	passage to U. S.	286 34	
	allowance in U. S., April 15, 1899, to April 1, 1900	387 50	
MISS L. M. DYER,	salary	500 00	
	school and mission work	37 50	
MISS L. B. HUGHES,	salary	500 00	
	mission work and school, including $30.00 collected in the field last year	605 00	
MRS. W. F. ARMSTRONG'S	Telugu and Tamil School	450 00	
MISS A. L. FORD,	salary, 2 1-2 months	104 15	
MISS S. R. SLATER,	salary, including balance of 1897-98	537 26	
	mission work, school and building	900 00	
MISS LAURA CRAWLEY,	allowance in the U. S.	300 00	
MISS E. J. TAYLOR,	alowance in U. S.	275 00	
MISS STELLA RAGON,	salary, including balance of 1897-98	530 37	
	mission work	50 00	
REV. W. BUSHELL,	salary	1,200 00	
	mission work and schools, including $394.05 collected in field last year	1,527 38	
REV. F. D. CRAWLEY,	pasage self and family to England	769 99	
	passage Mr. Crawley to Burma, estimated	275 00	
	salary in part, including balance 1898-99	739 66	
	mission work	100 00	
		$14,961 58	
Less saved in appropriations of last year		578 93	
			$14,382 65

TAVOY

REV. H. W. HALE,	salary	$1,200 00	
	mission work	200 00	
REV. H. MORROW,	allowance in U. S., 6 mos. to Oct. 1, 1899	400 00	
	passage estimated	650 00	
	salary estimated, ten months	1,000 00	
	mission work and school	1,600 66	
REV. D. GILMORE,	mission work. collected on the field last year	172 55	
	additional passage to Tavoy	227 82	
MRS. C. H. R. ELWELL,	salary	500 00	
	mission work	34 33	
		$5,985 36	
Less saved in appropriations of last year		170 71	
			$5,814 65

BASSEIN

REV. E. TRIBOLET,	salary	$1,200 00	
	mission and school work	1,448 00	
	additional for passage to Bassein	38 08	
REV. C. A. NICHOLS,	salary	1,200 00	
	mission work	333 33	
	B. S. K. N. Institute supported in part by income of funds	1,069 07	
	passage to U. S. of daughter	96 79	
MISS I. WATSON,	salary	500 00	
	mission work	25 00	
REV. L. W. CRONKHITE,	salary	1,200 00	
	special grant for family	100 00	
	mission work inc. $66.67 collected on the field last year	1,809 83	
	passage to U. S. of Mrs. Cronkhite and children	595 14	
MISS L. E. TSCHIRCH,	salary	500 00	
	mission work and school, including $1,178.76 collected in the field last year	2,057 42	
			$12,172 66

HENZADA

REV. J. E. CUMMINGS,	salary	$1,200 00
	mission work, repairs and school, including $48.84 collected in the field last year	2,298 17
	local receipt for mission work in Mr. Price's field	2,257 78
REV. D. GILMORE,	salary	1,000 00
	removal expenses from Tavoy	71 91

MISS J. H. STICKNEY,	salary estimated, ten months	$416 67	
	mission work	50 00	
	passage to Burma, estimated	350 00	
MISS M. M. LARSH,	salary	500 00	
MISS V. R. PETERSON,	salary, including additional for 1898-99	530 37	
	personal teacher	50 00	
REV. W. I. PRICE,	salary to Dec. 14	250 00	
	additional passage expenses to Burma	37 08	
	Mrs. Price's allowance in U. S. to April 1	145 88	
	mission work, care of Rev. D. Gilmore	275 00	
		$9,432 86	
Less saved in appropriations of last year		84 76	
			$9.348 10

TOUNGOO

REV. H. P. COCHRANE,	allowance in U. S. to Oct. 1	$400 00	
	passage, Mr. Cochrane and wife, estimated	700 00	
	salary, estimated, ten months	1,000 00	
	special grant	100 00	
	mission work	1,116 33	
REV. E. B. CROSS, D. D.	salary	1,200 00	
	mission work	682 11	
REV. A. V. B. CRUMB,	salary	1,200 00	
	mission work, including $97.36, collected in field last year	626 21	
MISS J. ANDERSON,	allowance in U. S.	66 66	
MISS THORA THOMPSON,	salary	500 00	
	mission work and school	745 33	
MRS. C. MORGAN,	salary, including a balance 1897-98	528 98	
	mission work	50 00	
REV. A. BUNKER, D. D.,	allowance to Oct. 1, 1899	600 00	
	allowance for family during passage	150 00	
	passage to Burma, estimated	300 00	
	salary, estimated, ten months	1,250 00	
	mission work	1,879 33	
REV. C. H. HEPTONSTALL,	salary	1,000 00	
	mission work, including $475.83 collected in field last year	2,897 50	
REV. T. JOHNSON, M. D.,	allowance in U. S. to October 1	400 00	
	allowance for family during passage	150 00	
	passage to Burma, estimated	300 00	
	salary, estimated, ten months	1,000 00	
	mission and medical work	200 00	
E. S. CORSON, M. D.,	salary	934 38	
	mission work	116 66	
MISS J. E. PARROTT,	salary, three months to Jan. 1, 1900	125 00	
	mission work and school	661 99	
	home allowance to April 1	56 25	
MISS E. R. SIMONS,	allowance in U. S.	240 00	
REV. W. A. SHARP'S	collections on the field last year	81 67	
MISS B. E. DAVIS,	salary, estimated, ten months	416 66	
	mission work	50 00	
	outfit, $150; passage, estimated, $300	450 00	
		$22,175 06	
Less saved in appropriations of last year		95 34	
			$22,079 72

SHWEGYIN

REV. E. N. HARRIS,	salary	$1,000 00	
	mission work, including $3.30, collected in the field last year	1,671 80	
MISS J. G. SHINN,	salary, estimated, ten months	416 67	
	mission work	50 00	
	passage, estimated	350 00	
MISS H. E. HAWKES,	passage to U. S.	267 56	
	allowance in U. S. to April 1, 1900	330 15	
MISS KATE KNIGHT,	passage to U. S.	287 60	
	allowance in U. S. to April 1, 1900	356 18	
		$4,729 96	
Less saved in appropriations of last year		485 66	
			$4.244 30

PROME

REV. L. H. MOSIER,	allowance in U. S. to October 1	$400 00	
	passage to Burma, estimated	800 00	
	salary, estimated, ten months	1,000 00	
	mission work of school	733 33	
		$2,933 33	
Less saved in appropriations of last year		142 09	
			$2.791 24

THONGZE

MRS. M. B. INGALLS,	salary	$600 00	
	mission work	346 66	
MISS K. F. EVANS,	salary	500 00	
	school and mission work, including $28.79 collected in the field last year	443 79	
			$1,890 45

ZIGON

MISS S. B. BARROWS,	salary	$500 00	
	schools and mission work, inculding $32.67 collected in the field last year	647 00	
MISS Z. A. BUNN,	passage to U. S., estimated	221 79	
	allowance in U. S.	366 66	
		$1,735 45	
Less saved in appropriations of last year		621 55	
			$1,113 90

THARRAWADDY

MISS S. J. HIGBY,	salary	$500 00	
	mission work, school and repairs	1,300 83	
			$1,800 83

BHAMO

REV. W. H. ROBERTS,	salary	$1,200 00	
	mission work, including $49.50 collected in the field last year	882 16	
	Mrs. Roberts, passage to Burma	322 63	
MISS M. M. SUTHERLAND,	salary	500 00	
	mission work and school	600 00	
REV. O. HANSON,	passage to U. S.	316 90	
	allowance in U. S. to April 1	720 00	
	mission work	125 00	
MISS L. EASTMAN,	salary	500 00	
W. C. GRIGGS, M. D.,	salary	1,000 00	
	mission work, including $81.94, collected on field last year	936 45	
MISS E. C. STARK,	allowance in U. S. to Dec. 5	205 00	
	passage to Burma, estimated	350 00	
	salary, estimated, eight months	333 32	
		$7,991 46	
Less saved in appropriations of last year		788 60	
			$7,202 86

MAUBIN

REV. B. P. CROSS,	salary	$1,200 00	
	mission work	350 00	
REV. M. E. FLETCHER,	allowance three months, to July 1	200 00	
MISS C. E. PUTNAM,	salary	500 00	
	mission work and repairs	319 50	
			$2,569 50

MANDALAY

REV. E. W. KELLY,	allowance in U. S., to Feb. 15	$700 00	
	passage to Burma, estimated	300 00	
	salary, estimated, seven months	700 00	
	mission work	1,067 50	
	additional passage expenses to U. S.	27 02	
MISS A. E. FREDERICKSON,	salary	500 00	
	mission work	250 00	
MISS CORA M. SPEAR,	salary	500 00	
	mission work and school	3,550 00	
MRS. H. W. HANCOCK,	salary	500 00	
	mission work, including $37.11, collected on the field last year	403 77	
REV. W. O. VALENTINE,	salary	800 00	
	school, mission work and removal from Rangoon	424 67	
		$9,722 96	
Less saved in appropriations of last year		87 59	
			$9,635 37

THAYETMYO

REV. B. A. BALDWIN,	salary	$1,000 00	
	mission work and school	1,262 50	
REV. A. E. CARSON,	passage expenses additional to Thayetmyo	88 91	
			$2,351 41

MYINGYAN

REV. J. E. CASE,	salary	$1,200 00	
	mission work, including $63.19 collected on the field last year	483 19	
			$1,683 19

PEGU

MISS E. F. McALLISTER,	salary, $500; extra grant, $50	$550 00	
	school and mission work	500 00	
			$1,050 00

SAGAING

REV. F. P. SUTHERLAND,	salary three months	$300 00	
	mission work	441 00	
	passage to U. S. of Mr. Sutherland and family, estimated	1,571 62	
	allowance in U. S. to April 1	111 11	
			$2,423 73

SANDOWAY

REV. C. L. DAVENPORT,	salary	$1,000 00	
	mission work, including $78.54 collected in field last year	2,494 00	
	passage to U. S. of Mamy Davenport	189 36	
MISS MELISSA CARR,	allowance in U. S. to October 1	150 00	
	passage to Burma, estimated	350 00	
	salary, estimated, ten months	416 67	
	mission work	60 00	
MISS A. M. LEMON,	salary	500 00	
	school and mission work, including $134.42 collected in the field last year	560 44	
		$5,720 47	
Less saved in appropriations of last year		462 82	
			$5,257 65

MEIKTILA

REV. J. PACKER, D. D.,	salary	$1,200 00	
	mission work and school	286 67	
		$1,486 67	
Less saved in appropriations of last year		153 04	
			$1,333 63

THIBAW

GEORGE T. LEEDS, M. D.,	salary	$800 00	
	mission and school work, including $65.33 collected in the field last year	1,808 66	
REV. W. W. COCHRANE,	passage to U. S.	659 29	
	allowance in U. S. to April 1	617 76	
REV. W. M. YOUNG,	allowance in U. S.	800 00	
		$4,685 71	
Less saved in appropriations of last year		483 83	
			$4,201 88

MONE

A. H. HENDERSON, M. D.,	salary	$1,000 00	
	missions, including $77.33 collected in field last year	1,181 91	
REV. ROBERT HARPER, M. D.	salary	600 00	
	mission work, including $27.28 collected in the field last year	272 00	
	additional expenses to Mone	123 22	
MRS. H. W. MIX,	salary	500 00	
	mission school work	808 83	
			$4,485 96

NAMKHAM

REV. M. B. KIRKPATRICK, M.D.,	salary	$1,200 00	
	mission work, school and buildings, including $203.23 collected in the field last year	4,364 48	
		$5,564 48	
Less saved in appropriations of last year		10 21	
			$5,554 27

MYITKYINA

REV. GEORGE J. GEIS,	salary	$1,000 00	
	mission work	365 51	
		$1,365 51	
Less saved in appropriations of last year		95 11	
			$1,270 40

HAKA

REV. A. E. CARSON,	salary	$1,200 00	
	mission work, including $184.05 collected in the field last year	1,201 71	
			$2,401 71
Total appropriations for Burma			$168,215 96

ASSAM MISSION

REV. C. E. PETRICK,	salary	$1,200 00	
	mission work and school	936 00	
REV. A. K. GURNEY,	salary	1,200 00	
	revision work	300 00	
	Mrs. Gurney's passage to U. S.	458 57	
REV. P. H. MOORE,	salary	1,200 00	
	mission work, general earthquake repairs and mission treasury expenses	2,902 79	
	Mrs. Moore's expenses to U. S.	251 89	
REV. P. E. MOORE,	salary	1,000 00	
	mission work	66 66	
REV. J. M. CARVELL,	salary	1,000 00	
	mission work	100 00	
MISS L. DANIELS,	salary	500 00	
	mission work and school	480 00	
REV. S. A. D. BOGGS,	salary	1,000 00	
	mission work	166 66	
REV. C. D. KING,	passage to U. S.	300 00	
	allowance in U. S.	400 00	
MISS ISABEL WILSON,	salary	500 00	
	mission work, house and removal	2,196 67	
REV. C. E. BURDETTE,	salary	1,200 00	
	mission work	333 33	
MISS H. F. MORGAN,	salary	500 00	
	mission work and school	149 71	
REV. A. E. STEPHEN,	salary	1,000 00	
	mission work	366 66	
REV. M. C. MASON,	salary	1,200 00	
	mission work, repairs and schools, including $213.65 collected in field last year	2,077 88	
REV. E. G. PHILLIPS,	allowance in the U. S.	800 00	
	mission work, care Rev. M. C. Mason	200 00	
	printing hymn books in Garo	200 00	
MISS A. J. ROOD,	allowance in U. S. to April 1, 1900	413 00	
	passage to U. S.	376 49	
MISS STELLA MASON,	allowance in U. S.	150 00	
	passage, estimated	350 00	
	salary, estimated, ten months	416 67	
MISS E. C. BOND,	passage, estimated	350 00	
	salary, estimated, ten months	416 67	
REV. WILLIAM DRING,	salary	1,000 00	
	mission work	302 42	
	additional passage expenses to U. S. of Mrs. Dring and child	114 78	
REV. I. E. MUNGER,	passage to U. S., estimated	485 82	
	allowance in U. S.	325 00	
REV. S. W. RIVENBURG,	salary	1,200 00	
	mission work, including $101.84 collected on field last year	515 17	
REV. E. W. CLARK,	salary	1,500 00	
	mission work	733 33	
REV. S. A. PERRINE,	salary	250 00	
	mission work and school, including $125.51 collected on the field last year	1,517 18	
	passage to U. S., estimated	750 00	
REV. F. P. HAGGARD,	passage to U. S. of self and family	1,531 32	
	allowance in U. S. to April 1	675 00	
	mission work	400 00	
REV. JOHN FIRTH,	salary	1,000 00	
	mission work, including $53.02 collected on field last year	371 69	
REV. J. PAUL,	passage to U. S.	711 91	
	allowance in U. S. to April 1	466 66	
	mission work	666 66	
REV. O. L. SWANSON,	salary	1,000 00	
	mission work	696 33	
REV. WILLIAM PETTIGREW,	salary and balance on 1898-99	1,133 33	
	mission work and house	1,089 99	
	famine relief	116 67	
G. G. CROZIER, M. D.,	salary, estimated, ten months	666 66	
	outfit, $300; passage, estimated $800	1,100 00	
	medical outfit	150 00	
	mission work	5 00	
Building at Impur donated by a friend		660 00	
REV. A. E. PARKER,	salary	800 00	
	special grant	150 00	
	mission work and removal	93 66	
		$48,838 23	
Less saved in appropriations of last year		2,432 24	
			$46,405 99

TELUGU MISSION

REV. D. DOWNIE, D. D.,	salary	$625 00
	mission work, including $50.04 collected in field last year	2,710 82
	salary Miss Minnie Downie	250 00
	additional passage expenses to U. S., Miss A. K. Downie	38 28
	passage to U. S. Dr. Downie and family, estimated	1,200 00
	Mr. Stone's passage England to Madras	170 10
REV. F. H. LEVERING,	passage to U. S.	507 20
	allowance in U. S.	733 34
MISS KATE DARMSTADT,	salary	500 00
	mission work and schools	993 33
MISS F. M. TENCATE,	salary balance 1898-99	528 98
	mission work	50 00
MISS M. D. FAYE,	medical work, including $25 collected on field last year	875 00
	passage to U. S.	259 75
	allowance in U. S.	200 00
MISS L. WAGNER,	salary, balance 1898-99	528 98
	mission work	50 00
MRS. CAROLINE W. COATES, M. D.,	passage, estimated	350 00
	salary, estimated ten months	416 67
	mission work	100 00
REV. J. E. CLOUGH, D. D.,	salary	1,500 00
	mission work, including $3,932.61 collected in field last year	7,243 01
MISS SARAH KELLY,	salary	500 00
	mission work and schools	1,893 66
MISS A. E. DESSA,	salary	500 00
	mission work and schools	1,659 99
PROF. L. E. MARTIN,	salary	1,000 00
	mission work, college expenses and building	4,770 33
REV. HENRY HUIZINGA,	salary nine months to October 1	600 00
REV. J. M. BAKER,	salary	1,000 00
	mission work	100 83
MISS L. B. KUHLEN,	passage to U. S., estimated	300 00
	allowance in U. S. to April 1, 1900	106 16
	additional passage expenses to U. S.	508 94
REV. J. HEINRICHS,	allowance in U. S. six months	400 00
	allowance for family	150 00
	passage to India	300 00
	salary, estimated, ten months	1,000 00
	mission work	357 00
REV. W. L. FERGUSON,	salary and balance 1898-99	1,172 25
	schools and theological seminary and repairs, including $174.09 collected in the field last year	2,684 63
REV. W. B. BOGGS, D. D.,	salary	1,200 00
	special grant	200 00
	mission work, including $13.65 collected in field last year	593 55
REV. W. S. DAVIS,	salary	230 54
	mission work, including $47.79 collected in field	691 45
	passage to U. S., estimated	900 00
	allowance in U. S. to April 1	100 00
REV. W. E. HOPKINS,	salary	1,000 00
	special grant	33 33
	mission work, including $15.51 collected in field last year	1,630 98
REV. D. McLEAN	and wife's passage to England	379 50
MISS R. E. PINNEY,	salary	500 00
	mission work and school	580 00
REV. W. A. STANTON,	salary	1,000 00
	mission work and schools, including $24.67 collected in field last year	2,561 98
MRS. A. T. MORGAN,	allowance in the U. S.	400 00
REV. A. H. CURTIS,	salary	1,000 00
	mission work and school	1,883 33
MISS M. M. DAY,	salary	500 00
	mission work and schools	1,327 67
REV. T. P. DUDLEY,	allowance in U. S. May 20, 1899, to April 1, 1900	691 08
MISS S. I. KURTZ,	mission work and schools, including $75 collected in field last year	405 00
	passage to U. S., estimated	272 69
	allowance in U. S.	200 00
REV. J. S. TIMPANY, M. D.,	salary	1,000 00
	mission work and schools	1,154 17
MISS H. M. SIPPERLY,	passage, estimated	350 00
	salary, estimated	416 67
	mission work	50 00
REV. JOHN NEWCOMB,	salary	1,200 00
	mission work and schools	1,473 33
MRS. L. M. HADLEY,	allowance in U. S.	400 00

MRS. L. JEWETT,	allowance in U. S.	$400 00	
MRS. C. A. BURDITT,	allowance in U. S.	400 00	
REV. F. KURTZ,	salary	1,000 00	
	mission work	584 01	
MISS E. A. BERGMAN,	home allowance	300 00	
	additional passage and expenses in U. S.	42 20	
MISS DORCAS WHITAKER,	salary	500 00	
	mission work	195 00	
	additional passage expenses to India	100 01	
MISS A. M. LINKER,	salary, balance 1898-99	526 22	
	mission work and school	430 00	
REV. WILLIAM POWELL,	salary	1,200 00	
	mission work and schools, including $19.90 collected in the field last year	1,471 23	
	additional expenses of Mrs. Powell to England	183 33	
MISS H. D. NEWCOMB,	allowance in U. S.	300 00	
REV. W. C. OWEN,	salary	1,000 00	
	mission work	1,051 00	
	passage to U. S. Mrs. Owen	379 84	
REV. G. N. THOMSSEN,	passage to India, estimated	700 00	
	salary, estimated, eleven months	1,100 00	
	mission work	33 33	
	special grant for children	58 33	
MISS L. H. BOOKER,	additional passage expenses to U. S.	83 37	
	allowance in U. S.	150 00	
	passage to India, estimated	350 00	
	salary, estimated	500 00	
	mission work and schools	650 00	
REV. W. R. MANLEY,	additional passage expenses to U. S.	215 56	
	allowance in U. S.	1,200 00	
REV. F. W. STAIT,	salary	800 00	
	mission work and school	1,690 60	
REV. E. CHUTE,	salary	1,200 00	
	mission work and schools, including $127.38 collected in field last year	2,502 63	
	Mr. Wilson's passage to U. S.	152 00	
REV. A. FRIESEN,	allowance in U. S.	200 00	
	passage to India	500 00	
	salary, estimated, one year	1,200 00	
	mission work	730 00	
	Mennonite brethren for Rev. N. N. Hiebert	889 20	
REV. A. J. HUBERT,	salary	800 00	
	mission work, including $426.30 collected on field last year	1,426 30	
MRS. L. M. BREED, M. D.,	salary	208 34	
	mission work	683 33	
	passage to U. S., estimated	350 00	
MISS E. F. EDGERTON,	salary	500 00	
	mission work and school	616 67	
REV. G. H. BROCK,	salary	416 67	
	mission work	1,812 50	
	passage to U. S. of Mr. Brock and family	750 00	
REV. J. A. CURTIS,	salary	800 00	
	mission work and schools	383 32	
	additional passage expenses to India of Mr. Curtis	108 01	
	Mrs. Curtis, outfit, $150; passage, estimated $350	500 00	
REV. E. BULLARD,	salary	1,200 00	
	mission work, including $49.83 collected on field last year	724 49	
REV. W. BOGGESS,	passage to U. S. self and family	889 77	
	allowance in U. S. to April 1	333 33	
REV. I. S. HANKINS,	salary	1,000 00	
	mission work	658 99	
REV. A. C. FULLERS,	mission work at Podili, care Dr. Clough, including $25.41 collected on field last year	1,348 08	
REV. W. E. BOGGS,	additional passage expenses to U. S.	254 04	
	allowance in U. S. to October 1	400 00	
	passage to India, estimated	900 00	
	salary, estimated, ten months	833 33	
	mission work	333 33	
REV. J. McLAURIN, D. D.,	passage to U. S.	680 75	
	allowance in U. S. to April 1	633 33	
MRS. L. P. PEARCE,	salary	404 33	
	school and mission work	366 66	
MRS. SARAH E. BUSTARD,	salary	200 00	
REV. C. R. MARSH,	salary	1,000 00	
	mission work and chapel, including $10.46 collected in field last year	1,579 88	
REV. J. DUSSMAN,	salary	1,000 00	
	mission work and repairs	542 42	
		$112,765 25	
Less saved in appropriations of last year		2,934 64	
			$109,830 61

CHINESE MISSION AT BANGKOG

REV. H. ADAMSEN, M. D.,	salary	$800 00	
	salary for 1896-97	800 00	
	mission work	545 40	
			$2,145 40

SOUTHERN CHINA MISSION

REV. WM. ASHMORE, D. D.,	salary	$1,500 00	
	mission work	400 00	
REV. S. B. PARTRIDGE, D. D.,	allowance in U. S.	800 00	
REV. W. K. McKIBBEN,	salary	1,200 00	
	mission work, including $10.60 collected on field last year and treasury expenses	490 00	
	Mrs. McKibben and son's passage to U. S., estimated.	300 00	
REV. W. ASHMORE, JR.,	passage to U. S.	447 68	
	allowance in U. S.	666 66	
	mission work, including $147.88 collected on field last year	297 88	
REV. J. M. FOSTER,	salary	1,200 00	
	mission work and schools, including $147.41 collected on field last year	1,117 41	
MRS. A. K. SCOTT, M. D.,	allowance in U. S. six months	150 00	
	passage to China	302 79	
	salary estimated, ten months	416 66	
	mission work	338 45	
MISS M. K. SCOTT,	allowance in U. S.	150 00	
	passage to China	256 24	
	salary estimated, ten months	416 66	
	mission work	325 00	
MISS H. E. ST. JOHN,	salary	500 00	
	mission work	194 60	
REV. GEO. CAMPBELL,	salary	1,200 00	
	mission work	344 75	
	passage to U. S. Mrs. Campbell and children	345 02	
REV. GEO. E. WHITMAN,	salary	1,000 00	
	mission work	350 00	
REV. J. W. CARLIN, D. D.,	passage to U. S. of self and family, estimated	1,392 45	
	allowance in U. S. to April 1, 1900	433 33	
REV. A. F. GROESBECK,	salary	800 00	
	mission work and schools, including $42.50 collected in field last year	1,458 10	
	additional passage expenses to China	43 68	
REV. H. A. KEMP,	salary	1,000 00	
	mission work, including $48.25 collected in the field last year	298 25	
	Mrs. Kemp's passage to U. S.	278 70	
	return to China	370 09	
REV. J. SPEICHER,	salary	1,000 00	
	mission work, including $175.69 collected on field last year	989 68	
MISS J. M. BIXBY, M. D.,	salary	500 00	
	mission and medical work, including $8.23 collected in field last year, and land and house	2,708 23	
REV. G. H. WATERS,	outfit, $150; passage, estimated, $300	450 00	
	salary estimated, ten months	500 00	
MISS E. WILKINSON,	salary, estimated, ten months	416 66	
	outfit, $150; passage, estimated, $300	450 00	
	mission work	50 00	
		$27,848 97	
Less saved in appropriations of last year, including exchange and exchange accidentally omitted in previous year		4,421 19	
			$23,427 78

EASTERN CHINA MISSION

REV. J. R. GODDARD, D. D.,	salary	$1,500 00	
	mission work	1,264 02	
J. S. GRANT, M. D.,	salary and balance for 1898-99	1,063 23	
	mission work and repairs	700 00	
	mission work of Rev. E. N. Flecther	400 00	
REV. E. N. FLETCHER,	additional cost of passage to China	62 14	
	passage to U. S. of Mrs. Fletcher and child, estimated	400 00	
MR. GEO. WARNER,	passage to U. S.	267 30	
MRS. L. A. KNOWLTON,	allowance in U. S.	400 00	
MISS H. L. CORBIN,	salary	500 00	
	mission work and rebuilding, including $16.22 collected in field last year	666 22	
MISS E. STEWART,	self supporting.		
	mission work	221 05	

MISS KATE GODDARD,	salary	$500 00	
	mission work	110 00	
REV. H. JENKINS,	salary to December 24	354 15	
	mission work, including $52.50 collected on field last year	437 50	
	passage to U. S., estimated	500 00	
	allowance in U. S., January 25 to April 1	146 25	
REV. C. E. BOUSFIELD,	salary and balance 1898-99	950 00	
	mission work	571 00	
REV. W. S. SWEET,	allowance in U. S. to October 1	400 00	
	passage to China, estimated	700 00	
	salary, estimated, ten months	833 33	
REV. T. D. HOLMES,	salary	1,000 00	
	mission work	322 50	
MISS C. E. RIGHTER,	salary	500 00	
	mission work, including $15.75 collected in the field last year	177 75	
MISS L. MINNISS,	salary	500 00	
	mission work	37 50	
MISS STELLA RELYEA,	salary	500 00	
	mission work	37 50	
REV. J. T. PROCTOR,	salary	800 00	
	mission travel	199 05	
REV. G. L. MASON,	passage to U. S.	500 00	
M. D. EUBANK, M. D.,	outfit, $300; passage, $550.08	850 08	
	salary, estimated, ten months	666 66	
	mission work	250 00	
REV. C. H. FINCH, M. D.,	allowance in U. S., estimated	400 00	
	passage to China, estimated	600 00	
	salary estimated ten months	833 33	
	mission and hospital work	1,066 69	
REV. R. WELLWOOD,	passage to England, estimated	1,100 00	
	allowance to April 1	271 10	
	grant for family	150 00	
REV. C. A. SALQUIST,	salary	1,000 00	
	mission work	158 50	
REV. J. S. ADAMS,	salary	1,200 00	
	special grant for children	300 00	
	mission work and building, including $206.49 collected in field last year	998 69	
REV. G. A. HUNTLEY, M. D.,	salary	800 00	
	medical and mission work, including $283.04 collected in the field last year	1,020 63	
	additional cost of passage to U. S.	105 98	
MISS A. L. CROWL,	salary	500 00	
	mission work	80 00	
B. CORLIES, M. D.,	salary	600 00	
	mission work	75 00	
REV. F. J. BRADSHAW,	salary	800 00	
	mission work	125 00	
REV. W. F. BEAMAN,	additional for passage to U. S.	32 47	
	allowance in U. S.	800 00	
	special grant	100 00	
REV. W. M. UPCRAFT,	salary	1,000 00	
	mission work	331 40	
	passage to China of Mrs. Upcraft	380 22	
MR. H. J. OPENSHAW,	salary	1,000 00	
	mission work and treasury expenses	409 90	
	additional cost of passage to China	25 03	
		$35,551 17	
Less saved in appropriations of last year, including exchange		2,507 14	
			$33,044 09

JAPAN MISSION

REV. A. A. BENNETT,	salary	$1,200 00
	mission work	550 00
	passage to U. S. two sons	415 50
REV. C. K. HARRINGTON,	salary	1,200 00
	mission work	420 00
REV. J. L. DEARING,	passage to U. S.	613 12
	allowance in U. S.	666 66
	mission work	47 25
REV. F. G. HARRINGTON,	salary	1,200 00
	mission work and rent	600 00
REV. W. B. PARSHLEY,	salary	1,000 00
	mission work and rent and Theological Seminary	1,269 50
	additional passage expenses to Japan	87 05
	additional passage expenses to Japan, Yugoro Chita	8 97
MISS C. A. CONVERSE,	salary	500 00
	mission work and school, including $39.11 collected in field last year	909 11
MISS H. M. WITHERBEE,	school and mission work	135 00
MISS M. A. HAWLEY,	salary	500 00

	mission work	$185 00	
REV. C. H. D. FISHER,	salary	1,200 00	
	mission work and treasury expenses	531 23	
PROF. E. W. CLEMENT,	salary	1,000 00	
	special grant	75 00	
	mission work and academy	2,395 00	
PROF. HENRY TOPPING,	salary	1,000 00	
	mission work, rent and repairs	892 90	
MISS A. H. KIDDER,	salary	500 00	
	mission work and school, including $25.37 collected in field last year	835 37	
MISS M. A. WHITMAN,	salary	500 00	
	mission work	176 69	
MISS E. L. ROLMAN,	salary	500 00	
	mission work	605 00	
MISS N. E. FIFE,	salary	500 00	
	mission work, rent and repairs	750 00	
MISS A. M. CLAGETT,	mission work	172 00	
	allowance in U. S. five months to April 1	166 66	
REV. E. H. JONES,	salary	1,200 00	
	mission work	673 18	
REV. S. W. HAMBLEN,	passage to U. S.	617 93	
	allowance in U. S.	591 12	
MISS LAVINIA MEAD,	allowance in U. S.	150 00	
	passage to Japan	250 00	
	salary, estimated ten months	416 66	
	mission work	335 00	
MISS A. S. BUZZELL,	salary	500 00	
	school, mission work and repairs, including $19.55 collected in field last year	949 55	
REV. J. C. BRAND,	salary	1,200 00	
	mission work	838 00	
MISS GERDA PAULSON,	outfit, $150; passage, estimated, $300	450 00	
	salary, estimated	416 66	
	mission work	50 00	
MISS M. M. CARPENTER,	salary nine months, to October 1	375 00	
	moving expenses	50 00	
		$32,370 11	
Less saved in appropriations of last year		1,494 34	$30,875 77

WEST JAPAN MISSION

REV. R. A. THOMSON,	salary	$1,200 00	
	mission work and school	3,564 33	
REV. G. W. TAFT,	allowance in the U. S.	1,200 00	
MISS ELLA R. CHURCH,	salary	500 00	
	school, mission work and repairs, including $363.18 collected in field last year	1,186 68	
MISS D. D. BARLOW,	salary	500 00	
	mission work	255 00	
REV. G. W. HILL,	salary	1,000 00	
	special grant	100 00	
	mission work	633 32	
CAPT. L. W. BICKEL,	additional passage expenses to Kobe	105 95	
	salary	800 00	
	special grant	200 00	
	mission vessel expenses, including $61.50 collected in field last year	2,297 50	
	special donation for building vessel	7,500 00	
MISS E. L. CUMMINGS,	salary	500 00	
	school and mission work, including $5.69 collected in field last year	505 69	
REV. WILLIAM WYND,	passage to Europe	600 00	
	allowance in Europe ten months	666 66	
	mission work	500 00	
REV. J. H. SCOTT,	salary	1,000 00	
	special grant	200 00	
	mission work	890 00	
MISS F. A. DUFFIELD,	home allowance	336 00	
	mission work, care Mrs. Scott	120 00	
MRS. H. H. RHEES,	donation for mission work	43 09	
	passage to U. S.	548 06	
	allowance in U. S. to April 1	200 00	
REV. T. E. SCHUMAKER,	outfit, $300; passage, estimated, $800	1,100 00	
	salary to October 1, estimated	400 00	
		$28 652 28	
Less saved in appropriations of last year		1,297 39	$27,354 89

CONGO MISSION

REV. C. H. HARVEY,	salary	$1,050 00	
	mission work and general mission purposes	3,275 00	
REV. HENRY RICHARDS,	home allowance	1,050 00	
W. H. LESLIE, M. D.,	salary	1,050 00	
	mission and medical work, school and printing	1,966 13	
REV. E. T. WELLES,	salary, including Miss Welles	1,050 00	
	mission work	775 30	
MISS C. L. MABIE, M. D.,	salary and transport	700 00	
MR. THOMAS HILL,	salary	1,050 00	
	mission work	80 00	
	passage to Congo of Mrs. Hill, estimated	300 00	
REV. THOMAS MOODY,	salary	1,050 00	
	mission work and school	350 00	
	passage to U. S. Mrs. Moody and child, estimated	300 00	
F. P. LYNCH, M. D.,	allowance in U. S.	700 00	
	specific for hospital	50 00	
REV. W. A. HALL,	salary	1,050 00	
	mission work	150 00	
	passage to Congo of Mrs. Hall, estimated	300 00	
REV. C. B. ANTISDEL,	salary	1,050 00	
	special grant	200 00	
	mission work	429 52	
REV. A. BILLINGTON,	passage to England, estimated	400 00	
	allowance in England to April 1,1900	600 00	
	expenses of the "Henry Reed"	750 00	
MRS. C. B. GLENESK,	home allowance	400 00	
REV. A. CHRISTOPHER,	salary to January 17, 1900	312 14	
	passage to England, estimated	400 00	
	home allowance	200 00	
MISS L. C. FLEMING,	home allowance three months	75 00	
REV. P. FREDERICKSON,	salary	1,050 00	
	allowance for children	200 00	
	mission work	350 00	
REV. C. NELSON,	salary	1,050 00	
	dispensary, travel and building	361 00	
REV. A. SIMS, M. D.,	allowance in England	600 00	
REV. JOSEPH CLARK,	salary	1,050 00	
	mission work and schools	740 00	
MISS LENA CLARK,	salary	250 00	
REV. R. R. MILNE,	salary	1,050 00	
	mission work	54 30	
	outfit Mrs. Milne	250 00	
	passage of Mr. and Mrs. Milne to Congo, estimated	400 00	
MRS. B. C. GLEICHMAN,	allowance in U. S.	300 00	
REV. C. B. BANKS,	salary	1,050 00	
	passage of Mrs. Banks to England	200 00	
REV. E. V. SJOBLOM,	salary August 1, 1899, to October 1, 1900	571 66	
	transport	196 00	
		$30,836 05	
Less saved in appropriations of last year		262 50	
			$30,573 55

FRENCH MISSION

For mission work under direction of French Committee	$15,000 00	
support of Bible women	1,740 00	
special gift for special work	350 00	
		$17,090 00

GERMAN MISSION

Special gifts for Cameroon mission	$3,281 79	
For salaries and mission work under direction German Committee	7,000 00	
salary of Rev. P. Bickel, D. D.	1,000 00	
		$11,281 79

SWEDISH MISSION

General mission work under direction of Swedish Committee	$1,700 00	
salary of Rev. E. Jansson and assistant	1,765 00	
		$3,465 00

SPANISH MISSION

REV. E. LUND,	salary	$1,000 00	
	mission work and tracts	500 00	
REV. M. C. MARIN,	passage to U. S., estimated	150 00	
	allowance in U. S. to April 1	553 31	
REV. J. T. McGOVERN,	passage to Spain, estimated	200 00	
	salary, estimated, seven months	466 66	
			$2,869 97

DANISH MISSION

For salaries and mission work	$1,200 00

RUSSIAN MISSION

For salaries and mission work	$1,200 00

NORWEGIAN MISSION

For salaries and mission work	$1,300 00

GRECIAN MISSION

For mission work	$200 00

PUBLICATIONS

For 800 copies of eighty-fifth Annual Report and extra expense of July "Magazine" containing it	$1,076 66	
missionary tracts and the Handbook	2,756 21	
		$3,832 87

ANNUITIES

Paid sundry annuitants who have given money on condition that a specified sum shall be paid during their lives or the lives of others	$20,066 48

DISTRICT SECRETARIES AND AGENCIES

REV. W. E. WITTER,	salary	$2,000 00	
	office and travelling expenses	752 70	
REV. C. L. RHOADES,	salary	2,500 00	
	office and travelling expenses	2,608 74	
REV. A. H. BURLINGHAM, D.D ,	salary	700 00	
REV. O. O. FLETCHER, D. D.,	salary for April, 1899	83 34	
	travelling expenses	118 40	
REV. F. S. DOBBINS,	salary	2,000 00	
	office and travelling expenses	1,802 84	
REV. T. G. FIELD,	salary	1,700 00	
	office and travelling expenses	1,103 28	
REV. J. S. BOYDEN,	salary for April, 1899	100 00	
	travelling expenses	24 45	
REV. C. F. TOLMAN, D, D.,	salary	1,200 00	
REV. E. W. LOUNSBURY, D. D.,	salary	1,966 67	
	office and travelling expenses	1,622 70	
REV. I. N. CLARK, D. D.,	salary	1,500 00	
	office and travelling expenses	1,011 60	
REV. F. PETERSON,	salary	1,600 00	
	office and travelling expenses	997 45	
REV. J. SUNDERLAND, D. D.,	salary	1,125 00	
	office and travelling expenses	380 18	
REV. A. W. RIDER,	salary for part of two years	1,211 54	
	travelling expenses	252 71	
MISS ELLA D. MAC LAURIN,	salary	600 00	
	travelling expenses	358 59	
Travelling expenses of executive officers and others in agency work		940 09	
			$30,260 28

EXECUTIVE OFFICERS

REV. HENRY C. MABIE, D. D., SECRETARY, salary	$4,000 00	
REV. THOMAS S. BARBOUR, D. D., SECRETARY, salary	3,783 34	
E. P. COLEMAN, TREASURER, salary	3,000 00	
REV. E. F. MERRIAM, EDITORIAL SECRETARY, salary	2,500 00	
CLERK HIRE in Secretary's department	3,525 58	
CLERK HIRE in Treasurer's and shipping department	3,609 50	
		$20,418 42

GENERAL EXPENSE

For rent of rooms and electric lights	$2,120 35
janitor and care of rooms	795 16
postage, telegrams, cables, express and exchange	1,676 23
printing, stationery and office supplies	673 06
insurance, taxes, and legal expenses	319 40
furniture and repairs	61 19
telephone, packing and shipping department	151 00
map-folders, collection boxes, etc.	514 41
expenses of honorary life membership certificates	84 60
travelling expenses of executive officers and others under direction of Executive Committee	2,718 18
London Agency expenses covering part of two years	710 15

Reports and literature	$146 05	
typewriters, rotary machine, graphophone and supplies	248 35	
miscellaneous	26 18	
		$10,244 31
Interest account, balance		4,402 85
Total appropriations		$599,705 95
Debt April 1, 1899		54,383 80
		$654,089 75

RECEIPTS FOR THE YEAR ENDING MARCH 31, 1900

Donations reported in the Missionary Magazine		$350,608 92
Legacies reported in the Missionary Magazine		36,398 52
Woman's Baptist Foreign Missionary Society		76,880 12
Woman's Baptist Foreign Missionary Society of the West		31,804 22
Woman's Baptist Foreign Missionary Society of California		2,090 00
Woman's Baptist Foreign Missionary Society of Oregon		444 80
Bible day collections		2,213 97
Henry Reed Steamboat certificates		64 59
		$500,455 05
Income of funds:		
Axtell	$3 70	
Alpha	605 41	
Ambler memorial	691 21	
Abbott endowment	677 25	
Allen memorial	6 00	
Ambler scholarship	7 50	
Angus	30 00	
Ambler, A. T.	140 00	
African Medical	181 40	
Bradford	51 49	
Barney	142 13	
Brownson	930 82	
Bucknell	50 00	
Bishop	1,635 95	
Bostwick	6,188 90	
Butler	12 50	
Bailie	70 00	
Crozer	67 50	
Carpenter scholarship	332 44	
Colby, M. L.	25 00	
Cheney, Joel	328 00	
Cox, Effie W.	4 62	
Chandler, Eliz. B.	27 45	
Dean	50 00	
Dunbar	30 00	
Davis	300 00	
Drown	19 00	
Eastburn	2 14	
Eldredge	6 00	
Eldredge, T.	60 00	
Fiske	9 84	
Flint	375 00	
Glover	225 00	
Hoyt	1,341 72	
John	30 00	
James	29 25	
Karen, school book	269 28	
Kelly scholarship	7 50	
Kimball	1,225 64	
Lewis	5 81	
Lees	28 50	
Logan	7 00	
Liu Chiu Island	243 00	
Merrill	20 00	
Merrick	2,665 82	
Mah Hnin E.	52 49	
Nason	334 66	
Norcross	11 25	
Native preachers	9 24	
Nowland	68	
Ongole	2,375 58	
Owen	646 75	
Putnam	84 67	
Permanent	3,488 97	
Pease	8 97	
Pillsbury	123 55	
Roberts	350 00	
Rangoon	42 09	

Rockwell	$5 58	
Rogers	550 00	
Robinson	5 00	
Ruth	262 12	
Swaim	299 13	
Sweet	420 00	
Sherman	60 00	
Sheldon	6 00	
Toungoo	170 39	
Thomas	140 00	
Van Husen	120 00	
Whiting	74 72	
Warne	877 64	
Wade scholarship	82 34	
Wormsley	279 92	
Williams	30 00	
Woolverton	250 00	
Wells	140 00	
Woman's	1 00	
	$30,462 42	
Income sundry annuity bonds	12,131 04	
		$42,593 46
		$543,048 51
Debt of the Union, April 1, 1900		111,041 24
		$654,089 75

In addition to the $543,048.51 there has been added to the permanent funds and those on which annuities are paid $114,795.04, making the gross receipts of the year $657,843.55.

* * *

FUNDS

Axtell	$124 44
Alpha	12,902 77
Ambler memorial	13,000 00
Abbott endowment	13,669 50
Allen memorial	500 00
Ambler scholarship	300 00
Angus	500 00
Ambler, A. T.	3,500 00
African Medical	3,627 58
Bradford	1,000 00
Barney	5,000 00
Brownson	35,364 36
Bucknell	1,000 00
Bishop	34,184 00
Bryant	476 25
Bostwick	12,500 00
Butler	1,000 00
Bailie	1,000 00
Crozer	3,000 00
Colby	500 00
Carpenter, C. H.	2,169 68
Carpenter scholarship	7,600 22
Colby, M. L.	1,000 00
Cheney, Joel	7,307 96
Cox, Effie W.	154 00
Chandler, Eliz. B., added during year	1,555 85
Dean	1,000 00
Dunbar	500 00
Davis	5,000 00
Drown, added during year	800 00
Eldredge	100 00
Eastburn	67 08
Eldredge	1,000 00
Fox	500 00
Fiske	1,872 70
Fry	2,189 61
Flint	5,000 00
Gale	5,000 00
Glover	5,000 00
Ham	94 00
Hoyt	24,898 06
Judson scholarship	538 75
John	500 00
James	800 00
Karen, school book	7,035 40
Kelly scholarship	300 00
Kimball	21,000 00
Lees	475 00
Logan	100 00
Lewis	228 35
Liu Chiu Island, added during year	5,000 00
Merrill	523 40
Merrick, added during year ($35,206.75)	78,748 63
Mah Hnin E., added during year	1,780 29

Nason, added during year ($2.15)	$7,096 11
Native preachers	369 38
Norcross	500 00
Nowland	11 42
Ongole	48,000 00
Owen	12,000 17
Prescott	500 00
Putnam	2,450 00
Permanent	69,065 00
Pease	358 70
Parker	1,528 00
Price scholarship	538 75
Pillsbury, added during year	4,000 00
Quincy	95 00
Roberts	4,000 00
Rangoon	1,000 00
Rockwell	230 90
Rowland	263 95
Rogers	11,000 00
Robinson	100 00
Ruth	5,242 68
Rangoon Baptist College, added during year	1,000 00
Sheldon	1,000 00
Swaim	9,000 00
Sweet	10,000 00
A friend	1,000 00
Sheldon	250 00
Tripp	1,226 05
Tage	829 66
Thompson	1,000 00
Toungoo	3,308 95
Thomas	3,500 00
Van Husen	2,000 00
Whiting	1,167 50
Warne	18,712 18
Ward	4,000 00
Wade scholarship	1,638 75
Wormsley	5,000 00
Williams	500 00
Woolverton	5,000 00
Wells	2,000 00
Woman's fund	25 00
	$573,495 92
Sundry annuity bond accounts	322,847 81
	$896,343 73

E. P. COLEMAN,
Treasurer American Baptist Missionary Union.

Missionary Rooms, Tremont Temple, Boston, May 10, 1900.

The Auditing Committee hereby certify they have examined the cash book of the Treasurer each month during the past year and have found the balances correct, the payments being properly vouched. They have examined the securities belonging to the American Baptist Missionary Union and find the same in hand or properly accounted for.

DANIEL C. LINSCOTT,
SIDNEY A. WILBUR, } *Auditing Committee.*

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VICE-PRESIDENTS

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Hon. H. KIRKE PORTER, Pa.

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CLASS I. TERM EXPIRES 1901

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Mrs. Henry R. Glover, Cambridge, Mass.
Mrs. Charles H. Banes, Philadelphia, Pa.
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Ministers

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John Humpstone, D.D., Brooklyn, N. Y.
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Edward Judson, D.D., New York, N. Y.
Rev. C. H. Hobart, Oakland, Cal.
W. P. Walker, D.D., Huntington, W. Va.
J. S. Holmes, D.D., Worcester, Mass.

Laymen

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Churchill H. Cutting, Brooklyn, N. Y.
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B. F. Jacobs, Chicago, Ill.

Women

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Mrs. J. H. Randall, St. Paul, Minn.
Mrs. William H. Spencer, Skowhegan, Me.
Mrs. E. W. Bucknell, Philadelphia, Pa.
Mrs. J. K. Stickney, Monrovia, Cal.

CLASS III. TERM EXPIRES 1903

Ministers

W. N. Clarke, D.D., Hamilton, N. Y.
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C. R. Henderson, D.D., Chicago, Ill.
J. F. Elder, D.D., Albany, N. Y.
Henry F. Colby, D.D., Dayton, O.
Rev. C. A. Cook, Bloomfield, N. J.
M. H. Bixby, D.D., Providence, R. I.
Wm. M. Lawrence, D.D., Chicago, Ill.
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H. L. Stetson, D.D., Des Moines, Ia.

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I. J. Dunn, Keene, N. H.
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G. W. E. Barrows, Bangor, Me.

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Mrs. Wm. Lindsay, Milwaukee, Wis.
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Mrs. W. R. Brooks, Morristown, N. J.
Mrs. Levi T. Scofield, Cleveland, O.

EX OFFICIO

The President, Vice-Presidents and Recording Secretary of the Missionary Union and the Presidents of the four Woman's Societies; also three members of the Executive Committee to be chosen by the Committee.

EXECUTIVE OFFICERS AT THE ROOMS

EXECUTIVE COMMITTEE

CLASS I. EXPIRING 1901	CLASS II. EXPIRING 1902	CLASS III. EXPIRING 1903
Henry M. King, D.D.	George Bullen, D.D.	W. S. Apsey, D.D.
J. F. Elder, D.D.	D. B. Jutten, D.D.	N. E. Wood, D.D.
A. G. Upham, D.D.	Hon. J. J. Estey	Rev. E. P. Farnham
Ray Greene Huling, D. Sc.	John Carr, Esq.	Charles W. Perkins, Esq.
Francis E. Blake, Esq.	Dudley P. Bailey, Esq.	George C. Whitney, Esq.

CORRESPONDING SECRETARIES

Rev. Henry C. Mabie, D.D.
Rev. Thomas S. Barbour, D.D.

TREASURER

E. P. Coleman, Esq.

AUDITING COMMITTEE

D. C. Linscott, Esq.
Sidney A. Wilbur, Esq.

TRIENNIAL AND ANNUAL MEETINGS

Years	Places	Preachers	Texts	Receipts
1814	Philadelphia, Pa.	Richard Furman, D.D., S. C.	Matt. xxviii. 20	$2,099 25
1817	Philadelphia, Pa.	Thomas Baldwin, D.D., Mass.	John iv. 35, 36	26,052 01†
1820	Philadelphia, Pa.	O. B. Brown, D. C.		46,929 28†
1823	Washington, D. C.	William Staughton, D.D., D. C.	Acts xxviii. 15	65,956 02†
1826	New York, N. Y.	Jesse Mercer, Ga.	Matt. xxviii. 10	49,692 17†
1827*	Boston, Mass.	William Yates, India		11,463 39
1828*	New York, N. Y.	William T. Brantley, Pa.	Phil. ii. 16	14,603 38
1829	Philadelphia, Pa.	Daniel Sharp, D.D., Mass.	Mark xvi. 15	6,704 27
1830*	Hartford, Conn.	Charles G. Sommers, N. Y.	An address	29,204 84
1831*	Providence, R. I.	R. Babcock, Jr., Mass.	Ps. lxvii. 1, 3	22,825 19
1832	New York, N. Y.	F. Wayland, D.D., R. I.	Rom. vii. 13	27,306 25
1833*	Salem, Mass.	Baron Stow, Mass.	1 John ii. 6	
1834*	New York, N. Y.	William R. Williams, N. Y.	2 Cor. x. 15, 16	61,032 04‡
1835	Richmond, Va.	S. H. Cone, N. Y.	Acts ix. 6	58,057 85
1836*	Hartford, Conn.	Elon Galusha, N. Y.	Luke x. 2	56,167 33
1837*	Philadelphia, Pa.	Charles G. Sommers, N. Y.	Ps. lxxii. 19	72,010 06
1838	New York, N. Y.	Baron Stow, D.D., Mass.	Acts xii. 24	80,420 19
1839*	Philadelphia, Pa.	James B. Taylor, D.D., Va.	Luke xxiv. 46, 47	109,135 21
1840*	New York, N. Y.	B. T. Welch, D.D., N. Y.	John iii. 8	65,761 55
1841	Baltimore, Md.	Richard Fuller, D.D., S. C.	John xii. 32	83,841 62
1842*	New York, N. Y.	R. E. Pattison, D.D., R. I.	Ps. lxxxvii. 7	52,137 10
1843*	Albany, N. Y.	Pharcellus Church, N. Y.	Col. i. 21	59,751 06
1844	Philadelphia, Pa.	S. W. Lynd D.D., Ohio	1 Cor. i. 21	76,948 00
1845*	Providence, R. I.	G. B. Ide, Pa.	Isa. xl. 9	82,302 95
1846	Brooklyn, N. Y.	G. W. Eaton, D.D., N. Y.	1 Tim. i. 11	100,219 94
1847	Cincinnati, Ohio	Baron Stow, D.D., Mass.	Matt. xxvii. 45, 51–53	85,487 24
1848	Troy, N. Y.	J. N. Granger, R. I.	Gal. ii. 9	86,226 36
1849	Philadelphia, Pa.	M. J. Rhees, Del.	Phil. ii. 5	90,826 29
1850	Buffalo, N. Y.	E. L. Magoon, N. Y.	Matt. xx. 26–28	87,537 20
1851	Boston, Mass.	William Hague, D.D., N. J.	Acts xiii. 36	118,726 35
1852	Pittsburg, Pa.	Velona R. Hotchkiss, N. Y.	2 Thess. iii. 1	122,111 94
1853	Albany, N. Y.	Robert Turnbull, D.D., Conn.	Isa. xxxii. 20	132,762 17
1854	Philadelphia, Pa.	Ezekiel G. Robinson, D.D., N. Y.	John xiv. 12	135,377 42
1855	Chicago, Ill.	Edward Lathrop, D.D., N. Y.	Eph. iii. 8, and 2 Cor. v. 14	113,527 58
1856	New York, N. Y.	Robert W. Cushman, D.D., Mass.	Heb. xii. 28, 29	127,128 81
1857	Boston, Mass.	Nathaniel Colver, Ohio	Col. i. 28	111,283 27
1858	Philadelphia, Pa.	William H. Shailer, D.D., Me.	Rom. v. 3, 4	97,808 77
1859	New York, N. Y.	Silas Bailey, D.D , Ind.	John iv. 38	102,140 76
1860	Cincinnati, Ohio	E. E. L. Taylor, D.D., N. Y.	Acts iv. 31, 32	132,426 22
1861	Brooklyn, N. Y.	S. D. Phelps, D.D., Conn.	1 Peter ii. 17	84,333 93
1862	Providence, R. I.	C. W. Flanders, D.D , N. H.	1 Tim. iii. 16	85,192 26
1863	Cleveland, Ohio	J. C. Burroughs, D.D., Ill.	Matt. xvii. 16	103,956 96
1864	Philadelphia, Pa.	S. L. Caldwell, D.D., R. I.	Luke xvi. 31	135,012 61
1865	St. Louis, Mo.	H. C. Fish, D.D., N. J.	Rev. xii. 16	152,685 00
1866	Boston, Mass.	H. G. Weston, D.D., N. Y.	2 Cor. v. 14	169,792 59
1867	Chicago, Ill.	D. Read, LL.D., Ill.	Mark ix. 22, 23	189,844 25
1868	New York, N. Y.	T. Armitage, D.D., N. Y.	Luke xxiv. 49	191,637 58
1869	Boston, Mass.	G. D. Boardman, D.D., Pa.	Eph. ii. 21	196,897 57
1870	Philadelphia, Pa.	W. W. Everts, D.D., Ill.	Matt. xix. 28	200,953 80
1871	Chicago, Ill.	S. R. Mason, D.D., Mass.	1 Cor. i. 22 and Rom. x. 14,15	202,416 56
1872	New York, N. Y.			210,199 10
1873	Albany, N. Y.	J. B. Thomas, D.D., Ill.	Rev. xii. 11	216,100 70
1874	Washington, D. C.	E. Dodge, D.D., N. Y.	1 Cor. xv. 25	261,530 91
1875	Philadelphia, Pa.	G. W. Northrup, D.D., Ill.	1 Cor. xv. 25	241,970 64
1876	Buffalo, N. Y.	Wayland Hoyt, Mass.	Num. xxiii. 23	245,997 23
1877	Providence, R. I.	Lemuel Moss, D.D., Ind.	John x. 10	225,723 97
1878	Cleveland, Ohio	Wayland Hoyt, D.D., N. Y.	Matt. xvi. 17, 18	265,679 10
1879	Saratoga, N. Y.	S. Graves, D.D., Mich.	Ps. xc. 17	235,430 34
1880	Saratoga, N. Y.	Addresses by Rev. E. J. Haynes, Rev. John McLaurin and Rev. Edward Judson		290,851 63
1881	Indianapolis, Ind.	A. H. Strong, D.D., N. Y.	Luke xv. 4	288,802 84
1882	New York, N. Y.	A. J. Gordon, D.D., Mass.	Luke ii. 32	302,584 19
1883	Saratoga, N. Y.	S. Haskell, D.D., Mich.	1 Cor. xv. 28	307,195 04
1884	Detroit, Mich.	F. W. Bakeman, Mass.	John xvii. 18	328,527 21
1885	Saratoga, N. Y.	F. M. Ellis, D.D., Md.	Matt. xxviii. 18, 19, 20	362,026 50
1886	Asbury Park, N. J.	E. H. Johnson, D.D., Pa.	1 Tim. i. 15	384,996 73
1887	Minneapolis, Minn.	H. F. Colby, D.D., Ohio	Rom. x. 12	353,109 46
1888	Washington, D. C.	Henry M. King, D.D., N. Y.	John xiv. 12	390,835 39
1889	Boston, Mass.	W. T. Chase, D.D., Mass.	Luke x. 22	398,145 86
1890	Chicago, Ill.	T. Edwin Brown, D.D., R. I.	2 Cor. v. 14, 15	440,788 07
1891	Cincinnati, Ohio	Galusha Anderson, D.D., Ill.	Luke xix. 10	472,174 21
1892	Philadelphia, Pa.	George Dana Boardman, D.D., Pa.	Eph. ii. 15	569,172 93
1893	Denver, Col.	Rev. C. J. Baldwin, Ohio	1 Cor. xii. 6	766,782 95
1894	Saratoga, N. Y.	Kerr B. Tupper, D.D., Col.	Matt. xxvi. 8	465,943 73
1895	Saratoga, N. Y.	Rev. O. P. Gifford, N. Y.	2 Cor. iv. 6	568,465 33
1896	Asbury Park, N. J.	George Bullen, D.D., Mass.	Heb. x. 13	632,954 32
1897	Pittsburg, Pa.	Nathan E. Wood, D.D., Mass.	Isa. ii. 2	467,201 89
1898	Rochester, N. Y.	L. A. Crandall, D.D., Ill.	Matt. vi. 10	782,474 17
1899	San Francisco, Cal.	George C. Lorimer, D.D., LL.D, Mass.	Dan. ii. 44	563,494 51
1900	Detroit, Mich.	O. P. Gifford, D.D., N. Y.	Matt iv. 8-10, xxviii, 16-20	543,048 51

*Board of Managers. †Three years' receipts. ‡Part of two years.

HONORARY MEMBERS FOR LIFE

OF THE

AMERICAN BAPTIST MISSIONARY UNION

BY THE PAYMENT OF ONE HUNDRED DOLLARS

Constituted during the year ending March, 1900.

Ayers, Ida H.
Aiken, Walter
Armington, Arthur H.
Arthur, John H.
Andrews, W. Clayton
Amsden, Helen G.
Ashmore, Mrs. Lida S.

Braislin, Rev. Gibbs
Bennett, E. R.
Bogardus, John W.
Butterworth, Clarence A.
Burwell, Wm. C.
Burroughs, George
Breaker, Rev. John C.
Britton, Miss Octavia A.
Blakeslee, Mrs. J. W.
Brown, Emily Adeline
Benton, Austin C.
Briggs, Mrs. Lavina B.
Benham, Dea. W. Henry
Bean, Orin Nelson
Burhoe, John T.
Bruce, Charles U.
Braley, Mrs. H. Maria

Cressey, Rev. Frank B.
Chandler Charles C.
Chandler, William W.
Chandler, Elbert E.
Cherley, Mrs. Adeline A.
Cook, William G.
Cogswell, Mary Ellen
Cain, Rev. W. A.
Comstock, Dea. L. A.
Cummingham, Rev. F. O.
Chapin, Theodore F.

Douglas, Rev. H. M.
Dizer, Marshall C.
Dudley, Mrs. Annie A.
Dearborn, Dea. Lyman H.
Driggs, Mrs. M. L.

Eddy, W. Clifton
Easton, Herbert Whitman

Flagg, Dea. Eben H.
Fox, Edward A.

Gay, Dea. Alonzo H.
Gamwell, William A.
Guild, A. Lawrence
Guild, Clarence H.
Goulding, Carrie May

Hall, Mrs. Madge C.
Hunneman, Miss Ida
Hall, Edgar H.
Hurlbut, James H.
Hunt, Mrs. Addie B.
Holman, Franklin
Hare, Rev. J. Madison
Holman, Louis A.
Hylan, Rev. Albert E.
Homer, Sarah E.

Jepson, William Austin

Kellogg, Rev. B. F.
Kimball, Mrs. Emma D.
King, Miss Helen M.

Leighton, Leonard S.
Lang, Mrs. May Estelle
Lawrence, Cora Martin
Livingston, Rev. B. T.
Libby, Mrs. Carrie

Morrill, James M.
Morris, Dea. Marshall E.
Mabie, Muriel K.
Mumford, Charles M.
Mixer, Elizabeth Anderson
Marble, Rev. Fred E., Ph. D.
Martin, Rev. W. C.
Moses, Mrs. Pamelia F.
Marshall, C. A.
Marshall, Mrs. C. A.
Murray, William Howard

Nye, Rev. E. I.

Peterson, Rev. Frank
Pope, Enoch L.
Pope, Mrs. Ellen J.
Palmer, Robert
Palmer, Shepard B.
Price, Rev. James A.

Rigler, Rev. George W.
Rodman, Lucy Martin
Rowbotham, George B.
Richardson, Mrs. Henrietta P.

Smith, C. Edward
Somerby, George K.
Sheffield, Mrs. H. T.
Sprong, George E.
Snow, George M.
Stacey, Mrs. Sarah Harrington
Sprague, Mrs. Willietta Maria
Spencer, Chas. L.
Sherman, Miss Helen W.
Snow, Jesse C.
Stearns, Dea. Hiram N.
Stanley, Mrs. Annette P.
Scott, Henry D.
Shaw, Mrs. Mary E.
Stearns, Mrs. Ellen E.
Searles, John Augustus

Tilton, Rev. J. F.
Tandy, Miss Blanche E.
Thompson, Andrew
Thompson, Mrs. Martha B.
Thomas, Rev. Judson B., D. D.

Vars, John
Vinal, Joseph P.
Verney, Effie C.

Waite, F. W.
Wood, Alfred E.
Whitman, Robie H.
Williams, Chas. M.
Wilmot, David
Wilmot, Mrs. David
Watjen, Rev. Herman W.
Ward, F. Augustus
Watt, Rev. G. H.
White, Rev. Herbert J.
White, Mrs. Annie Mabel
Walker, Melvin H.
Welles, M. B.

Young, Rev. Frank H.

1. OF THE UNION.

1. This Association shall be styled the American Baptist Missionary Union.

2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ by means of missions throughout the world.

3. The Union shall be composed as follows:

All missionaries of the Union during their term of service.

All life members and honorary life members.

Any regular Baptist church contributing to the funds of the Union may appoint one annual member. If the sum contributed in the year amounts to more than one hundred dollars, the church may appoint an additional member for every additional one hundred dollars.

Any individual or local association of the Baptist denomination that may supply the funds for the support of a missionary or missionaries, may appoint one annual member for every one hundred dollars paid during the preceding year through the Treasurer of the Union.

Any individual may become an honorary life member by the payment, during one financial year, of not less than one hundred dollars; and every honorary life member shall have a vote in the meetings of the Union so long as he continues to be an annual contributor to the treasury.

But no person shall vote in the Union who is not a member in good standing of a regular Baptist church.

4. The Union shall meet annually on the fourth Tuesday of May, or at such other time and at such place as it may appoint. On the first day of every such annual meeting the Union shall elect by ballot a President, two Vice-Presidents, a Recording Secretary and members of a Board of Managers as hereinafter provided.

5. The President, or in his absence one of the Vice-Presidents, shall preside at all meetings of the Union.

6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively until superseded by a new election.

2. OF THE BOARD OF MANAGERS.

7. The Board of Managers shall be composed as follows:

Seventy-five elective members, of whom not more than three-fifths shall be ministers of the gospel, and not less than one-fifth shall be women; these members to be elected in three equal classes; one class to go out of office at each annual meeting, and its place to be supplied by a new election, the same proportionate limitations to be applied to the several classes.

The President, the two Vice-Presidents and the Recording Secretary of the Union, *ex-officio.*

Three members of the Executive Committee, to be chosen as hereinafter provided.

The Presidents *ex-officio* of the following societies: The Woman's Baptist Foreign Missionary Society; the Woman's Baptist Foreign Missionary Society of the West; the Woman's Baptist Foreign Missionary Society of California, and the Woman's Baptist Foreign Missionary Society of Oregon.

8. Immediately after the adoption of this amended Constitution and each year thereafter on the evening of the first day of the annual meeting of the Union the Board shall meet and elect by ballot a Chairman, a Recording Secretary, one or more Corresponding Secretaries, a Treasurer and an Auditing Committee of two laymen. At this first meeting it shall elect by ballot an Executive Committee of fifteen persons, not more than eight of whom shall be ministers of the gospel, and two-thirds of whom shall be residents of Boston or vicinity, and shall divide the committee into three classes of five members each, the first class to serve for a term of one year, the second class for the term of two years, and the third class for the term of three years. Subsequently one class shall be elected annually to serve for the term of three years. At the annual meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee as may be necessary to regulate its plans of action for the ensuing year.

9. At all meetings of the Board fifteen shall be a quorum for the transaction of business.

10. Special meetings of the Board may be called by the Executive Committee whenever in its judgment such meetings are required, or by the Chairman of the Board upon the written request of fifteen members. A printed notice of the time, place and object of meetings shall be sent, at least thirty days prior, to every member of the Board.

3. OF THE EXECUTIVE COMMITTEE.

11. The Executive Committee shall hold its meetings at such times and places as it may appoint, shall choose its own Chairman and Recording Secretary, and fill any vacancy that may occur in its own number. It shall also choose annually three of its own members, one from each class, to serve on the Board of Managers. Seven members shall be a quorum for the transaction of business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings and furnish any information required appertaining to their respective departments, and aid the Committee in its deliberations.

12. It shall be the duty of the Executive Committee to carry into effect the votes of the Union and the instructions of the Board of Managers, to designate, by advice of the Board, the places where missions shall be attempted, to establish and superintend the same; to appoint and station the missionaries of the Union, and fix their compensation; to give any needful directions to the agents, missionaries, Secretaries and Treasurer, in the discharge of their duties; to make all appropriations to be paid out of the treasury; to employ all needful agencies for the collection of

always to the limitations of this Constitution and the instructions of the Board and the Union.

The Executive Committee shall also have power and authority to sell any real estate owned by the American Baptist Missionary Union, at public or private sale at its discretion; to make good and sufficient deeds for the same in such form as it shall deem expedient; to collect the purchase money, and to authorize the Treasurer, or such other officer of the corporation as it may select, to sign the same and affix the corporate seal thereto, which authorization shall be duly attested by the Recording Secretary of the Executive Committee; and the Executive Committee shall also have power to authorize the Treasurer, or such other officer of the corporation as it may select, to execute all papers necessary to release and discharge of record any mortgages given to or held by the said American Baptist Missionary Union.

13. The Executive Committee shall present to the Union at the annual meeting a report, giving a full account of its doings during the preceding year; of the condition and prospects of every mission station; of its plans for the enlargement or contraction of its sphere of operations; and shall give all such information as will enable the Union or the Board to decide correctly respecting the various subjects on which it is their duty to act; and shall have present the records of its proceedings and copies of its official correspondence during the year.

14. The Executive Committee shall have power by a vote of a majority of its number to suspend and by a vote of twelve of its whole number, to dismiss or remove for any sufficient cause, any Corresponding Secretary, Treasurer, Auditor or missionary, being always responsible for such exercise of power to the Board and to the Union.

15. In case of the death or resignation of a Secretary, the Treasurer or either member of the Auditing Committee, the Executive Committee may supply the vacancy until the next meeting of the Board of Managers.

16. The Executive Committee shall afford such aid and encouragement as may be suitable to such individuals, churches or local associations of Baptist churches as may prefer to support missionaries of their own appointment, especially by affording to their missionaries facilities to enter the field of labor, and in the transmission of funds.

4. OF THE CORRESPONDING SECRETARIES.

17. The Corresponding Secretaries shall, with the approval of the Executive Committee, divide and apportion their respective official duties. They shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's department, and perform such other duties as the Board or the Executive Committee may require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or the Executive Committee.

5. OF THE TREASURER.

18. It shall be the duty of the Treasurer to take charge of all money and other property contributed to the treasury of the Union, and to give receipts therefor; to keep safely all the money and funds of the Union, and all its evidences of property; to keep fair and accurate accounts of all the sums received and expended; to invest and deposit money, and make payments and remittances according to the direction of the Executive Committee; to exhibit his books, accounts, vouchers and evidences of property whenever required to the Executive and Auditing Committees or to the Board; to make an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Union; and to perform all such other acts as may be required for the full and faithful discharge of the duties of his office.

6. OF THE AUDITING COMMITTEE.

19. The Auditing Committee shall not be members of the Executive Committee, but shall, when requested, attend its meetings to give information respecting the state of the treasury. It shall be their duty, once each month, to examine the books of the Treasurer particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of every such examination shall be entered on the books of the Treasurer, with their signatures, and a copy of the same furnished to the Executive Committee to be entered on its records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result, to be entered on the records of the Union.

MISCELLANEOUS.

20. The President, Vice-Presidents, and the Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all the missionaries of the Union shall be members in good standing of regular Baptist churches.

21. All moneys contributed to the treasury of the Union shall be expended at the discretion of the Executive Committee, except such sums as may be appropriated for the salaries of the Corresponding Secretaries and the Treasurer; but money or other property given for specified objects shall be appropriated according to the will of the donors, provided such an application shall not be contrary to the provisions of this Constitution or the instructions of the Board or Union, in which case it shall be returned to the donors or their lawful agents.

22. The Union, the Board of Managers and Executive Committee may each adopt such By-Laws or Rules of Order for the government of their own proceedings as they deem needful, if not contrary to the Constitution.

23. Alterations of this Constitution, proposed in writing at a previous annual meeting, or recommended by the Board of Managers, may be made at the annual meeting of the Union by a vote of two-thirds of the members present and voting.

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American Baptist Missionary Union

EIGHTY-SEVENTH

ANNUAL REPORT

WITH THE

PROCEEDINGS OF THE ANNUAL MEETINGS

HELD AT SPRINGFIELD, MASS.

MAY 27 AND 28, 1901

BOSTON
MISSIONARY ROOMS, TREMONT TEMPLE
1901

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ANNUAL MEETING

EIGHTY-SEVENTH ANNUAL MEETING OF THE AMERICAN BAPTIST MISSIONARY UNION

SPRINGFIELD, MASS., May 27, 1901.

MONDAY MORNING

The eighty-seventh annual meeting of the American Baptist Missionary Union was held in the Highland Baptist Church at 10 o'clock A.M., Hon. Henry Kirke Porter, of Pennsylvania, one of the Vice-presidents of the Union, in the chair.

The Scriptures were read by Rev. A. G. Lawson, D.D., of New Jersey, and prayer was offered by Rev. H. F. Colby, D.D., of Ohio.

The President then addressed the Union as follows:

It is a matter of deep personal regret, which I am sure you will all share, that our honored President, the Hon. Robert O. Fuller, is unable to be with us and to preside at these meetings. In his illness, which we trust is but temporary, he has our sincere sympathies.

Your First Vice-President also, the Hon. Chester W. Kingsley, asks to be relieved from the discharge of these duties, which have therefore fallen on one less familiar with the detailed actions of the Executive Board, and less intimate with the officials of the society, and with its noble missionaries. He earnestly invokes your assistance, and a charitable construction of his motives and his acts, and an implicit reliance upon that guidance from above, without which the best intentions will result in failure, and with which even our errors and mistakes will be overruled for good.

A year ago we met in annual conference, with the inspiration of the recently held Ecumenical Conference. The look into the face of Christian brethren of many names, but whose every knee had bowed to the common Master, and who all had named him Lord, and the touch of the hand of many brethren, had been a great spiritual blessing, and we felt as if we had heard the high converse of prophet and seer as they spoke of the decease accomplished at Jerusalem and its meaning to all the people of the world to-day. How much we needed that lesson from the mount we knew not then, but were soon to know as we came down into the strugglings and the ravings of a world at strife. It is well for us all, with our halting faith, that we were given such a glimpse of heaven, and could hear afresh the Father's witness to his beloved Son. It is well for the sainted dead, many of whom stayed at their perilous posts and gave up their own lives in heroic self-sacrifice, in order to minister unto God's little ones,— that they could have the fresh inspiration that came from that great gathering of Christians in general assembly. It is well that when a new and awful test was to be put on Christian missions, a special revelation should have been given of the brotherhood of believers, and a special view granted of our common Captain and Lord.

To-day we meet with gratitude to God, in that he gave such strength to stand the test. The long roll of noble dead, who counted not their own lives dear in comparison with Christ-like sacrifice, is testimony unto a world that must hear it, whether it will or no. The blood of the martyrs has ever been the seed of the Church, and the blood of these new witnesses cannot have been shed in vain. From the ground it crieth, and China, and the world, and God have heard.

More thrilling witness to man's humanity to man was never given than when Christian missionaries, and Christian diplomats as well, refused safe escort from Pekin promised for themselves, if they were to leave the Chinese converts unprotected. And more convincing proof of real worth was never given than by those same Chinese Christians in their heroic defence of men whom their countrymen called "foreign devils," but who had been their friends. The test of missions has gone still further, and the home bureau has stood the test as well. In larger measure than in other years has support been given by the Church at home. From nearly every missionary board the cheering report has come of an improved financial condition.

It is apparent that this year the attacks on missions have been unusually severe. First, from heathendom itself; and second, from bitter criticism at home. This criticism has ignored the conspicuous heroism and nobility and usefulness that have been plain to all the world, and that have received marked and graceful tributes of praise in various official reports. Ignoring this, it has chosen some exceptional action, and by unfair magnifying of its importance, out of all due proportion, has put out of sight the magnificent record of noble, unselfish men and women, of whom the world is not worthy. The fitting answer to all such criticism will be a frank acknowledgment of every mistake or error, whenever a mistake may have been made, and then a taking up of the work God has set us to do, as it has never been taken up before.

Christian missions have again proved themselves faithful to the highest interests of the people whom they sought to reach, and to all right-minded authority. True Christian missions are not subversive of civil government, but uphold the hands of righteous rulers.

China herself will come to see this soon, if she be not ground between the upper and the nether millstones of selfish nations bent on their own aggrandizement at the cost of her disruption; and more and more will enlightened viceroys advocate and commend the fullest light, and even the right to worship according to the dictates of one's own conscience. Western civilization has not held to this high right and privilege so long as to justify it in a harsh judgment of a nation, on whom it is forcing a civilization which it does not want. When time and friendliness shall have softened the asperities of the present, may we not confidently hope and expect that the Christian spirit shown by missionaries will have been one of the most potent agencies in bringing about peace, and in the work of reconciliation.

The nineteenth century has come to be known in the Christian world as the Missionary Century. Will this be its peculiar distinction in time to come? *Not*, it seems to me, as distinguished from those to follow. As the acorn to the oak, so I believe will be God's work in the nineteenth to that of the twentieth century, now opening. The nineteenth century has been one of beginnings in another distinctive line. It has been a time of scientific advancement and of immense progress and development in mechanical and material lines. This progress, too, will in all probability go on far into the future. Only twenty-five years ago the telephone was publicly exhibited at the Philadelphia Centennial Exposition, and was regarded then, by men well qualified to judge, as a most interesting scientific toy, but commercially impossible to succeed. Who dares to-day, in view of the telephone as it is, and in view of the new invention to multiply its power well-nigh indefinitely, and in view of wireless telegraphy, to put a limit or a bound to the use that we shall make of all the created things of God, who saw that all that he had made was good, and who made all for man's use? May there not be some special significance in so great concurrent development in two such different lines? May there not be far more than parallelism or suggestive illustration between the two, and may not each be of untold blessing and use to the other? Scientific progress and material advancement have certainly been of immense value to missions. Springfield may speak to Manila, and get an answer in a single day. To put a girdle round about the earth is no longer a poet's fancy and imagination. Our missionaries move across the great deep in comparative safety, and with precision of time, and in such comfort as might well have been deemed impossible a century ago. The exchanges of the world are at the service of missionary boards as truly and as usefully as they are at the service of any commercial body. Science is truly the handmaid and helpmeet to religion. And why shall it be thought a thing incredible with you who have tasted of God's gentleness and love and long-suffering, that science and the toiling world will one day clearly see and cheerfully acknowledge the indebtedness, past all its power to pay, that this world owes to religion and to the God of grace? For what good are this splendid achievement and this constant mastery of mind over matter, if the end be to fetter the soul, and to blind it to the light that pales the sun and that shines from the throne? The God of nature is the God of grace, and he who said, "Let there be light," has *been made manifest* in his dear Son, from whom shines forth that light that lighteth every man that cometh into the world. This is man's grand inheritance; and let our faith be strong that men of good-will throughout the world who come in contact with their God in the works of his hands, will some day look up in joyful gratitude from the created thing to the Creator, and praise him for all his wonderful works; and that those who have never known him, because no preacher had been sent, shall hear of him and rejoice. So shall the victory over all the antagonisms of the world be ours; victory over self; over the crushing, deadening materialism about us; over the awful darkness of heathenism — victory over the world, even by and in our faith.

To this end it becometh us to gird ourselves to the contest; to strip off every weight, and to press forward. We must not be contending with our own brethren; we must not suffer our forces to be divided; we must not run one with Paul, another with Cephas, and another with Apollos. We must have unity in Christian ranks, and in our own Baptist ranks. We must recognize Christ's kingdom *as one*, at home in our individual churches, in the state and land in which we live, and in the great world; for Christ died for all. His letter patent unto us includes all, and we dare not change it. Wherever his work is done, wherever his follower is striving to execute his commission, there let our sympathy be shown, and any help be given that he enables us to give. Let us not waste time or energy in tearing down or in opposition, but with a mind alert and open to his call for any service for God or man, live in the high light of his example and his command. So shall his kingdom come, and the world shall know that the Lord God omnipotent reigneth, and that the King is coming into his kingdom.

The following committees were appointed:

Arrangements: George E. Rees, Pennsylvania; David Downie, India; D. B. Jutten, Massachusetts; J. L. Campbell, New York; C. O. Spencer, Connecticut; C. A. Barber, New York; R. M. Luther, New Jersey; L. L. Henson, Rhode Island; C. S. Savage, New York; W. Calley, Massachusetts; W. C. King, Pennsylvania.

Nominations: S. Burnham, New York; B. D. Hahn, Massachusetts; W. G. Fennell, New Jersey; D. D. MacLaurin, Michigan; W. M. Lawrence, Illinois; F. A. Hawley, New Hampshire; D. B. Purinton, Ohio; W. A. Spinney, Wisconsin; E. Bromley, Rhode Island; W. A. Stevens, New York; O. O. Fletcher, Connecticut; O. G. Buddington, Delaware; C. M. Carter, Indiana; A. E. Kingsley, Maine; S. A. Northrop, Missouri; H. F. Stillwell, Minnesota; William Fletcher, D. C.; W. G. Jones, Washington; J. M. Thomas, Pennsylvania; A. Weaver, Nebraska; C. H. D. Fisher, Japan; S. H. Archibald, Vermont.

Enrolment: C. H. Moss, New York; A. L. Snell, Massachusetts; R. B. Tozer, Vermont; W. H. Roberts, Burma; A. W. Hand, Connecticut; O. T. Maynard, Ohio; E. W. Lounsbury, Illinois; J. T. Judd, Pennsylvania; G. G. Johnson, Massachusetts.

Place of Meeting: E. M. Poteat, Pennsylvania; C. W. Perkins, Massachusetts; C. A. Cook, New Jersey; E. M. Van Duzee, Minnesota; C. M. Carter, Indiana; J. V. Osterhout, Rhode Island; J. S. Adams, China; A. T. Dunn, Maine; J. W. Manning, Connecticut.

Finance: J. L. Howard, Connecticut; Chester W. Kingsley, Massachusetts; W. D. Chamberlin, Ohio; George A. Russell, Massachusetts; J. H. Gendell, Pennsylvania; F. D. Phinney, Burma; L. A. Crandall, Illinois; J. P. Stedman, New York; I. Carpenter, Nebraska; C. E. Owen, Maine; H. C. Applegarth, Massachusetts; J. G. Dutcher, New York; O. A. Barker, Massachusetts; D. C. Garabrant, New Jersey.

Rev. Thomas S. Barbour, D. D., Foreign Secretary of the Union, presented the annual report of the Executive Committee, and called attention to the work accomplished by the Union at home and abroad.

Prayer was offered by Rev. D. W. Faunce, D. D., of Rhode Island.

Mr. E. P. Coleman, Treasurer of the Union, presented his annual report, together with that of the auditors of the Union. These reports, also the report of the Executive Committee, were accepted.

Rev. H. C. Mabie, D. D., Home Secretary of the Union, addressed the Union, calling attention to the work on the home field in raising funds, reviewing the work of the past twelve years, and the spiritual results that have followed. The increase in the donations of the churches and from legacies is from $235,000 in 1889 to $477,000 in 1901, while the baptisms since 1890 number 142,000. The money we have spent has not been wasted. Now for further enlargement with praise and thanksgiving to Almighty God.

Rev. F. P. Haggard briefly addressed the Union, and the morning session was closed with the benediction by Rev. W. H. Roberts, of Burma.

MONDAY AFTERNOON

The afternoon session was opened with a devotional service conducted by Rev. C. L. Rhoades, of New York.

Rev. D. Downie, D. D., of South India, addressed the Union. Having referred to Christianity, Mohammedanism, and Buddhism as the three great missionary religions of the world, he proceeded to consider the important part which India is to play in the struggle for supremacy, because of its geographical position as related to the chief centres of these three religions. The condition of India was considered, also the growing influence in India of the English speaking natives; and the address closed with the mention of some of India's needs.

Rev. E. S. Ufford, of Massachusetts, author of "Throw out the Life Line," sang a missionary version of this popular hymn, the audience joining in the chorus.

Rev. W. A. Stanton, of South India, mentioned some of the signs of a religious awakening in India, such as the present day revival of Hinduism, the spirit of restlessness abroad in the land, the gradual assimilation of Christian truths and ideals, the attitude of growing reverence for Christ, and finally the fact that thousands of Hindus to-day are secret disciples of Christ.

Mr. F. D. Phinney, superintendent of the mission press in Rangoon, addressed the Union. After giving in brief the history of the mission press in Burma, he called attention to the various departments of the work in connection with the plant in Rangoon. The press the past year did a business of $65,000. In closing, Mr. Phinney extended the greetings of the missionaries in Burma.

Prof. L. E. Hicks, of Rangoon College, called attention to the work of the college, with its six American professors, twenty or more native teachers, and nearly 700 students. He outlined the reasons for the existence of the college, and closed with a very forcible statement of its needs. It is proposed to create an endowment fund to be known as "The Judson Memorial Fund for the endowment of Rangoon Baptist College." This movement he commended to the friends of mission work in Burma. In creating this endowment we shall confer upon Burma a blessing greatly needed and do something for the memory of Judson in Burma far better than any granite shaft.

Rev. C. H. Moss, of New York, presented the report of the Committee on Enrolment as follows: Life members present, 138; annual members, 336; missionaries, 43; visitors, 76; whole number, 593.

Prof. S. Burnham, of New York, presented the report of the Committee on Nominations, and the following officers for the ensuing year were elected by ballot:

FOR PRESIDENT,

HON. H. KIRKE PORTER, PENNYSLVANIA.

FOR VICE-PRESIDENTS,

REV. WM. N. CLARKE, D. D., of New York.
E. M. VAN DUZEE, of Minnesota.

FOR RECORDING SECRETARY,

REV. HENRY S. BURRAGE, D. D., of Maine.

FOR BOARD OF MANAGERS,

Class II.— To fill vacancies by Death.

Rev. L. L. Henson, D. D., of Rhode Island.
A. A. Barnes, of Indiana.

FOR BOARD OF MANAGERS,

Class III.— Term Expiring 1904.

Ministers

P. S. Henson, D. D., Ill.
Lemuel C. Barnes, D. D., Penn.
Jacob S. Gubelmann, D. D., N. Y.
Sylvester Burnham, D. D., N. Y.
Wallace Buttrick, D. D., N. Y.
Albert G. Lawson, D. D., N. J.
Rev. A. P. Brown, Cal.
Edward Braislin, D. D., Col.
A. B. Chaffee, D. D., Ia.
Rev. L. S. Bowerman, Wash.
Rev. Herbert E. Thayer, Vt.
Rev. J. F. Mills, N. D.

Laymen

T. E. Hughes, Minn.
A. D. Brown, Mo.
Samuel A. Crozer, Penn.
Edwin O. Sage, N. Y.
Edward Goodman, Ill.
Isaac Carpenter, Neb.
J. D. S. Riggs, Ph. D., Kan.
E. M. Runyan, Ore.

Women

Mrs. E. R. Stillwell, O.
Mrs. James B. Colgate, N. Y.
Mrs. Henry R. Glover, Mass.
Mrs. Charles H. Banes, Penn.
Mrs. Jas. S. Dickerson, Ill.

Rev. E. M. Poteat, D. D., of Pennsylvania, for the Committee on Place of Meeting, presented a report. Invitations with strong indorsements had been received from St. Paul, Minn., and Indianapolis, Ind., for 1902, and from Southern California for 1903, or as early thereafter as possible; and the committee recommended "that the place of meeting be referred to the Executive Committee in consultation with the executive committees of the other societies." The recommendation was adopted.

The Union adjourned after the benediction by Rev. R. M. Martin, of Massachusetts.

MONDAY EVENING

The Union reassembled at half-past seven. The Scriptures were read by Rev. F. P. Haggard, and prayer was offered by Rev. R. G. Seymour, D. D., of Pennsylvania.

President Porter expressed his appreciation of the honor which had been conferred upon him by his election in the afternoon. He asked the indulgence and assistance of his brethren in the discharge of his duties.

Rev. Dr. Edward Judson, of New York, addressed the Union. "The thought left over in my mind by the stirring events of the past year," he said, "seems to be, Love of country an incentive to foreign missions. The evangelization of the world is the essential condition of spiritual power at home. The only faith that is adequate to the task of conquering our own country is the faith that is robust enough to achieve the conquest of the world. America for Christ becomes possible only as it is merged in the cry, 'The world for Christ.' There is no such thing as a nation being Christianized by itself." In closing he said: "I do not find my interest lessening with the passing years in the sacred cause to which my father gave his life. The events of the last few months have only strengthened my purpose to do what lies in my power to further the evangelization of the world. I am determined to keep up the missionary concert of prayer in my church. May I never be the pastor of a church that will let a year go by without making an offering for the Missionary Union! I am persuading as many of my people as I can to make an offering every Sunday to foreign missions. I hope that the time may come when my church will support not only its pastor here at home, but a missionary in foreign parts. Will there not be more of us who, if we cannot go ourselves, will support a substitute in the missionary field? Like that seamstress of whom I heard the late lamented Dr. Babcock speak, who maintained a missionary on the other side of the world so that she could be working for her divine Master all through the twenty-four hours of each day — she sewing during her working hours, and when she fell asleep, there being darkness on this side of the world, her substitute in the sunlight on the opposite side of the world continuing the work, so that the service should go on without intermission and without cessation."

A collection was taken, after which Mrs. H. G. Safford, Foreign Secretary of the Woman's Foreign Missionary Society, addressed the Union, giving an account of a visit she had made during the year to the Baptist mission fields in the East. The trip covered eight and a half months. Nine weeks were given to Japan, one week to the stations on the coast of China (as the Boxer troubles prevented travel in the interior), seven weeks to Burma, and seven to the Telugu field. The rest of the time was spent in travel. Thirty-seven mission stations were visited, and Mrs. Safford said she had the pleasure of being welcomed by 235 missionaries. The places she visited and the scenes she witnessed were vividly described as, commencing with Japan, she recounted her impressions and experiences at the various mission stations.

Dr. Mabie then presented the candidates accepted for missionary service, viz., William Axling and wife, A. J. Tuttle, Geo. E. Finlay, F. J. White, Rev. G. R. Dye and wife, S. S. Huse, Jr., Miss Annie Downie, daughter of Rev. Dr. D. Downie, of Nellore, India, Miss Emma Smith, daughter of Rev. Dr. D. A. W. Smith, of Insein, Burma, Miss Katherine Gerow, and Miss M. A. Robinson. Each rose as his or her name was called, and each of the young men briefly addressed the Union.

Rev. George J. Johnson, D. D., who baptized Rev. Dr. Clough, of the Telugu mission, made the closing prayer and pronounced the benediction.

TUESDAY MORNING

The Union reassembled at ten o'clock. Prayer was offered by Rev. J. M. Thomas, of Pittsburg, Penn.

Dr. Mabie called attention to the missionary literature of the Union and also to its large missionary map.

Rev. E. W. Clark addressed the Union, referring to the work performed by our missionaries on the tea plantations of Assam, also in the hill country. Assam, he said, is the shortest way to Thibet. We need more helpers and general missionaries in order that this prosperous work may be advanced.

Rev. P. E. Moore, also of Assam, followed. "The population of Assam," he said, "is 12,000,000. We have now among this people twelve mission stations, but at five of them we have only a single man, and four are deserted. But in one town recently 400 were baptized."

After a hymn sung by Mrs. Openshaw of China, Rev. P. Frederickson addressed the Union, calling attention to his work at Kifwa, Africa. He said it had been his privilege to work among the Congo people twenty years. His work in recent years has been greatly blessed, and he gave many interesting incidents connected with the progress of the work.

Rev. Thomas Moody also called attention to the work in Africa. He described the country, spoke of its people, and of the work already accomplished by Christian missionaries. The American Baptists have now 9 stations on the Congo, 35 missionaries, and a little over 3,000 church members. Mr. Moody described his own field and work, and spoke of our indebtedness to the Africans. We should give them the word of God.

After prayer by Rev. L. G. Jordan, Mr. W. D. Chamberlin of Ohio presented the report of the Committee on Finance.

REPORT OF FINANCE COMMITTEE.

Your Committee on Finance beg to submit the following report:

First. — We desire to express our high appreciation of the business-like methods and prudent management with which the affairs of the Union have been conducted by its officers, and to call upon all our pastors and churches to remember them constantly in prayer, that they may have abundant strength and wisdom for the heavy burdens and important duties devolving upon them.

Second. — We praise God for the very favorable financial showing for the year just closed, indicating, as we believe it does, a growing interest in world-wide evangelization, but we earnestly caution all our people against the thought that this favorable showing will permit any reduction of offerings for the present year. We urge that every contributor resolve to maintain at least the standard reached, and by God's help to make an honest effort to advance it.

Third. — We heartily commend the "station plan" as explained in the Annual Report, believing it well adapted to enlarge interest in the work.

Fourth. — We urge our churches everywhere to comply with the three requests made in the report, viz.: That they make a determined effort to interest in mission work those now having little or no share in it. To aim earnestly to secure some definite amount which shall fairly represent their proportionate responsibility to this work, and to follow some plan for reaching every member and laying before them their privilege and obligation in connection with this divinely imposed duty.

Fifth. — The churches are strongly urged to make their contributions early in the year, or if the method of collection will allow of it, to send quarterly remittances. This plan generally pursued would save thousands of dollars now expended in interest.

Sixth. — We believe that the limitation of gifts by their donors to specific objects of personal preference is not generally the wisest method, and we strongly advise that contributions be sent for the work subject to use where in the wisdom of the Executive Committee they are most needed.

Seventh. — Believing that the Christian and all he has belongs to the Lord Jesus Christ, we welcome the development of the idea of Christian stewardship, and urge that every believer study to know the mind of the Master in this matter.

Eighth. — The resumption of work in China necessarily involves a considerable extra expenditure, to meet which we should enlarge our offerings. The missionaries have nobly and patiently borne hardships and perils, besides the loss in some cases of all their worldly possessions. Shall we not take upon ourselves some part of the burden and share a portion of the prosperity which has been granted to us, by generously increased contributions, thus enabling the Executive Committee to meet needs which this crisis has brought on?

Ninth. — The reduction of about $12,000 necessarily made in appropriations by the Executive Committee has put upon our missionaries hardships which they have borne uncomplainingly. Many of these reductions should be restored at the earliest possible moment. This can only be done as increased funds are received.

Finally, recognizing with heartfelt gratitude how abundantly God has blessed our work and placed upon it the seal of his approval, let us with united and determined purpose resolve that with his help we will do our part, that the present year may see not only the work maintained everywhere as during the past year, but extended and reinforced, and in addition thereto the last dollar of the existing debt cancelled.

Respectfully submitted,

W. D. Chamberlin,
Geo. A. Russell,
F. D. Phinney,
O. A. Barker,
D. G. Garabrant,
Committee.

The report was adopted.

Rev. Dr. Henry F. Colby, of Ohio, presented the report of the Commission on Coördination.

REPORT OF COMMISSION ON COÖRDINATION.

The Commission appointed at the anniversary meetings in May last to consider the better coördination of our denominational benevolent work consisted of the following members:

Rev. Henry F. Colby, D. D., of Ohio, Rev. Henry M. King, D. D., of Rhode Island, and Rev. L. C. Barnes, D. D., of Pennsylvania, chosen by the American Baptist Missionary Union.

Rev. L. A. Crandall, D. D., of Illinois, Mr. E. J. Brockett, of New Jersey, and Mr. Stephen Greene, of Massachusetts, chosen by the American Baptist Home Mission Society.

Rev. Henry G. Weston, D. D., of Pennsylvania, Mr. J. Howard Gendell, of Pennsylvania, and W. W. Keen, M. D., of Pennsylvania, chosen by the American Baptist Publication Society.

Miss Sarah C. Durfee, of Rhode Island, and Mrs. George W. Dean, of Massachusetts, chosen by the Woman's Baptist Foreign Missionary Society.

Mrs. J. E. Scott, of Illinois, and Mrs. J. H. Randall, of Minnesota, chosen by the Woman's Baptist Foreign Missionary Society of the West.

Mrs. James S. Dickerson, of Massachusetts, and Mrs. M. A. Ehlers, of Indiana, chosen by the Woman's Baptist Home Mission Society.

Mrs. Alice B. Coleman, of Massachusetts, and Mrs. Anna Sargent Hunt, of Maine, chosen by the Woman's American Baptist Home Mission Society.

The Commission held their first meeting in the Murray Hill Hotel, New York City, October 17 and 18, when there were present all of the members save three — Dr. Keen, Mrs. Scott, and Mrs. Randall. This meeting comprised six sessions, averaging two hours and a half each.

A second meeting was held in the same place March 20th, when there were present all of the members save four — Dr. Colby, Dr. King, Mrs. Scott, and Mrs. Randall. Rev. Wayland Hoyt, D.D., of Pennsylvania, was present representing Dr. Keen. This meeting comprised three sessions of fully two hours each.

The various subjects suggested in the appointment of the Commission and naturally growing out of a consideration of "the practicability of more closely coördinating the different departments of our denominational work" were fully and frankly discussed. It is fair to state that some of the members held and presented positive convictions that the time had come when some actual steps looking toward unification of the work and possible combination of some of the societies could wisely be taken, while others felt just as certain that such action would not be wise at the present time. It was found, however, that on some questions involving and making possible a "better coördination" the Commission were able to reach in most cases practically unanimous conclusions.

The Commission beg leave to submit the following:

First. — It is the judgment of this Commission that the best interests of our work as a denomination require that the annual gatherings of the American Baptist Home Mission Society, the American Baptist Missionary Union, and the American Baptist Publication Society should be representative and delegated bodies, having the same basis of representation, so that the delegates to the three societies shall be, so far as possible, identical.

As a step necessary toward this end we recommend that the several societies, after mutual consultation through their executive boards, change their constitutions so as to require the same qualifications of voters at their anniversaries, and that such constitutional changes be submitted for definite action at the anniversaries in 1902.

It is believed that such action is fundamental, and if taken would create an atmosphere in which a "better coördination" would be possible. If the executive officers and boards of our several societies could be brought to realize, as such action would help them to see, that their constituencies were actually one, a distinct advantage would be gained, and if the representatives of our churches could go up to the anniversaries with the clear conviction that an actual responsibility concerning the entire work of the denomination rested upon them, it is certain that a better coördination of the different departments of our work would be the result.

Second. — We suggest that there be a mid-year conference of the executive boards of the American Baptist Missionary Union, the American Baptist Home Mission Society, the American Baptist Publication Society, and the Woman's Societies, in the interest of a completer coöperation in the collection of the offerings and the prosecution of the work in the field. Contact invites coöperation; separation retards it. "Not looking each of you to his own things, but each of you also to the things of others" is applicable in denominational benevolent work as well as in other departments of life. We feel sure that such conferences, used rarely in the past, and then for removing a difficulty or clearing up some misunderstanding, would be productive of great good in the conduct of our entire work.

Third. — We recommend the appointment of a committee of nine by the bodies to which we report, to take into consideration the whole matter of our collection agencies and work of our district secretaries of the three main societies to report at the anniversaries in May, 1902.

Fourth. — The subject of the relative amounts which the denomination should be asked to furnish for our different benevolent enterprises was considered, but the Commission think best to make no recommendation concerning this matter.

With the sincere desire that these suggestions and recommendations if adopted may prove to be the beginning of genuine coördination in our work, this report is

Respectfully submitted, in behalf of the Commission,

STEPHEN GREENE, *Chairman.*
L. A. CRANDALL, *Secretary.*

The report, on motion of Dr. Colby, was referred to the Executive Committee for consideration and consultation with the other societies.

Gen. J. J. Estey, of Vermont, called attention to the fact that the report of the Finance Committee had been adopted without consideration. "Do you realize what you are doing?" he asked. The action of the Union in adopting the report of the Committee on Finance was then reconsidered, and the report was again before the Union for consideration.

Rev. A. Blackburn, D. D., of Oregon, said there is a feeling that it is costing us too much to carry on the work of the Union. Our agencies the past year collected from the churches $360,989. It cost to run the rooms in Boston, $38,284, and for district agencies, $32,138. For the expenses of missionaries and their families in returning to this country and for their home allowances, it cost the Union during the year $76,152. The Executive Committee should study to secure retrenchment at home as well as abroad. He believed that the district secretaryships should be abolished. Ask one hundred leading pastors what they think of the district secretaries.

Rev. A. Coit, D. D., of New York, said instead of asking one hundred leading pastors, he would have the question addressed to the pastors of the smaller churches.

Rev. F. D. Penney, of Massachusetts, said if we would increase the gifts of the churches, we would thereby lessen the relative cost of administration. We need to be economical, of course, but we need also to increase the tide of beneficence.

Rev. J. F. Elder, D. D., of New York, expressed his surprise that the cost of bringing our missionaries home should be regarded as a home expense. Our toil-worn missionaries must have rest and change. But they are as much in the service when in this country as when on the foreign field, and they are of the greatest assistance to the Union in giving to the churches information concerning the work, and in increasing the gifts of the churches for the work. As to the district secretaries, the pastors cannot do the work of the secretary, and the Board of Managers has just voted to add a new district secretary in the West in accordance with an urgent request.

Mr. C. W. Perkins, of Massachusetts, said the reduction of the salaries of the executive officers and the expenses at the rooms had received the careful attention both of the Executive Committee and of the Board of Managers; but that the latter after full consideration had voted that the expenses were not too high. This is a great business corporation and needs wise, safe management. We have 474 missionaries in the foreign field and they serve ten years, as a rule, before returning to this country for a year. Their home allowance should not be counted as an expense. Their service among the churches more than compensates. District secretaries are necessary because the churches do not furnish the money without such service.

Rev. Dr. Henry M. King, of Rhode Island, said the return of a missionary is as much a proper expense as his going out. As to the criticism on the expenses at the rooms, it is an old one. One of our most prominent laymen, in close touch with this work formerly, Hon. J. Warren Merrill, was so weary of it, that years ago he left in his will the sum of $20,000, as the beginning of a fund, the interest of which should forever be applied toward the expenses at the rooms. That fund is now $80,000, and he hoped it would soon be made so large as to silence completely this old criticism. The Executive Committee is a conservative body. We want to do the right thing toward all.

Rev. Dr. D. MacLaurin, of Michigan, said it is a humiliation to our brethren to be compelled to apologize in this way. The Executive Committee does not need to apologize. It is a most ungracious thing to intimate that these men are not doing the best possible. It is easy to find fault, it is hard to do so constructively. In Michigan there is no criticism of the administration of the affairs of the Union.

Rev. Dr. Lemuel Moss, of New York, said the British government brings home its officers from Africa every two years and from India every four years. We call ours home only once in ten years. I believe the Executive Committee should require the missionaries to return as often as their needs require.

Rev. Dr. Blackburn said he had entire confidence in the Executive Committee. It is because he trusted them that he had raised the question concerning home expenses. He thought he deserved a vote of thanks for the information which the discussion had brought out.

Rev. J. F. Fielden, of Massachusetts, said many small churches are troubled by the same things that have troubled Dr. Blackburn.

Rev. John Humpstone, D. D., of New York, said there is no criticism of the affairs of the Union from men thoroughly familiar with large business enterprises.

The report of the Finance Committee was adopted, and the Union adjourned.

TUESDAY AFTERNOON.

The Union reassembled at two o'clock. Prayer was offered by Rev. B. D. Marshall, D.D., of Massachusetts.

Dr. Ray Green Huling, of Massachusetts, offered the following resolution, which was unanimously adopted:

Resolved, That the representatives of the Baptist churches of the Northern States assembled at these anniversaries desire to express their hearty gratitude to the Springfield Baptist churches, pastors, and people and especially to the energetic pastor and members of this church, for their unbounded hospitality manifested in all possible ways; to the general public of this goodly city who have by many kind acts manifested a spirit of cordial welcome; to the railroads of the country for their usual generous courtesies; and in particular to the two local dailies for their reports of the proceedings of these meetings, reports which have been exceptionally extended, scrupulously accurate, and altogether admirable.

Rev. J. H. Scott addressed the Union with reference to missionary work in Japan. He gave a history of the work in general, and closed with a reference to his own work in Osaka.

Rev. G. W. Hill showed that the outlook for our work in Japan is full of encouragement from the fact that Christianity has already a strong hold upon the thought and life of the Japanese people.

Attention was then directed to China. The first speaker, Rev. T. D. Holmes, of Kinhwa, was the only one of our missionaries in extreme peril during the recent troubles. China, he said, is waking up. If in the waking she shakes the "powers," we must remember that with her 4,000 years of history and her 400,000,000 of people, the waking is stupendous. Already we are hearing the still, small voice to return to our work. The Lord has men. Shall we lack the means to send them?

Rev. H. J. Openshaw followed. He spoke of the province in which he has labored seven years, — Sz-chuan, — with its population of from 40,000,000 to 67,000,000; of Chentu, the capital of the province; of the character of the work and of its results. At the close of the address Mr. and Mrs. Openshaw sang a hymn in Chinese.

Rev. W. F. Beaman also spoke of the work in Western China and narrated many interesting facts concerning it. The future of this great Empire it is impossible to forecast. But God, who controls the affairs of men, has it in clear view, and we may be sure of the fulfilment of his plans and purposes. Is the church of Christ ready for what has been made possible through time and wars and the death of God's martyred saints?

Dr. Mabie announced the presence of Mr. and Mrs. J. Howard Taylor, of the China Inland Mission, and Mr. Taylor addressed the Union. "You are engaged in a work," he said, "that cannot be overestimated. We need more missionaries and more missionary-heartedness in God's people here at home."

Dr. Mabie introduced Rev. Mr. Stedman, a graduate of the Gordon Training School in Boston, who has spent five years in Baptist mission work in Korea. Mr. Stedman addressed the Union in reference to his work. The beginnings of a prosperous work, he believed, had been made and he wished to go back to Korea as a missionary of the Union.

Many of the missionaries present at the meeting had thus far taken no part in the proceedings of the Union. These were now called to the platform and were introduced by Dr. Barbour. Most of them added a few words of greeting as they stood on the pulpit platform, or in front of it. An impressive prayer was offered in behalf of the work and the workers by Rev. Dr. B. D. Hahn, of Springfield, pastor of the State Street Baptist Church, and the afternoon session came to a close.

TUESDAY EVENING.

At the opening of the evening session the Shaw quartette, from Shaw University, Raleigh, N. C., sang several selections. Prayer was offered by Rev. I. N. Clark, D. D., of Kansas.

Rev. B. D. Hahn, D. D., of Massachusetts, called attention to United States Senate Document 190 containing a report concerning Roman Catholic church affairs in the Philippines, such a report, he said, as one would expect concerning such matters in the Middle Ages. It has not been widely circulated, but can be had upon application.

Rev. J. S. Adams then addressed the Union on "The New China." He referred to the political affairs that led up to the Boxer uprising in China, and then spoke of the new China that is to be. He said he believed it would be influenced and molded by Christian truth. The demand for Western instruction will be very great. He closed by discussing two questions: 1. What is the duty of the United States to China? 2. What is the duty of the Christian church to China?

Mrs. J. Howard Taylor followed, first leading in a brief prayer. She gave an exceedingly graphic account of the work in which she and her husband have been engaged during the past thirteen years; and closed with an earnest appeal to Christians to lead more thoroughly consecrated lives.

Rev. Dr. Mabie, Home Secretary of the Union, was to make the closing address, but he had concluded, he said, to hand his manuscript to the reporters. The meetings had been of unusual interest throughout and he preferred that they should close without any added words of his.

After prayer by Dr. Mabie the Union adjourned to meet at the call of the Executive Committee.

Henry S. Burrage,
Recording Secretary.

Henry Kirke Porter,
President.

MEETING OF THE BOARD OF MANAGERS

SPRINGFIELD, MASS., May 27, 1901.

The eighty-seventh annual meeting of the Board of Managers of the American Baptist Missionary Union was held May 27, 1901, in the Highland Baptist Church of Springfield, Mass.

Prof. William Arnold Stevens, chairman, called the Board to order at 7.30 o'clock.

Prayer was offered by Rev. D. B. Jutten, D. D. Rev. E. P. Tuller, was chosen secretary *pro tem.*

The following members of the Board were present at the meeting:

William Arnold Stevens, J. S. Gubelman, I. J. Dunn, Prof. Sylvester Burnham, E. M. Poteat, D. D., J. J. Estey, Wallace Buttrick, D. D., H. M. King, D. D., Mrs. John Edwin Scott, John Humpstone, D. D., Mrs. C. H. Banes, Miss Sarah Durfee, E. E. Chivers, D. D., A. G. Lawson, D. D., H. F. Colby, D. D., Rev. C. A. Cook, O. A. Barker, D. B. Jutten, D. D., C. W. Perkins, Rev. E. P. Tuller, R. G. Huling, D. Sc., L. S. Bowerman, Rev. Herbert E. Thayer, J. F. Elder, D.D., Isaac W. Carpenter, Mrs. J. H. Randall, George G. Dutcher, J. B. Thresher, H. S. Burrage, D. D.

The following communication from the Executive Committee was received:

May 15, 1901.

PROF. WILLIAM A. STEVENS, *Chairman of Board of Managers of the Missionary Union, Rochester, N. Y.*:

MY DEAR BROTHER: I have the pleasure of informing you, as Chairman of the Board of Managers of the American Baptist Missionary Union, that at a meeting of the Executive Committee held May 13, 1901, the following action was taken:

"Voted, That Messrs. Ray Greene Huling, D. B. Jutten, and Charles W. Perkins be chosen members of the Board of Managers in accordance with Section 11 of the Constitution, representing respectively the classes of the Executive Committee whose terms expire in 1901, 1902, and 1903.

"Voted, That the communication of Mr. Jacob David concerning mission effort in Persia be referred to the Board of Managers."

Very sincerely yours,

RAY GREENE HULING,

Recording Secretary, pro tempore.

The Committee on Nomination for the officers of the Board of Managers was appointed by the Chairman as follows: J. J. Estey, H. F. Colby, D. D., E. M. Poteat, D. D.

A committee of five on nomination for the officers of the Union was appointed by the Chairman: Wallace Buttrick, D. D., E. E. Chivers, D. D., O. A. Barker, J. B. Thresher, Mrs. C. H. Banes.

The Committee on Nomination for officers of the Board reported. For Chairman, Prof. William Arnold Stevens; Recording Secretary, Rev. E. P. Tuller.

Ballots were cast and they were elected.

The Secretary read the communications from Rev. Jacob David with reference to his proposed work in Persia referred to the Board by the Executive Committee.

On motion of Dr. Colby, after amendment presented by Dr. Poteat, the following was adopted:

Resolved, That the Board of Managers deem it unadvisable to undertake a mission to Persia.

The discussion upon the above was extended and largely participated in by the members of the Board.

The report of the nominating committee for the officers of the Missionary Union reported through its chairman, Dr. Buttrick, as follows:

Executive Committee, Class III., Term expiring 1904.
Henry M. King, D. D. Joseph F. Elder, D. D.
A. G. Upham, D. D. Ray Greene Huling, D. Sc.
Francis E. Blake, Esq.

Corresponding Secretaries.
Henry C. Mabie, D. D. Thomas S, Barbour, D. D.

Treasurer.
E. P. Coleman, Esq.

Auditing Committee.
D. C. Linscott, Esq. Sidney A. Wilbur, Esq.

It is recommended by the committee that the Auditing Committee be authorized to employ a certified accountant who shall examine the books, accounts, and securities of the society, and that the report of the Auditing Committee be based on his examination and statement.

The report was adopted and the officers nominated were unanimously elected by ballot.

Voted, That when we adjourn, we adjourn to meet at the call of the chairman, if it should be necessary to call the Board together before the close of the present anniversaries.

Voted, That the salaries for the secretaries and treasurer be the same as last year, viz., $4,000 per annum for the secretaries; $3,000 per annum for the treasurer.

On motion of Mr. Isaac W. Carpenter, of Nebraska, the following resolution was adopted:

Resolved, That we request the Executive Committee to appoint one or more additional district secretaries in order to secure more thorough working of the Central Western States, especially Iowa and Nebraska.

The minutes of the Board were read and approved.

Voted to adjourn.

Prayer by Rev. J. F. Elder, D. D.

Springfield, Mass., May 28, 1901

A second session of the Board was held in the chapel of the Highland Baptist Church at the call of the chairman at 2.30 o'clock.

Present: Prof. William Arnold Stevens, R G. Huling, D. Sc., J. B. Thresher, G. G. Dutcher, Prof. Sylvester Burnham, O. A. Barker, Wallace Buttrick, D. D., H. S. Burrage, D. D., H. F. Colby, D. D., L. S. Bowerman, H. M. King, D. D., Rev. E. P. Tuller, Miss Sarah Durfee, Mrs. John Edwin Scott, Mrs. C. H. Banes, Mrs. J. H. Randall, J. J. Estey, Rev. Herbert E. Thayer, Isaac W. Carpenter.

Dr. King presented the following minutes which were adopted and ordered published in the records of the Board:

Whereas, During the past year God has taken from his earthly life and labors our friend and brother, Rev. Moses H. Bixby, D. D., we desire to place on record our appreciation of his long, and varied, and faithful service for the kingdom of God, and our gratitude to the great Head of the church, for his intelligent and unwearied devotion to the cause of Christian missions, and the inspiration of his noble example. The facts of his life are presented in the annual report of the Executive Committee to the Missionary Union this year, and need not be repeated. It is sufficient to say that eleven of the years of his early ministry were spent in Burma as a missionary of the Union, and that they were years of great consecration and of marked success. Compelled by failing health to return to his native land, he laid in Providence, R. I., the foundations of a church which, under his wise and faithful pastorate, covering a period of thirty years, grew to be one of the largest and most benevolent of our churches. Its influence has been widely felt, its generosity has been conspicuous, and its zeal for missions under his leadership has been a well-known characteristic of its life. In addition to an active participation in local, benevolent, and educational interests, he was officially connected with several of our denominational institutions of learning, including Newton Theological Institution, Brown University, the Hartshorn Memorial College, and Worcester Academy. In all these relations his service was freely given and of great value.

In 1877 he was elected a member of this Board and subsequently became its Recording Secretary, which office he filled with great acceptance for many successive years, until two years ago the condition of his health prevented his attendance at the annual meeting. His form was well known at our anniversaries. His interest in the work of the Union and in all of our denominational enterprises continued and deepened to the end of his life. His spirit was thoroughly kindly and helpful. His sympathies were strong and far-reaching. He filled up a long life with great usefulness to the cause of Christ and great honor to himself. In his death we mourn the loss of an esteemed friend and fellow-laborer, and a devoted servant of Christ who now rests from his labors and his works do follow him.

Prof. L. E. Hicks, of Rangoon Baptist College, addressed the Board on the matter of an endowment for Rangoon Baptist College.

Voted, That when we adjourn, we adjourn to meet at the call of the chairman if it should be necessary to call the Board together before the close of the present anniversaries.

Voted, To adjourn after prayer by Dr. Burnham.

Wm. Arnold Stevens, *Chairman.*
E. P. Tuller, *Recording Secretary.*

EIGHTY-SEVENTH ANNUAL REPORT

HOME DEPARTMENT

The committee's stewardship.

THE Executive Committee of the Missionary Union, for the eighty-seventh time since the founding of the society, renders account of its stewardship. This stewardship, created in connection with the marked providences of God which brought into being the society, has been ratified by the Missionary Union year by year for nearly a century. The burden assumed by the brethren who from time to time have composed the committee has been most responsible and exacting, yet the service rendered has been a cheerful service to Christ and a true labor of love. The work of the committee has ever been more largely a work of faith also than is commonly supposed. It required faith to launch the enterprise at a time when at the first annual meeting in Philadelphia the entire list of representatives of the churches numbered only thirty-three. Faith was demanded in order to persevere in the long years when fields were being explored, conversions were infrequent, and the workers were either immured within prison walls or falling at their posts just upon the eve of obtaining a foothold, — when public sentiment at home was either apathetic or positively unfriendly. There is scarcely a mission on which our banner now floats triumphantly, but has had its hours of apparent defeat. Think of Judson hidden away in the prisons of North Burma for nearly two years, of the long waiting of Day and Jewett in the "Lone Star Mission," and the painful delays outside the gates of China, long walled against entrance. Consider the insurrections, the trying climatic influence and the unfruitfulness which for a generation afforded us little hope in Assam. Think of Oncken in Germany repeatedly imprisoned, at one time for a month, and his furniture sold to pay the expenses of his imprisonment; of Nilsson, in Sweden, three times imprisoned and then expelled from the country; and of our brethren exiled from Russia, and bearing their faithful testimony to the Christ and the church of the New Testament in the prison pens of the border, and amid the salt mines of Siberia! Call to mind the Congo Valley and the fever-afflicted compounds of the early days where many a worker fell!

A work of faith.

Sympathy with the missionaries.

With these various phases of work requiring a quenchless devotion on the part of our first missionaries to these several lands, the successive generations of your committee have been identified. Into their ears the letters recounting trials and hardships, borne for Jesus' sake, have been poured. And whosoever among the increasing multitude in the home church were oblivious of all this, or only half-responsive to its appeal, the hearts of your committee could but beat in true sympathy and fellowship. With their fulness of knowledge of the situation and the growing love developed in their hearts for the workers, the faith of your committee has only been intensified year by year; hence it has been that, when fluctuating public sentiment has occasionally called for withdrawal or abandonment of parts of the field, your committee, if it has wavered for a period, in the end has concluded: "We cannot draw back, we must stand by the authority of the commission, and by the men who hold aloft the ensign." And so the work has gone on, gone on even though the treasury was empty, deficit existed, and the faith of the church seemed faltering. Your committee stationed on the watch-tower, in view of what they saw, could not sound back to their constituents a signal of dismay.

Advance or failure.

A bold enterprise like this of planting the Gospel, especially in heathen lands, where hoary systems of belief are threatened with ultimate dethronement, is a work that once entered upon will not permit retreat without grave dishonor and wasteful sacrifice. We must go forward or be swallowed up; hence it comes to pass, as has been conspicuously the case with the Missionary Union in the past ten years, that we must hold to our work and avail ourselves of such strategic advantages as Providence puts within our reach at the dearest cost. Time ever vindicates bold and believing action at such crises. The year just closed furnishes a marked vindication of this sort and finds us in possession of financial results which, despite anxiety felt early in the year, now fill us with fresh gratitude and praise.

During recent years deficits had again accrued, not indeed of large amounts when the gross assets, securities, and credit of the society are taken into account; these deficits averaged about $55,000 per year, the past two years. True, these deficits were not peculiar to our society; they characterized other societies both home and foreign in this land; and the lack occurred at a period when in the principal regions from which our larger financial resources come, there were on foot the most advantageous and urgent efforts to raise educational endowments, endowments unquestionably required. But deficits for missionary work were nevertheless felt by some to be peculiarly irksome, even though the work had been signally blessed throughout all this period.

During the early months of the year it looked as if an accumulated debt of

$111,000 might now be increased to $160,000. But in the divine providence instead of increase of debt we are able to report the payment entire for all the work of the year closed, with a surplus. This surplus, together with a legacy of $68,666.66, a portion of the bequest from the estate of the late Daniel S. Ford, at the time unexpectedly received, has enabled us to pay $73,000 on the past deficits, leaving the present debt only $38,297.20; besides this we have received $40,829.99 of permanent and annuity funds; and still further, as indicating the generosity and sympathy of our churches for these suffering Eastern peoples among whom our missionaries labor, about $50,000 has been sent in for the relief of the famine-stricken in India. The donations from churches and individuals have amounted to about $361,000, an actual increase over receipts from the same sources three years ago of about $74,000. The donations and legacies together have been more than double the amount received twelve years ago. The grand total of receipts from all sources (exclusive of famine funds), for the past year is $687,706.13.

Financial outcome.

Such a result is the more significant and promising inasmuch as it has come about incidentally to our regular efforts without specific appeals to our constituents to pay the debt as such, and may fairly be considered as a harbinger of hope that in the year to come we may be able to extinguish what remains of the deficit, and meet more adequately the increasing demands of the work. If the committee had consented to a smaller view of their task and responsibility than their operations have implied, they would have been criminal to their trust and unworthy of the confidence of their constituents.

Furlough of Home Secretary.

During the last autumn months it was evident to the committee that the strain of care and responsibility under which the Home Secretary had been laboring for a series of years was proving too much for his physical powers, and although he himself made no request for respite or relief, the committee anticipated the need and formally enjoined upon him that he take a considerable furlough from active labor, in order to recuperate. Simultaneously the committee felt moved to invite Rev. F. P. Haggard, one of our missionaries about returning to Assam, to come to the rooms and take up work in the Home Department, so long as necessity for it required. Even though Mr. Haggard had already sailed and had reached England, the committee emphatically urged upon him the propriety of his return for the service mentioned. It was a trying experience for the missionary en route to the field to which he was returning for a second term of service, with high hopes and purposes. So strong, however, was the conviction of the committee that his gifts and adaptations for the service desired were peculiar, that they did not hesitate to summon him to return. Events have amply justified the wisdom of their action.

Return of Mr. Haggard.

Mr. Haggard on reaching Boston immediately gave himself to the cares of correspondence, and to visitation among the churches, participating in numerous conferences for the spread of information and the deepening of interest, conferences more particularly referred to in later paragraphs of this report.

Meanwhile, after several weeks of retirement from active responsibility, the Home Secretary gradually resumed participation in the work, and has recovered in large measure his wonted strength and relationship to his department.

Retirement of Mr. Merriam.

One event in connection with official service at the rooms has occurred within the year which has brought real regret to friends of the Union, namely, the retirement from his office of Rev. Edmund F. Merriam, who, in later years, has served as the editorial secretary, and who for a period of over twenty years has served in various relations, one year as corresponding secretary. Mr. Merriam has ever proved himself industriously and devotedly given up to the cause with which he has been connected. The improvement in the character of publications and the general literature of the society is largely due to his painstaking and incessant labors. He has also written widely on the subject of missions for the denominational papers, and has contributed two published volumes to the history of American Baptist missions. Mr. Merriam long served as the recording secretary of the executive committee, and for several years has had charge of correspondence in regard to wills and annuities. It was entirely on his own initiative that he retired from the service of the Missionary Union, and in order that he might become associated with the ownership and editorship of "The Watchman," a work which is peculiarly congenial to him, and with which at an earlier time he had close relationship.

Since the retirement of the editorial secretary, Mr. Haggard in connection with the Home Secretary has given his special attention to the work left by Mr. Merriam.

Condition and promise of the magazine.

In this connection it is timely to speak of the marked advance in the character and circulation of the "Missionary Magazine," since the resumption of its ownership by the Union in December, 1896. Larger space was given for the publication of matter which is ever growing and demanding ampler expression. The style in which it has been published, illustrated, and beautified has made it very attractive. At the same time the subscription price, especially in clubs, has been placed so exceptionally low as to put it easily within reach of every lover of the cause. To pastors whose churches contribute annually to the Union, the magazine is sent free upon application. Over two thousand such pastors are now upon the list, receiving the magazine gratis. The subscription list has increased over seventy per cent., or from seven thousand copies to twelve thousand, within a little over four years.

The favor with which this publication is being received among the constituents of the Union is marked and positive. It is the chief medium through which the work of the missionaries and its exalted claims reach the intelligence of our churches, and forms an invaluable means of communication between the rooms and the supporters of the work.

Secretarial visit to the missions.

At the time of the election of the present Foreign Secretary, the Board of Managers recommended that as early as consistent the new secretary should make a tour of visitations of the missions. Up to this time, however, the matter has been delayed; the secretary, meanwhile, has been gaining acquaintance with the workers and the situation on the various fields, through correspondence and in other ways, becoming the better prepared for realizing the best results when his visit should be made. Toward the close of the financial year, the Executive Committee felt the time had come when the secretary should be requested to make the tour proposed. It was accordingly voted that he should do so the coming autumn and winter. The continued presence and services of Mr. Haggard at the rooms will tend to make this more feasible than it otherwise would have been, and it is expected that Dr. Barbour will soon sail for the East.

Co-operation with colored brethren.

For several years the matter of some form of coöperation between our colored Baptist brethren of the country, North and South, with the Missionary Union has been under advisement, but nothing very definite was determined upon. During the past year, however, two steps, tentative in their nature, have been taken with a view to testing the feasibility of some form of coöperation. It should be understood that in the South there are two conventions of our colored brethren — the one known as the National Baptist Convention, with headquarters at Louisville, Ky., and the other, a later organization, known as the Lott-Carey Convention. At the beginning of the year the Missionary Union entered into an agreement with the National Baptist Convention to join them in employing for the year the services of the Rev. Charles S. Morris, a gifted and devoted brother, well known to us. Mr. Morris had previously made a visit to Southern and Western Africa, and was thus the better prepared, intelligently and forcefully, to commend the work of missions in that land to his brethren in this country. The Missionary Union agreed to be responsible for the salary of Mr. Morris for one year; while the National Convention was to provide for his travelling expenses in a wide visitation of the churches. The greater portion of his time has been devoted to the churches in the South, both white and colored. With great earnestness and force Mr. Morris has performed this service.

A few months ago the Lott-Carey Convention proposed to us the accepttance of a missionary of their nomination, who should be sent out to labor with our missionaries on the Congo. Accordingly Rev. C. C. Boone, of Winton, North Carolina, a graduate of Waters Normal Institute in Winton, was appointed by us, and early in April sailed for the mission, to be located at Palabala, Africa. The understanding is that the brethren of the Lott-Carey Convention provide for his salary, outfit, and transportation to the field, the Missionary Union meanwhile extending the fellowship of its missionaries on the Congo, affording the appointee the use of its mission property, and such other facilities as are within the limits of our ability, for the prosecution of work.

We cannot but feel that in course of time it will be practicable for our colored brethren of the South to send forth many a capable and devoted worker among the benighted people of Africa, that by so doing they themselves, as a people, will be greatly strengthened in Christian character and power, and that the Missionary Union may prove most helpful to them in working out their part in the accomplishment of the ends sought by the great commission of our common Lord.

Circulation of Mr. Mott's book.

About a year ago there was published a volume of great freshness and power, by Mr. John R. Mott, General Secretary of the World's Student Federation, on the watchword of the student movement, "The Evangelization of the World in this Generation." The treatise is far from a mere apologetic for the watchword; it abounds in facts and generalizations derived from two years of travel and close observation of the phenomena of the missionary world, and presents a collation of the most careful and comprehensive data respecting the real achievements in missions, the present resources of the church, and the increased facilities for the rapid dissemination of the Gospel afforded by providential conditions of every sort. The volume occupies a unique place in the latest missionary literature.

Through the kindness of a few individuals, seconded by the generosity of the author, it was made possible for the secretaries to send a copy of this book to every settled pastor in the Northern States; and besides this, a limited number were judiciously distributed among other friends and patrons of the cause.

We believe wherever it has been read, this book will prove a fertilizing force in fostering and strengthening missionary conviction.

Supplementary Sunday-school lessons.

The supplementary missionary lessons prepared by Mrs. Waterbury for Sunday-schools, referrred to in our last report, have found an entrance into our schools in many quarters, and give promise of becoming more and more widely used, and yet in no way to work disadvantage to other claims upon the interest and contributions of our Sunday-schools as such. The "Sunday-school Lesson Leaflets," prepared by Mr. Rhoades, also are growing in appreciation and use.

Among the helpful influences which have increased sympathy for our work among the home churches must be mentioned the constant and devoted activity of our staff of district secretaries, a service which commends itself as essential to the best workings of the home field. The forms of their labor are manifold and taxing.

District secretaries.

In the department of young people and Sunday-schools, Miss Ella D. MacLaurin has continued to render devoted and skilful service to the blessing of many hearts.

Miss MacLaurin's service.

A fact of special interest to the home department is the contemplated return of Dr. Ashmore and wife soon to this country, by special invitation of the Executive Committee. Dr. Ashmore sailed for China April 17. Before his departure the Executive Committee placed on record their warm appreciation of the distinguished services he has rendered for over half a century, not only to the cause in China, but also among the churches in this country. In doing so, the committee also felt moved formally to invite Dr. Ashmore at an early date to return to America, with a view to devoting the remainder of his days to service among the home churches, stirring them up to larger appreciation and more scriptural views of their obligation to the heathen. It is believed that Dr. Ashmore after a half century of arduous labor in China is entitled to respite from the active labors which have long characterized him abroad, and that he can now render even a larger missionary service to our common Christianity in America, where his informing and inspiring services are ever eagerly sought.

Invitation to Dr. Ashmore.

Beginning in Chicago the 27th of last January, and continuing until early in March, a series of special missionary conferences was held at various points in Michigan, Ohio, West Virginia, Indiana, Illinois, Wisconsin, Minnesota, and Iowa. Dr. Barbour and Mr. Haggard participated in many of these meetings, although they were under the general direction of the district secretaries, in whose several reports herein appended special mention is made. These meetings, continued in one form or another from year to year, have proved to be increasingly instructive and otherwise helpful to pastors and churches, furnishing as they do opportunity for the presentation of some of the more fundamental teachings of Scripture with reference to the Kingdom and its extension, and the hearing of our various missionaries who are able to lend themselves to this important service. Other conferences were also held in New England, New York, and Pennsylvania.

Conferences.

The prayer cycle.

During the past winter a new and second edition of the prayer cycle which had so wide an acceptance among the friends of missions when first published, was issued in improved form. About 10,000 of these cycles are now annually purchased. We bespeak for them a more extended use not only in private but also at family devotions. We believe that the circulation of this little booklet summoning the church to more regular, constant, and earnest prayer for all forms of mission work, has had much to do in enlisting the rank and file of our people in daily supplication for the world-wide cause, and in conscientious support of it. During the year we have been greatly cheered to receive letters from large numbers of people assuring us that they were making the work of missions as never before an object of daily and continuous prayer. The favorable financial result with which the year closed was doubtless in large part in answer to such devout remembrance and entreaty.

Student volunteer service.

In the report of last year brief mention was made of the organization of students in our Baptist theological seminaries, with reference to their visitation among the churches, and especially during the vacation periods, to increase interest in mission work. Efforts have been prosecuted through the past year under the auspices of the same general committee that was originally appointed.

The managing secretary of the movement has been Mr. Lee I. Thayer, of Rochester Seminary, now under appointment for service abroad. Much efficient service has been rendered by various students in several States under direction of the committee.

Denominational press.

The generous service rendered by the denominational press throughout the year in keeping this work before the people, in clearing the public mind from misunderstandings in connection with the situation in China, and in commending the work generally, is deeply appreciated.

QUESTIONS OF FINANCE AND OF POLICY

A primary problem.

We desire to add a few words with reference to the problem vitally related to the advancement of the work of foreign missions as it is to every department of our Lord's work. The past year, as we have stated, has witnessed an encouraging advance in the offerings made by our churches. This advance, however, as we have implied and as the reports which follow too clearly attest, is insufficient for the acceptance of the opportunities and the discharge of the responsibilities belonging to us as a Christian people. It is equally clear that the present measure of giving is disproportionate to the resources of our churches. The most serious aspect of present conditions in Christian beneficence as related to the work committed to us is not that the total offering of the churches for this work, when averaged, is painfully small, but that so large a number in the membership of our churches have no interest at all, or at most only an accidental relation, to the work representing the Christian's supreme mission in the world.

Your committee would gladly give any aid within their power for the enlarging of Christian giving in general. They are gratified by the recommendation made by the Commission on Christian Beneficence, giving prominence as it does to the fundamental principles of Christian stewardship. Christian work is one and its interests are one. And every interest is dependent upon the development of that genuine beneficence which is the outflowing of a consecrated Christian heart.

Christian work one.

In seeking to promote a deeper interest in the work committed to them, your committee do not fear that they will antagonize any other interest of our churches. The work of ministry to distant unknown lands can thrive only through the development of simple, unfeigned love for Christ and for the souls of men, and where such love is created it will not fail to respond to every need and duty.

Three requests preferred.

Three points occur to us which we would urge as in our judgment of vital relation to the interests of missionary work and to the development of deepening Christian character in the individual disciple.

(1.) We would ask that each of our churches, by the adoption of some practical plan deemed most effective, shall seek to interest such members as are known to have little interest in the work of Christian missions.

(2.) We would urge that each of our churches shall, after thoughtful and prayerful reflection, definitely determine a sum which, in their judgment, will fairly represent their just proportionate responsibility for this work.

It is our earnest conviction that no need is at present more vital in our churches than this of a thoughtful defining of obligation with respect to our Lord's work. Responsibility now is vague and undefined. When interests suffer we do not have a clear realization of a measure of fault as belonging to us. We are convinced that very many now remiss would, if recognizing a certain part of the work as justly theirs, seek to discharge their obligation. The amount of current local expenditure in our churches is determined after careful reflection and consultation. Should not this same thoughtful consideration be given to so great an interest as that represented by the needs of an unsaved world? We believe that such definite recognition is due to each of the departments of beneficence to which our churches are related. For ourselves, we will gladly coöperate with any church desiring information or suggestion helpful in following out this course.

(3.) We would ask that each of our churches shall follow some plan of giving involving such canvassing of their church membership as shall bring regularly to all a reminder of this primary Christian obligation and the opportunity to discharge it.

Information essential.

Your committee are desirous of assisting our pastors and churches in their effort to secure larger coöperation in the work of giving the Gospel to the world. They are particularly desirous to do whatever may be within their power to promote an intimate understanding of the character and rewards of missionary service. Next to the development of personal consecration they believe the diffusion of information important. Only the ignorant Christian can remain without interest in his Lord's work. For missionary studies in the Sunday-schools and in young people's societies, elsewhere referred to, they are anticipating a constantly enlarging service. The full indexing of the letters in the present annual report they trust will add to the serviceableness of this pamphlet in private consultation and in its use in missionary meetings. The circulating of personal letters received from the field is proving particularly helpful. This latter form of work they believe is capable of a development which shall secure for it a large usefulness. The larger knowledge of the work of some representative mission field secured to those receiving these letters, we believe to be of no small value. A sense of acquaintance is begotten allied to that of personal friendship. A practical understanding of the largeness and the value of missionary work is secured, exceedingly helpful in the development of living interest.

This plan is associated with the general plan to which reference was made in our annual report a year ago. We desire once more to call attention to this plan as one whose wider extension we believe will be of no little benefit.

The "station" plan explained.

What this plan proposes is the establishing of a relation of special intimacy between the individual church and some one representative station upon the field. Letters from this station are furnished at stated times and facilities are constantly given for information concerning its work. The church on its part arranges to secure attention for these letters and the needs of the field represented, and its workers are specially remembered in prayer.

It is believed that the advantages of such a plan are many. It presents to the uninterested a field of study not so large as to beget discouragement; it brings these far-away lands near; it familiarizes the mind with the cost of the work and the blessed results made possible by the expenditure; it deepens appreciation of the reality and greatness of mission work, and guides in the determining of just responsibility; it brings the work closer to the warm Christian heart. Those following this plan, it is believed, will the more certainly be led to extended excursions in this field of knowledge. It is not more important that knowledge of mission work should be extensive than that it should be intensive. With so many, thought of mission work is vague. Knowledge of the work's needs, familiarity with the names of workers, the habit of speaking certain names frequently in prayer, can hardly fail to be of strong influence in the promotion of general missionary interest.

The adoption of such a plan, too, affords comfort to the missionary in the knowledge that his work and his personal interests are borne upon the hearts of Christians at home.

But we would ask attention particularly to two conspicuous advantages belonging to this plan.

(1.) It recognizes the demand widely existing and urgently pressed at the present time for the presentation of some definite, restricted form of mission work in which one may have a distinctive interest. This demand is urgently pressed, how urgently those not charged with official responsibility can hardly know. Request for the designation of individuals to whom support can be given is incessant. To refuse to meet this request is to risk permanent alienation of sympathy in those preferring it. Pastors who have themselves emphasized the peril of "specifics" write of this demand as existing among their people and as not wisely to be resisted. It must be confessed that the desire underlying this demand is in itself altogether natural. The concrete and the known interest as the abstract and the unknown cannot. We believe that, if wisely directed, this widely-prevalent desire may prove a valuable force, enlisting the sympathy of uninterested minds and securing in our membership as a whole a larger participation in world-wide service.

A demand widely urged.

(2.) We regard this general plan of which we are speaking as peculiarly advantageous, because while recognizing a popular demand, it corrects less fortunate tendencies with which the demand is often associated.

Unfortunate tendencies corrected.

It affords a modified and wiser plan to those desiring to support individual native workers. Serious disadvantages attend this practice. In our report of last year we alluded to the tendency to make the support of these workers an addition upon the schedule of appropriations made for needs recognized by the committee. We are glad to testify to a decided gain in the correction of this tendency during the year.

But we desire also to indicate as in our judgment unwise the designation of individual native workers for support in our churches at home.

Support of native workers.

(1.) The plan makes distinctions between native workers which are unfortunate and unhealthful, one worker being exalted above another because chosen by supporters in Christian America. Such workers are tempted to assume an attitude of superiority unpleasant for their associates and unfortunate as respects their own development.

(2.) The support of native workers by foreign money, while justifiable, is so only as a temporary and provisional method. Missionaries sent from this country are agents of our churches and to the end of their service are entitled to support by their brethren at home. But it is essential to the development of healthful self-respect and self-dependence among our native Christians that native workers shall so far as possible be supported by their own people. Now the plan of adoption by churches at home of the support of individual native workers tends to make permanent the employment of these workers, thus exerting an influence unfavorable to that development of self-support on the field which we are seeking to promote as vitally essential to the best interests of the work.

(3.) The plan imposes grievous burden upon our missionaries, consuming their time and exhausting strength already overtaxed. It compels the individual missionary to write frequently to each church supporting a native worker, and to write to each a different letter. The plan of connecting interest, not with individual natives but with the work of designated stations, secures to churches frequent communications from the field, while imposing only a light burden upon the missionary. Some one missionary in the station is chosen to write, quarterly, a letter concerning its work, and this letter, more full and more interesting than the individual letter can be, is duplicated at the rooms and sent to the churches specially interested in the station in question.

In like manner, if the support of individual missionaries by individual churches should become a general desire, this plan may afford an alternative capable of wider application.

Coöperation invited.

This plan of furthering acquaintance on the part of individual churches with individual stations we would thus present anew as offering promise of responding to and deepening practical interest in the work of Christian missions throughout the membership of our churches. We will cordially respond to churches desiring to enter thus into relation with the different fields connected with our work. We believe that it is far wiser that funds should not be designated for specific use, but should be available for the purposes of the world-wide work. But the relation of intimacy with a representative station, we are confident, may be promoted with results beneficial to all interests. We should rejoice if every church throughout our constituency were thus related to some individual field, giving to it and to its workers personal interest and thought and prayer. The field so chosen by any church may, if desired, be changed from time to time. But we cannot think that such a relation could imperil interest in the entire work, whose character the representative station interprets. A far graver danger, we believe, is that the work of Christian missions may be regarded as a work vast indeed, but vague and intangible, no approach being given to the individual mind by which a just understanding of its character and claims may be imparted. It is our belief, as it is our earnest hope, that the extension of this plan will result in securing juster thought regarding a true measure of individual responsibility and in the acceptance of a larger share in extending the knowledge of the Gospel to the uttermost parts of the earth.

FOREIGN DEPARTMENT

As the results of the year, revealed upon the home field, furnish in a marked degree occasion for gratitude to God, the revelation reaching us from the foreign field presents reason for unbounded thanksgiving and for unbounded confidence in the divineness of the work with which we are entrusted. The year has brought trial of almost unprecedented severity, but God has made the light to shine out of darkness.

The famine in India.

The problems created by the famine conditions in India were met by our workers with fortitude and sagacity. Official testimony has been given to the beneficent service rendered by Christian missionaries. The Christian name has won new honor among the people. Many converts are seeking baptism, and conditions in this great field were never before so hopeful as now.

Signal deliverance in China.

To fail of gratitude as we follow the story of this eventful year in our work in China would be to convict ourselves of hopeless spiritual insensibility. We would herewith officially render thanks to God for the revelation of his protecting care for our workers and our work. The storm in its greatest fury did not reach to the districts occupied by our mission stations in Southern, Eastern, Central, and Western China. The Empress, indeed, planned the extermination of all foreigners and of all missionaries, but He who controls the counsels of men inclined the hearts of the rulers of the southern and western provinces to resist this dreadful purpose. Although our missionaries were placed for a time in a position of extreme peril, in only one instance, at Kinhwa in East China, was assault attempted by the hostile element, and here deliverance was granted through the favor of God and of man. So far as is known our entire body of native disciples was preserved from loss of life. At Kinhwa, and at Ungkung in Southern China, property was destroyed, as also at a few out-stations. But our loss was very slight in comparison with that of some of our sister societies. It may be indeed that these societies whose workers, found faithful unto death, have received the crown of life, are really the more to be envied. Yet this earthly life and its fellowships are precious gifts of God, for the continuance of which we would acknowledge our indebtedness to his protection graciously vouchsafed.

But our profoundest reasons for thanksgiving in connection with the outbreak in China are those shared with all who revere the name of Christ and are concerned for the advancement of his kingdom. It is a splendid testimony which has been offered in China to the genuineness of the results realized in missionary work. The records of the heroic days of the history of the church furnish no finer attestation of the transforming, sustaining power of divine grace than is put before us by this great company of 200 representatives of missionary households and 10,000 of their eastern-born spiritual kindred who, refusing to deny the Master's name, have yielded up their lives. From our own fields of work the testimony is uniform that the native disciples proved steadfast. Such testimony is infinitely cheering to those devoted to this work; it cannot but be infinitely powerful in its influence for the extension of the Gospel.

The noble army of martyrs.

In the central stations of the Eastern and Southern China missions the work has continued almost without interruption. From the country districts, and from the interior of the empire and the far West, our missionaries, by consular direction, withdrew for a time, — some, whose time of furlough was so near as to make this course desirable, improving the opportunity for recuperation at home, others remaining at Swatow or at Shanghai, or finding a temporary tarrying-place in Japan. With the cessation of hostilities, plans for return were quickly made. The country stations in the Eastern and Southern missions have been revisited. Hanyang, in central China, is once more opened. Dr. Corlies has reached Suifu in the Western province, Sz-Chuan. It was found in these stations that the work had been sustained by the natives throughout the period of the missionaries' absence. Conditions in all quarters are reported quiet, and the return of workers is greeted with a hearty welcome by Christian disciples and by the people generally. In several instances official invitation to return has been earnestly pressed. The returning missionaries speak with unbounded confidence concerning the promise of the work, finding fields white for the harvest.

Partial withdrawal; full reopening.

The criticisms lavished upon missionary workers and work by the malevolent or the thoughtless are powerless to disturb those truly informed as to conditions in China. Not only with those intimately associated with this work, but in the view of all fair-minded and intelligent observers, certain facts are becoming incontrovertible. To these facts we desire to bear witness as impressed upon us by a volume of correspondence received through the year. The outbreak in China was not a popular uprising, but was the result of an imperial decree. It was directed not primarily against the missionary, but against the foreigner. It was inspired chiefly not by antagonism to Christian teaching, but by resentment aroused by foreign

Criticism and the facts.

aggressions. The Protestant missionary workers are held in favor by the people. Their return to their work is desired. Opportunity for successful Christian work has not closed in China. The people are able to distinguish between the genuine principles of the Gospel and the conduct of merchants or armies misrepresenting them. The work wrought in the past years of missionary activity has been deep and far-reaching. The fruits of this work are those inimitable fruits which are characteristic of the Gospel, moral transformation and spiritual renewal.

Promise in other fields.

In the sections of our work outside of India and China, conditions are, in general, increasingly hopeful. We would call attention particularly to the immediate fruitage realized at Loikaw, to the new signs of promise at Tura, in Assam, to Captain Bickel's story of the waiting thousands of the Inland Sea in Japan, and to the marvellous opening which has greeted Mr. Lund and Mr. Briggs at Jaro and Bacolod in the Philippine Islands. The Congo region also reveals encouraging results, not only in the number of converts won, but in the remarkable transformation effected in those who but yesterday were sunk in debasing superstition and savagery.

Philippines.

In the internal life of our missions the year has been one of definite advancement. There has been an evident strengthening and deepening of conviction and effort in the line of the promotion of self-support and larger native self-dependence. In several fields a permanent committee has been appointed with the one distinctive duty of planning and from time to time suggesting practical steps by which the development of self-support and full self-administration may more swiftly be promoted.

Advisory action on mission fields.

The year has been made notable by the adoption upon nearly all our mission fields of a plan for advisory action by mission conferences upon questions relating to the conduct of the work, in pursuance of a plan submitted to the several missions by the Executive Committee a year ago last autumn. It was the committee's desire in suggesting this plan that the mechanism of organization involved in it should be of the simplest possible character. In their judgment, and in the judgment of thoughtful brethren upon the field, two evils are to be guarded against in the relations of bodies of missionaries — one, the growth of an excessive individualism perilous to the best interests of the common work, the other, the establishing of an official body tending to claim for itself the prerogatives of a board of control, thus imperilling the relation of fraternal equality essential among fellow-workers.

The plan as now adopted varies on the several fields, the aim being in each case to conform to distinctive local conditions. But, under all forms, the equality of the workers is held definitely in view while mutual conference and advisory action are secured. The results realized through this plan already have proved most beneficent in promoting the work of administration at home and in securing a larger recognition of unity of interests abroad.

In our mission in France the year has been signalized by action of an important character. For some years past difficulties have existed which have been recognized by our French brethren as constituting a serious hindrance to the advancement of their work. In the summer-time these differences were happily adjusted. All Baptist churches of France are now united as the French Baptist Union, the extensive work throughout France and the French-speaking sections of neighboring countries being carried on in two coördinated departments, the Franco-Belgian department of the North and the Franco-Swiss department of the more southern sections. The Foreign Secretary visited this mission during the past summer. A visit was made also by Dr. George C. Lorimer. The committee desire to express to this honored member of the Board their appreciation of the interest long manifested by him in the work in France, and the influence generously and wisely exerted toward the end now fully realized.

The French Baptist Union.

In our mission in Finland, too, an advance step has been taken. This work, long under the oversight of one individual, is placed now under a representative committee in Sweden and Finland, affording relief to a faithful worker and, as events are proving, opening a new era of harmony and prosperity.

A change in Finland.

Yet with all these reasons for congratulation and encouragement your committee recognize that conditions upon our mission fields, while justifying large confidence, awaken solicitude.

Our satisfaction in the favorable financial showing of the year is moderated by the fact that this is in part traceable to the reduction made in appropriations for the work. The closest scrutiny was given by the committee to all requests received from the field at the time of the adoption of their schedule of expenditures for the year, and in the closing six months a reduction of fifteen per cent. was made upon all variable items. The saving made by this final reduction was a little more than $10,000. The committee were solicitous to apply this reduction in a way involving the least of loss. Indeed, it is believed that some real benefit will result from it. Effort has been made for the elimination of any form of expenditure which has proved unproductive and unpromising. Through the new plan for advisory action and the hearty coöperation of our force of missionary workers, the committee are endeavoring to establish the entire work on a basis of absolutely wise and hopeful expenditure.

The reduction in appropriations.

And yet the fact remains that the past year has seen reduction where it should have seen advance. On every mission field our work needs sorely a strong reënforcement. Past years with us have been years of retrenchment. They have been years of swift advancement in the movement of the God of missions. By the favor of God, our work has outrun the giving of our churches. Our force of workers is now sadly inadequate for the task it is facing. A full score of stations are vacant or left to the care of women whose physical strength is unequal to their responsibilities. Overtaxing of faithful workers, resulting in their prostration or in exhaustion from which the physical system may never fully recover, is a story familiar as it is distressing to those officially related to the work. With the resources now at their command your committee cannot use wisely the precious investment in human lives represented in this work. Workers remain unsupplied with the equipment essential for the widening service which they covet and to which they are entitled. Perhaps the severest trial of missionary service is that experienced from the inability for lack of a little money to accept opportunities opening as the reward of faithful toil. At the present juncture, in the reopening of work for China, the inadequacy of resources is painfully impressed upon us. And we cannot forget that beyond the regions touched as yet by Christian effort, a great, dark, hopeless world still waits for the Gospel.

The need of reinforcement.

The call of our mission fields is for genuine enlargement of resources and hearty acceptance of the privilege offered us by our divine Leader. Is not the hour one calling our churches to a sober reckoning with their responsibility? The year just ended cannot leave the members of our churches as it found them. This reappearance of the martyr spirit, never more splendidly revealed than now, this attestation of divine power as attending the work of the Gospel in heathen lands, this disclosure of the purpose of God for all peoples, must arouse the heart to a new interest and consecration, or it must leave it in a deeper selfishness and worldliness.

Events such as those through which the year has brought us offer to the Christian heart a searching test. They try the central relation of the soul to the divine Redeemer, in its convictions and in its purposes. Foreign mission work is now revealing every influence fitted to inspire the followers of Christ to a resolute, hopeful fidelity in the discharge of their mission. The will of Christ is reiterated by the providence of God clearly as it was expressed in the Master's great commission. The supreme worth and power of the Gospel are made plain. Souls redeemed, renewed, in uncounted numbers, are proffered us if we will but consent to receive them. Access is open to all nations. And fidelity on the part of our churches is the one condition of the swift realization of victory for our ascended Lord.

A test presented.

The message of mission lands as we are entering upon the new century is a message of good cheer, but also of solemn appeal. Is not this message addressed with peculiar directness to the American Christian? The foremost place in a supreme service for the peoples of the earth, now so swiftly becoming one, is offered to our favored country. It will be accepted not chiefly through the sending of armies, however justifiable their errand, but through the revelation of the living God, and Jesus Christ whom he has sent.

We make mention with satisfaction of the visit of Mrs. Safford, Secretary of the Woman's Baptist Foreign Missionary Society, and Mrs. Robert Harris, to mission fields in Asia and Europe. Many letters refer to this visit as bringing encouragement and wise counsel.

During the year nine men (one unmarried) have been sent to the foreign field: Rev. S. R. Vinton, Sgaw Karen work, Rangoon, Burma; Rev. Albert Ehrgott, English church, Rangoon; Rev. S. R. McCurdy, Myingyan, Burma; Rev. H. B. Benninghoff, Rangoon college; Rev. W. F. Dowd, Impur, Assam; Rev. G. J. Huizinga, Cumbum, South India; Rev. W. T. Elmore, Podili, South India; Rev. C. B. Tenny, Kobe, Japan; and Rev. C. C. Boone, Congo Mission, Africa. Mr. Boone represents the Lott-Carey Convention of the colored churches of the south, under the plan of coöperation referred to in our general introduction.

In addition to the above-named missionaries Mr. James L. Snyder has been appointed assistant-superintendent of the Rangoon Press, the securing of a recruit for this post having long been desirable and having become an urgent necessity in the enforced absence of Mr. Phinney.

Eight appointees representing the woman's societies have been sent to our fields. One of these, Miss Ebonne Johansson, is supported by the Baptist churches of Sweden under a plan of coöperation with the Union similar to that followed in the case of Rev. E. V. Sjoblom, of the Congo mission. Miss Johansson has been added to the force of workers at Ikoko, Africa, her presence affording greatly desired relief.

Two brethren have been re-appointed to service, Rev. Albert A. Loughridge, who returns to the Union after a period of valued service with the Home Mission Society as president of Bishop college, and Rev. A. Christopher of England. Mr. Loughridge returns to South India, Mr. Christopher to Africa.

We note in full the changes in our missionary force.

APPOINTMENTS

Mr. W. E. Henry, Mr. William Axling, Mr. Lee I. Thayer, Mr. Frank J. White, Mr. S. J. Huse, Mr. H. B. Benninghoff, Rev. A. J. Tuttle, Rev. Geo. R. Dye, C. B. Wassen, M. D., Rev. C. C. Boone, Mr. Geo. E. Finlay, Mr. Albert A. Forshee, Rev. Albert Loughridge (re-appointed), Rev. A. Christopher (re-appointed), Miss Ebonne Johansson, Miss Emma Smith, Miss Annie Downie, Miss Kate Armstrong, Miss Katherine Gerow, Miss Helen Bissell, Miss Minnie Robertson, Miss Annie E. Long, Miss Alta O. Ragon, Miss Helen L. Hyde, Miss Helen Elgie, Miss Margaret Grant, M. D. Appointed Assistant Superintendent of Mission Press in Rangoon, Mr. James L. Snyder.

DEPARTURES

To Burma. — Rev. E. O. Stevens, D. D., and wife, Rev. S. R. Vinton and wife, Rev. Ola Hanson and wife, Rev. W. M. Young and wife, Rev. Albert Ehrgott and wife, Rev. H. B. Benninghoff and wife, Rev. S. R. McCurdy and wife, Rev. W. W. Cochrane, Mr. J. L. Snyder and wife, Miss F. E. Ayers, Miss E. E. Scott, Mrs. Mary E. Burhoe, Mrs. J. H. Vinton, Miss A. Whitehead, Miss E. R. Simons, Miss Johanna Anderson.

To Assam. — Rev. E. G. Phillips and wife, Rev. W. F. Dowd and wife, Mrs. A. K. Gurney, Miss A. E. Long, Miss Gertrude L. Wherett.

To South India.—Rev. John McLaurin, D. D., and wife, Rev. W. R. Manley and wife, Rev. F. H. Levering and wife, Rev. G. J. Huizinga and wife, Rev. W. T. Elmore and wife, Mrs. E. Bullard, Mrs. W. B. Boggs, Mrs. J. E. Clough, Miss Kate M. French, Miss Lilian Bishop.

To China. — (Eastern) Rev. H. Jenkins, D. D., and wife, Rev. C. E. Bousfield and wife, Miss Helen L. Corbin. (Southern) Rev. William Ashmore, D. D., and wife.

To Japan. — Rev. J. L. Dearing, D. D., and wife, Rev. S. B. Hamblen and wife, Rev. William Wynd and wife, Rev. C. B. Tenny, Miss Grace Annie Hughes, Miss A. M. Clagett.

To Africa. — Rev. Henry Richards and wife (from England), Rev. A. Billington and wife (from England), F. P. Lynch, M. D., Rev. C. C. Boone and wife, Miss Margaret Suman, Miss E. Johansson (from Sweden).

Philippine Islands. — Rev. C. W. Briggs.

RETURNED FROM THE FIELD

From Burma. — W. C. Griggs, M. D., and wife, Dr. L. E. Hicks, Rev. A. E. Seagrave, Mr. F. D. Phinney and wife, Rev. W. H. Roberts, Rev. J. E. Case and wife, Rev. John McGuire, Mrs. C. A. Nichols, Miss E. F. McAllister, Miss Louise E. Tschirch, Julia E. Parrott, Miss Lydia M. Dyer, Miss M. E. Carr, Miss Thora M. Thompson.

From Assam. — Rev. Wm. Dring, Rev. C. E. Petrick and wife (to Germany), Rev. P. E. Moore and wife, Rev. E. W. Clark and wife, Rev. A. E. Stephen and wife (to Scotland), Rev. P. H. Moore and wife, Miss Henrietta F. Morgan.

From South India. — Rev. W. A. Stanton and wife, Rev. John Dussman and wife, Rev. I. S. Hankins and wife, Rev. J. E. Clough, D. D., and wife, Rev. W. E. Hopkins and wife, Rev. C. R. Marsh and wife, Mrs. J. S. Timpany, Miss Catherine Darmstadt, Miss M. M. Day.

From China. — (Eastern) Rev. T. D. Holmes and wife, Rev. C. E. Bousfield and wife, Mrs. J. R. Goddard, Miss Anna K. Goddard, Miss Clara E. Righter, Miss L. M. Minniss, Miss Stella Relyea, Miss Helen L. Corbin. (Southern) Rev. George Campbell, Mrs. J. M. Foster, Mrs. J. Speicher, Miss Josephine M. Bixby, M. D., Miss Hattie E. St. John; (Western) Rev. C. H. Finch, M. D., and wife, Rev. C. A. Salquist and wife, Mr. H. J. Openshaw and wife, Rev. F. J. Bradshaw, Mrs. W. M. Upcraft. (Bangkok) Mrs. H. Adamsen.

From Japan. — Rev. Geo. W. Hill and wife, Rev. J. H. Scott and wife, Rev. C. H. D. Fisher and wife, Miss Florence Duffield, Miss Annie S. Buzzell, Miss E. L. Rolman.

From Africa. — Rev. C. B. Banks (to England), Rev. Thomas Moody, Rev. Jos. Clark and wife (to England), Rev. C. H. Harvey and wife (to England).

From Spain. — Rev. James T. McGovern (returned from temporary service).

RESIGNATIONS

Rev. W. F. Gray, Rev. T. P. Dudley, Rev. W. K. McKibben, Rev. C. H. Finch, M.D., Miss Alice J. Rood, Miss Ella D. Faye, Miss Louise Cummings.

OBITUARIES

The death of the following persons officially connected with the work of the Missionary Union is noted as occurring during the past year:

Rev. D. L. Brayton.

Rev. Durlin L. Brayton died in Rangoon, Burma, April 23, 1900. In the death of this veteran worker, the Missionary Union lost the oldest missionary in its service. Mr. Brayton went to Burma in 1837, the year in which Queen Victoria ascended the throne of Great Britain, and he labored in the Pwo Karen mission, visiting America but twice in his long service, — in 1842 and 1870. For more than twenty-eight years previous to his death he had not visited his native land and was little known, except by name, to American Baptists of this generation. As the oldest missionary in Burma, and the leading missionary among the Pwo Karens for many years, and as the translator of the Bible into the Pwo Karen dialect, he was widely known and honored on the mission field. Mr. Brayton was born in Hubbardton, Vt., Oct. 27, 1808, and graduated from Brown University in the class of 1837. He went as a missionary in the same year, 1837. On their voyage to Burma he and Mrs. Brayton were on the celebrated bark "Rosebella," — a bark of less than three hundred tons. This vessel sailed from Boston in the autumn of 1837, with a company of six missionaries, three young men and their brides. The preceding year a party of six had gone out, and when the later missionary company arrived it was learned that three of the first party had already died. This might naturally have had a depressing effect upon the new missionaries. But it was twelve years before the "Rosabella" circle was broken by death. In forty-eight years two more were called; in fifty-three, the fourth; in sixty years, the fifth; and it was sixty-two years before the last survivor of this memorable party was called to his eternal home. Being the last survivor, Mr. Brayton had seen Burma develop from a province of little importance until it had become the most prosperous province in India. He saw the dominion of Great Britain in India increased from detached possessions to the control of the entire territory of the Hindus and with a considerable territory on the east side of the Bay of Bengal, the title of "Empress of India" being added to the sovereign title of Queen of Great Britain and Ireland. While Mr. Brayton had seen little of his native land, he was not without honor in his own country. Twice, the degree of doctor of divinity was conferred upon him, but he always declined this, preferring what seemed to him a name more in accordance with the simplicity of the Gospel. For several years before his death he was of course unable to perform the active missionary service in travelling to which he had been accustomed in early days, but as "Father Brayton" he was known to all the younger missionaries and to the Karen Christians, and his influence and devotion were of inestimable value to the time of his death. Shortly before his death the Pwo Karen Association was held in Rangoon in the compound on which he lived, in order that he might attend it, and his presence and his affecting farewell message to the Karens must have made a deep impression upon the large company of Christians gathered at that service. His last words were memorable. After stating that he had served Christ for more than seventy years he added: "It has been my highest pleasure to seek first his kingdom and do his will. By his grace I have been enabled to fight the good fight, and to keep the faith. And when it shall please the loving Father, he will call me to himself, to be with Christ forever. I know there is a crown of glory laid up for me that fadeth not away." These farewell words were soon to receive their fulfilment, for soon he was translated and was not because God had taken him.

Rev. Moses H. Bixby, D. D., who died in Providence, R. I., March 21, 1901, was connected with the Missionary Union in several official relations. He was born in Warren, N. H., Aug. 20, 1827. Experiencing conversion at the age of ten years, he united with the Methodist church. He had, however, always been a Baptist in belief, — and upon removing to East Hardwick, Vt., where there was a Baptist church, he soon connected himself with that body. After pursuing his studies in several places, he was ordained to the gospel ministry in Vermont, and in 1853 was appointed by the Missionary Union as a missionary to Burma. While on the voyage to his field, he was obliged to spend several weeks in Cape Town, South Africa, and organized there the first Baptist church in that part of the world. On reaching Burma he first devoted himself to resuscitating the English-speaking Baptist church in Moulmein, which was then nearly extinct, having only nine members. In one year the membership increased to about forty-five. Dr. Bixby soon turned his attention to labors among the natives, but owing to the ill health of Mrs. Bixby was obliged to return to America in 1856, remaining in this country for four years and serving as pastor of the Friendship Street Baptist Church in Providence, R. I. In 1860 he returned to Burma, and being designated to open a mission among the Shans, a numerous people in the northeastern portion of Burma, he made his headquarters at Toungoo, making long journeys from this centre over the plains and on the mountains in the territory to the northeast of Toungoo, where his labors were crowned with large success. His toils proved, however, to be too much for his constitution and he was obliged to return again to America in 1868. After a few months he began a mission in Providence, which became what is now the Cranston Street Baptist Church of that city. Becoming convinced that he would not be able to reside again in Burma, he resigned his connection with the Union as a missionary in 1871. In 1877 he was chosen a member of the Board of Managers of the Union and later was elected recording secretary of the board. In these capacities, as well as in his church work, he maintained his deep interest in the work of foreign missions, continuing as a member of the board and as recording secretary to the time of his death. He was present almost invariably at the annual meetings of the Union, and had large influence in the development of the general work of the society. Dr. Bixby received the degree of doctor of divinity from the Central University of Iowa. Besides his official relations with the Union he was a trustee of Newton Theological Institution, of Worcester Academy, Hartshorn Memorial College, and the Union University of Virginia in Richmond, and Derby Academy, Vermont. He was president for sixteen years of the Rhode Island Baptist Education Society, and was prominently identified with the Rhode Island State Convention, serving for several years as its president. Dr. Bixby's many and varied spheres of usefulness indicate the breadth of his sympathies, his indomitable spirit and his ardent interest in the advancement of the kingdom of God.

Rev. M. H. Bixby, D. D.

Mrs. Moses H. Bixby passed away at her home in Providence, R. I., March

Mrs. Moses H. Bixby.

24, 1901, but three days after the death of her husband. In early life she desired to enter missionary service, but served for a time as principal of Hampton Ladies' Seminary. After her marriage to Dr. Bixby she went with him to Burma in 1860, her missionary desires thus being fulfilled. During his missionary service she was ardently interested and active in every possible sphere of missionary work, and after her return to America she was no less zealous for the advancement of the cause of foreign missions. She was among the first to suggest the formation of the Woman's Baptist Foreign Missionary Society, of which she was secretary for a time, and with which she was officially connected from its formation to the time of her death. She suggested, also, the opening of the Hasseltine House in Newton Centre as a home for young women engaged in study preparatory to missionary service. For many years she was president of the Woman's Foreign Missionary Society of Rhode Island, and promoted in every possible way, to the full limit of her power, the extension of the kingdom of Christ in all the world. In the formation and the rapid growth of the Cranston Street Church she was eminently useful in connection with the labors of her husband.

Rev. Charles B. Banks.

Rev. Charles B. Banks died in London, England, Dec. 30, 1900. Mr. Banks was one of the early members of the Livingstone Inland Mission, which was afterwards transferred to the American Baptist Missionary Union. He went to Africa in 1882, and on the transfer of the mission in 1884 he joined the missionary staff of the Union, being one of the nine members of that mission who continued in the service of the American society. Mr. Banks was first stationed at Mukimvika, near the mouth of the Congo, and later removed to the upper river, opening a station at Bolengi, near the lower crossing of the Congo River by the equator. He had established one of the most pleasing and home-like stations of the Congo mission, and had made considerable advance in industrial work, especially in the raising of coffee; and it was his ardent hope to be able to develop a self-sustaining industrial missionary station. The station, however, was transferred to the Foreign Christian Missionary Society, and Mr. Banks returned to England for rest, preparatory to further labors on the Congo, but this was not in accordance with the plans of the Lord for him. In his death the mission sustained a great loss. He was humble, ardent, practical, and effective in his missionary work, and his death leaves a vacancy which it is not easy to fill.

Mrs. Lavinia Pearce died at her mission station in Ootacamund, in the Nilghiri Hills, in India, March 20, 1901. She was born in Boxford, Mass., May 6, 1834, and appointed a missionary of the Union, Nov. 28, 1871, going out to the Telugu mission. After six years' service she was married to

Rev. George Pearce, of the English Baptist mission, Aug. 28, 1877. After his death she visited the United States in 1888, but was reappointed a missionary, and returned to India September 29 of that year. For many years Mrs. Pearce had resided at Ootacamund, prosecuting missionary work among the people there, and also maintained much of the time a school among the children. Being possessed of some property she became the owner of two estates at Ootacamund, which is the health resort of Southern India. One of these she gave to the Missionary Union, occupying the other up to the time of her death, and continuing her interest in the school, being interested more recently in the establishment of a school for the children of missionaries. Mrs. Pearce was a woman of eminent Christian character, and held the high regard of all her missionary associates. She was deeply interested in the advancement of the kingdom of Christ and the salvation of the people of India.

Mrs. Lavinia Pearce.

Miss Ellen E. Mitchell, M. D., died in Moulmein, Burma, April 4, 1901. Miss Mitchell was a native of Montrose, Pa. She graduated from the New York Woman's Medical College in 1870, and was appointed a missionary of the Union on the recommendation of the Woman's Baptist Foreign Missionary Society, April 21, 1879, going at once to Moulmein, Burma. On her return to the United States, in 1888, Dr. Mitchell, having realized from her missionary experience the large value of medical knowledge, pursued supplementary studies at the Medical Missionary Institute in New York City. She again sailed for Burma Oct. 9, 1890, and remained continuously at her post of duty in Moulmein until her death. By her quiet, gentle, kindly disposition, and her faithfulness in her missionary work, as well as by her medical skill, Dr. Mitchell greatly endeared herself to her missionary associates in Burma, and in many missionary homes was a blessing in times of sore trial and distress. She used her medical knowledge as an assistant in her missionary work, and was the means of recommending the religion of Jesus Christ to multitudes of people of Burma, by her kindly skill, as she went about doing good. Few of the missionary circle in Burma will be more missed by the missionary body than will the "little doctor," as she was lovingly called. Her work of love and usefulness on earth is finished, and she has gone to join the choir of the redeemed, and to sing the praises of the Lord whom she so faithfully loved and served.

Miss Ellen E. Mitchell, M. D.

Dr. Lulu C. Fleming died in the Samaritan Hospital, Philadelphia, June 20, 1899. Miss Fleming was a native of Hibernia, Clay County, Florida. She was baptized in Jacksonville, Jan. 14, 1877. Graduating from Shaw University, Raleigh, N. C., in 1885, she was appointed a missionary of the Union Jan. 10, 1887, going to Palabala station of the Congo mission, where she remained for three years, returning to

Dr. Lulu C. Fleming.

America in 1891. In 1895 she was accepted as a missionary by the Woman's Baptist Foreign Missionary Society, and returned to the Congo under the auspices of the Union, residing at Irebu, on the Upper Congo. Previous to her last sojourn in Africa, Miss Fleming had pursued medical studies, and was sent as a medical missionary on her return to the field. Her labors were useful, and had gained the approbation of all her missionary associates, but in 1899 she returned to the United States with broken health, and was soon called to her heavenly home.

Miss Florence A. Duffield.

Miss Florence A. Duffield of Osaka, Japan, died in Chicago Dec. 21, 1900. She was appointed a missionary of the Union, on the recommendation of the Woman's Baptist Foreign Missionary Society of the West, Sept. 7, 1892, being designated to Japan, where she labored, first at Shimonoseki, afterwards at Himeji, and later at Osaka. She was esteemed and beloved by all her missionary associates, and gained the favor of the people of Japan. The failure of her health required a return to the United States in 1899. She fully anticipated an early resumption of her labors in Japan. But, although she made an encouraging gain in strength, she suffered from a severe attack of pleuro-pneumonia, occasioned, it is thought, by exposure while making a missionary address, and after an illness of a single week, she went home to the Saviour whom she had served here below.

Mrs. Robert Harper.

Mrs. Robert Harper died at Mongnai, Burma, Oct. 9, 1900. As Miss Alice Laura Ford, she was appointed a missionary of the Union March 13, 1893. She was a native of Freeport, Ill, and studied one year at Newton Theological Institution. She was stationed at Moulmein, and was pursuing her labors in the school with diligence and success until her marriage to Robert Harper, M.D., Dec. 13, 1899. In her labors both at Moulmein and Mongnai she had won the peculiarly warm regard of her associates and of the natives, to whom her death, as to her bereaved husband, is a great blow, as it is also to the mission body. Mongnai being at a great distance from other stations, the funeral party present when Mrs. Harper was laid to rest was composed almost exclusively of the native people. At the meeting of the conference in Rangoon in October the associates of Mrs. Harper supplemented the funeral service, uniting in singing "Asleep in Jesus" in memory of the gentle sleeper.

Mrs. A. J. Parker.

Mrs. A. J. Parker, of Dibrugarh, Assam, died July 18, 1900. As Miss Alberta Sumner she was appointed a missionary of the Union on the recommendation of the Woman's Society of the West, May 4, 1896, being designated to Nowgong, Assam. Her abounding physical vigor and genial disposition gave great effect to her missionary labors among the natives and she was greatly beloved by them and exceedingly useful in her work at Nowgong. She was married to Rev. Arthur J. Parker, a missionary in the same station, Sept. 8, 1898. Mr. and Mrs. Parker were soon called to remove from Nowgong to Dibrugarh to take charge of that station in the extreme northeastern part of Assam. In this prosperous and promising field she and her husband engaged ardently in labors for the welfare of the people until her greatly lamented death. Her decease cast a cloud of sorrow over the whole mission in Assam and created a large vacancy in the already too small corps of missionaries in that country.

Mrs. M. C. Marin.

Mrs. Manuel C. Marin, who died in Newton Highlands, Mass., April 14, 1901, was a native of the city of Newton where she was educated in the public schools. She was married to Mr. Marin in the year 1892. Going with him to Barcelona, Spain, she passed seven years in active missionary work. At the time of the outbreak of the war between the United States and Spain, Mr. and Mrs. Marin were the only missionaries remaining at Barcelona, and for many months were cut off from communication with this country by the suspension of postal service. During these months of great anxiety they were exposed to no little peril at times, but were mercifully sustained and preserved. Their health, however, was seriously affected by the strain of these months, and in the spring of 1899 they returned to America for rest and recovery of strength. The purpose of their visit seemed to be fully realized, and they were contemplating an early return to their mission field when Mrs. Marin was prostrated by pneumonia and in a few days the end of her earthly life had come. Mrs. Marin was a true helper to her husband and was tireless in her efforts to serve the people to whom the work of her life was given. She leaves a memory fragrant for all who knew her.

Hon. J. Buchanan.

Hon. J. Buchanan, of Trenton, N. J., an honored member of the Board of Managers, passed away at his home in Trenton, Oct. 30, 1900. Judge Buchanan was a lawyer of eminence in his State, where he had occupied positions of prominence and influence, both on the bench and in professional circles. He was most influential, also, in Baptist affairs in the State of New Jersey, and in his death the Baptists of that State, as well as the cause of missions, has lost an able counsellor and advocate.

THE TREASURY

The Treasurer reports receipts and expenditures as follows:

RECEIPTS

Donations	$360,989 19
Legacies	116,247 97
Woman's Society East	83,848 64
" " of the West	31,929 25
" " of California	2,090 00
" " of Oregon	375 00
Bible Day Collection	922 72
Received on Old Debt Account	254 01
Specific Donations for Philippine Islands Mission Work	1,065 58
"Henry Reed" Steamboat Earnings	1,960 64
Swatow, China, land transfer	50 00
Income of Funds and Bond Accounts	47,143 14
Additions to Permanent Funds and Bond Accounts	40,829 99
	$687,706 13
Debt, April 1, 1901	38,297 20
	$726,003 33

EXPENDITURES

Appropriations for year 1900–1901	$574,132 10
Added to Permanent Funds and Bond Accounts	40,829 99
Debt April 1, 1900	111,041 24
	$726,003 33
Debt of the Union April 1, 1901	$38,297 20

The donations were received from the following localities: Maine, $5,880.77; New Hampshire, $2,236.76; Vermont, $2,569.81; Massachusetts, $47,687.99; Rhode Island, $8,477.24; Connecticut, $9,930.59; New York, $119,112.28; New Jersey, $14,760.94; Pennsylvania, $31,198.37; Delaware, $542.03; District of Columbia, $1,801.15; Virginia, $3.50; West Virginia, $2,561.53; Ohio, $17,831.84; Indiana, $9,472.51; Illinois, $15,692.82; Iowa, $5,334.71; Michigan, $5,484.23; Minnesota, $7,086.89; Wisconsin, $3,511.37; Missouri, $1,117.92; Kansas, $3,908.04; Nebraska, $2,988.18; Colorado, $2,227.87; California, $7,818.05; Oregon, $1,475.13; North Dakota, $281.61; South Dakota, $1,317.90; Washington, $2,675.28; Nevada, $41.73; Idaho, $453.40; Utah, $76.25; Wyoming, $136.22; Montana, $340.87; Arkansas, $52.50; Arizona, $105.92; South Carolina, $2.00; North Carolina, $14.00; Kentucky, $25.00; Tennessee, $26.50; Texas, $10.00; Louisiana, $29.70; Georgia, $186.99; Florida, $10.00; Alabama, $36.00; Mississippi, $2.00; Indian Territory, $401.47; Oklahoma, $281.78;

New Mexico, $121.35; Canada, $300.00; Norway, $227.75; Denmark, $613.90; France, $3.00; England, $29.16; Scotland, $37.19; Germany, $252.93; Russia, $1,000.00; Alaska, $13.20; Burma, $6,210.19; Assam, $204.85; India, $8,660.32; China, $2,775.08; Japan, $565.54; Miscellaneous, $3,255.09. Total, $361,489.19; less overcredit to Southern District in March, 1900, $500.00; $360,989.19.

COLLECTION DISTRICTS

New England District. — Rev. W. E. Witter, M.D., District Secretary.

"Thine, O Lord, is the victory." "God gave the increase."

Twenty-three more churches, twenty-five more Sabbath-schools, and thirteen more Young People's Societies in New England contributing this year to the work of the Union is cause for genuine thanksgiving. Last year Rhode Island was the only State which showed an increase of offerings from the Sunday-schools. This year Maine, Massachusetts, Rhode Island, and Connecticut have gained both in offerings and in the number of schools contributing, while Vermont has more than doubled the number of contributing schools. This increase is mainly due to the introduction of the "Supplementary Missionary Sunday-school Lessons," and the "Around the World Missionary Newspaper for Sunday-schools and Young People's Societies." We are indebted to many superintendents of Sunday-schools for their prompt and warm endorsements of these up-to-date aids to missionary enlightenment so delightfully adapted to the young; and to the preparation of which Mrs. Waterbury has given so much time and enthusiastic effort.

Sunday-schools.

The Missionary Conquest Course in *every* Young People's Society in New England, and "Around the World," and "Supplementary Missionary Lessons," in *every* Sunday-school with the "Report Letters" fresh from the fields, issued by Miss MacLaurin, supplementing the studies by a heart-to-heart touch with the workers at the front and what might we not expect in the coming years as respects young men and women to "go" and thousands to help them to go! May the advance along this line during the past few months be only the earnest of the great achievements possible and *before* us. We have not yet "apprehended."

Aids to interest.

Many more of our country and smaller churches have this year been reached with the missionary message, and the messengers have been in many cases those whose lips, so often anointed to give the gospel of life to the heathen, were freshly anointed to give the gospel of opportunity — the gospel of co-partnership with Christ to the churches.

More missionary conferences have been held this year than ever before, and always with the assurance from the pastors that a most helpful spiritual uplift along all lines of Christian endeavor has been the result of facing the world's needs in the light of the word and the resurrection command of our risen Lord. In these conferences Dr. Mabie and Dr. Barbour, Mr. Haggard and Miss MacLaurin, together with our missionaries, have sown the seed for spiritual harvests that are already in many lives bearing the fruits of truer intercession and more willing sacrifice.

Conferences.

The "Prayer Cycle," published a year ago, met with an astonishing response. A 5,000 edition was soon exhausted; another 5,000 was gone before the close of the year. A new "Cycle" for the present year has just been issued which ought at once to be

“Prayer Cycle.”

a means of guiding and encouraging the intercessions of 10,000 Baptists, thus “helping together by prayer . . . expecting and hastening on the appearance of the day of God.”

Fellow-helpers.

The speedy and complete restoration of the health of Dr. Mabie, the efficient service rendered toward this end by Mr. Haggard, and the providential circumstances which keep us in close touch with the retiring editorial secretary of the Missionary Union, are causes for deep gratitude. Several of our associational secretaries, and many pastors and laymen, have given an unusual amount of time and attention to the arranging of itineraries of missionaries and in presenting to their own and other churches and individuals the claims of world-wide missions. To the editors of our denominational papers we are again in duty bound to express our grateful thanks for their own live editorials in the interest of missions as well as their use of the best that has been furnished them by the workers at the rooms.

Deepening interest.

We are very confident that in no year of the Union's history have so many of the Lord's people been in daily intercession that this work might go on according to the will of God. The roll of those who are interested is constantly increasing, and while the gifts from individuals were less this year we have had abundant assurance that God is raising up young men and women to whom he will entrust much because of their faithful stewardship in what he has already given them.

Our correspondence has been much heavier than in any previous year, and for the constant words of cheer from all parts of my district pastors and laymen have my heart felt thanks. It has been a year of hard work and abundant blessing.

Annuity funds from those who “seek first the Kingdom of God” and the gifts of our honored dead whose “works do follow them” have made possible the report of a net increase from all sources to the work of the Union in the New England district of $65,509.57.

States	Churches	Sunday-schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Maine	$3,366 55	$222 58	$421 25	$1,870 39	$5,880 77	$1,000 00	$6,880 77	$3,599 04	$10,479 81
New Hampshire .	1,721 98	13 91	229 93	270 94	2,236 76	10,348 85	12,585 61	2,843 70	15,429 31
Vermont.........	1,681 23	109 99	106 09	672 50	2,569 81	2,303 45	4,873 26	1,218 68	6,091 94
Massachusetts....	29,208 23	1,736 26	3,657 70	13,085 80	47,687 99	72,366 13	120,054 12	21,546 53	141,600 65
Rhode Island.....	5,475 91	326 22	572 37	2,102 74	8,477 24	187 50	8,664 74	5,572 56	14,237 30
Connecticut......	6,176 98	391 43	438 18	2,924 00	9,930 59	716 81	10,647 40	4,936 98	15,584 38
Totals, 1900-1901,	$47,630 88	$2,800 39	$5,425 52	$20,926 37	$76,783 16	$86,922 74	$163,705 90	$39,717 49	$203,423 39
Totals, 1899-1900,	$43,904 84	$1,931 30	$5,716 53	$30,682 09	$82,234 76	$11,636 99	$93,871 75	$44,038 07	$137,913 82
Increase	$3,726 04	$869 09	....	....	....	$75,285 75	$69,834 15	....	$65,509 57
Decrease........	....	....	$291 01	$9,755 72	$5,451 60	....	....	$4,320 58	....

	Contributing Churches	Non-Contributing Churches	Total Churches	Total Pastors
1901..............	694	294	988	770
1900	671	322	993	769
Increase.........	23	....	....	....
Decrease.........	....	28	....	....

New York District. — Rev. C. L. Rhoades, District Secretary.

We add our note of thanksgiving to those of the pastors and churches in the New York district for the large blessing that has come to our work in general during the past year, and for the buoyant and hopeful feeling throughout the district.

Increase.

I asked for $125,000 from this district at the beginning of the year, and have received $117,860.72. This is an increase of $5,409.39 over the previous year, or about 5 per cent., being almost the same as the increase of the year before. This increase has been all along the line, and evidences the conditions of a steady growth.

Aids in the Sunday-school.

The most notable matter of the past year has been the added interest in the Sunday-schools. The beginnings of the year before have steadily grown, till now scores of schools have regular studies in missions. The "Missionary Lesson Leaflets" issued each quarter are increasingly adopted by schools for regular study, and churches where this study has been most faithfully carried on show a decided and healthful increase in interest and offerings. The pictures of mission lands and missions published by the Orient Picture Company have been adopted as supplementing the "Lesson Leaflets," and heartiest commendations and thanks are constantly received from pastors and schools for this plan of study.

Conferences.

Conferences with churches and groups of churches have been held with similar results to those of the year before. The clear presentation of the progress and problems of missions as evidenced by the history and administration of the Missionary Union has aroused wonder, convinced of neglect, increased right purposes, stimulated inquiry and study, and produced a deepening spirit of prayer and consecration.

A transfer.

The Monmouth Association of New Jersey, whose nearness to New York is not alone in time of travel, but through business and social interests, has voted to request admission to the New York district. This has been acceded to by Mr. Dobbins of Philadelphia, and the officers of the Union, and hence this coming year will be a part of this district.

In looking over the statistics it will be noticed that there has been a slight decrease in the offerings of the young people's societies. I think this is more apparent than real, and has largely been caused by the young people giving more directly through the church.

Removal of office.

The many years of close association of the office of the Missionary Union with the American Baptist Publication Society in this district has necessarily had to cease, because of the moving of the store and offices of the Publication Society to such a location that there was no room for the office of the Missionary Union. The office of the district is now closely associated with the offices of the Home Mission Society, and is situated in Room 518, at 111 Fifth Ave., New York. We put on record the hearty fellowship that has always existed between the representatives of the two societies during these many years.

I am glad to make record of the hearty coöperation of pastors and Christian workers throughout the district, and the special help rendered by returned missionaries.

I think that all look forward to a still better year in the one now entered upon, wherein the blessing of God on the work of his co-laborers shall increase the knowledge of the church in King and Kingdom, and glorify the Christ.

	Churches	Sunday-schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Totals, 1900–1901.	$40,250 88	$3,120 25	$4,954 40	$69,535 19	$117,860 72	$14,353 68	$132,214 40	....	....
Totals, 1899–1900.	$37,448 53	$3,026 33	$5,193 26	$66,783 21	$112,451 33	$16,227 17	$128,678 50	....	....
Increase	$2,802 35	$93 92	....	$2,751 98	$5,409 39	....	$3,535 90	....	....
Decrease	....	....	$238 86	....	....	$1,873 49	....	....	....

	Contributing Churches	Non-Contributing Churches	Total Churches	Total Pastors
1900–1901	662	380	1,042	816
1899–1900	642	400	1,042	....
Increase................	20	....	....	....
Decrease	....	20	....	....

The Southern District.—Rev. Frank S. Dobbins, District Secretary.

The usual steady gain in the giving of the churches is to be noted this year as in former years. All this is in the face of greater difficulties than ever before encountered. The criticism of missions growing out of the troubles in China and the unrest created by suggested changes in home administration (the latter is the more disturbing of the two) have had to be met.

Difficulties overcome.

Your secretary offered freely, especially at the gatherings of the associations, to answer publicly any questions of any sort touching our work, assuring our people that the Missionary Union was eager to have its methods fully and frankly discussed and the genuine worth of the work in China and everywhere else looked into.

We had also to face a possible diversion of funds, growing out of the giving for the India Famine Fund. Over $7,000 either passed through my hands to our treasurer or were reported to me as having been sent to India through other channels, all given by our churches in this district. A considerable sum was gathered together for the Mukimvika Hospital fund, and for several other special objects, without apparently diminishing the usual giving. Specifics are, as a general thing in this district, understood to be extras, given in addition to and beyond the regular giving.

Special gifts.

Several missionaries at home on furlough have greatly helped in visiting the churches. Apart from this nothing out of the ordinary has been done to stimulate giving. The number of pastors who take missions to heart is the most encouraging sign. Crozer Theological Seminary steadily increases the number of missionary pastors, who are filling the pastorates in this section.

Co-workers.

There should, by rights, be added to the giving of this district nearly $2,000, — including the gifts sent from the German churches of Pennsylvania, one gift of $1,300 sent direct to the Telugu mission from Pennsylvania, and some other specifics not included in the treasurer's reports. But all of these are omitted, so that the reports may agree in their totals.

Additional offerings.

The churches have more than made up for certain gifts from individuals not received this year as in former years, for varying reasons. That the gain is steady may be seen by noting that, according to the treasurer's report, in 1894, when your secretary began his work here, Pennsylvania gave $20,675, while the donations for the past year reach a total of $31,723. This increase is due to many causes.

States	Churches	Sunday-schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Pennsylvania and Delaware......	$16,674 03	$1,224 36	$1,742 55	$12,082 26	$31,723 20	$506 81	$32,230 01	....	......
New Jersey — five Associations...	3,320 79	327 24	364 48	274 50	4,287 01	....	4,287 01	....	......
District of Columbia.........	535 43	....	342 27	128 45	1,006 15	....	1,006 15	....	......
States South and Miscellaneous.	681 60	....	....	324 19	1,005 79	....	1,005 79	....	......
Totals for 1900–1901...........	$21,211 85	$1,551 60	$2,449 30	$12,809 40	$38,022 15	$506 81	$38,528 96	....	......
Totals for 1899–1900...........	$20,562 18	$1,307 04	$2,373 69	$11,884 49	$36,127 40	$50 00	$36,177 40	....	......
Increase	$649 67	$244 56	$75 61	$924 91	$1,894 75	$456 81	$2,351 56	....	......
Decrease	....	....	....	....	....	....	....	....	......

	Contributing Churches	Non-Contributing Churches	Total Churches	Total Pastors
Totals, 1900–1901	574	397	971	862
Totals, 1899–1900	523	430	953	820
Increase.................	51	....	....	....
Decrease.................	....	33	....	....

Middle District.— Rev. T. G. Field, District Secretary.

An exceptional year.

This has been a year of endowment raising in every State in the Middle District: for Broaddus Institute in West Virginia; for Denison University, and for Rochester Theological Seminary in Ohio; for Kalamazoo College in Michigan. A large special individual gift of $5,000 increased the aggregate last year, but could not be duplicated this year. Hence the total receipts show some decrease. Besides this, many churches diverted their *entire contributions* to the India Famine Fund. For famine relief, Ohio gave $467.31; Michigan, $242.39; West Virginia, $169.74; a total of $879.44. This is not included in the report. That the giving has held up so well in the face of such powerful restraints is a promise of advance in the year to come.

Interest among pastors.

I am amply justified in saying that a growing number of the pastors of this district are now manifesting a resolute purpose to establish, maintain, and develop a biblical interest in missions, and biblical giving for missions in their churches. They clearly see that an inadequate proportion of our money is given to the work of the Missionary Union, and are determined to remedy so far as possible, this serious defect.

An assistant.

During the year Rev. F. G. Cressy has thoroughly canvassed a large part of the district. On all sides pastors have welcomed his coming and testify to the help found in his addresses and illustrated lectures.

The special Board of Foreign Missions in Michigan, of which Rev. T. W.

Active co-operation.

Young is the chairman, is composed of earnest, efficient men, and their strength has substantially promoted the interests of the Master by special articles in the "Christian Herald," by visits to and correspondence with churches, and by the personal attention of Brother Young to the distribution of literature. The Board voted to attempt increasing the annual offerings of Michigan to an average of $7,000 per year.

In Michigan and West Virginia, Rev. Dr. Conley and Rev. John S. Stump have actively coöperated in promoting interest in the work of the union in special ways gratefully appreciated.

Visitors.

Rev. Henry Richards, Rev. Geo. H. Brock, Rev. S. A. Perrine, and Rev. F. P. Haggard, have visited various portions of the district with great profit to the churches. The demand for the services of such devoted missionaries far exceeds the supply.

Finally we were exceedingly favored in a series of conferences conducted by the Rev. Dr. T. S. Barbour and Rev. F. P. Haggard in Kalamazoo, Ann Arbor, Detroit, Toledo, Granville, Columbus, Parkersburg, and Clarksburg.

Deepening interest.

Your secretary believes that the interest of world-wide missions are taking deeper, better hold upon the conscience and faith of the churches, and that in the year to come a decided gain in the giving to this object will emphasize this confidence. There are eighty-six more contributing churches this year, and if those churches who gave their entire contribution to Indian famine relief were included, several scores would be added to this aggregate of increase.

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Michigan.........	$3,959 19	$68 63	$324 81	$1,132 25	$5,484 88	$1,000 00	$6,484 88	$4,106 27	$10,591 15
Ohio	10,658 98	266 21	1,334 75	5,315 37	17,575 31	435 40	18,010 71	5,436 64	23,447 35
West Virginia....	2,305 05	115 76	160 85	....	2,581 66	....	2,581 66	476 74	3,058 40
Totals, 1900-1901.	$16,923 22	$450 60	$1,820 41	$6,447 62	$25,641 85	$1,435 40	$27,077 25	$10,019 65	$37,096 90
Totals, 1899-1900.	$16,964 41	$640 48	$2,090 58	$10,698 95	$30,394 42	$1,857 10	$32,251 52	$8,64896	$40,900 21
Increase..........	....	....	....	....	....	....	....	$1,370 96	....
Decrease.........	$41 19	$189 88	$270 17	$4,251 33	$4,752 57	$421 70	$5,174 27	....	$3,803 31

	Contributing Churches	Non-Contributing Churches	Total Churches	Total Pastors
1900-1901	710	687	1,397	875
1899-1900	624	773	1,397	853
Increase	86	....	....	....
Decrease	....	86	....	....

Lake District. — Rev. E. W. Lounsbury, D.D., District Secretary.

A good year.

The year has been characterized by abundant labor and blessed results. All parts of the district have been devotedly and enthusiastically tilled. Some associations have responded for the first time for many years, if ever before. It is pleasing to note the increase of the number of contributing churches and the number of large individual offerings. The decrease in the amount of donations from churches, Sunday-schools, and young people's societies is occasioned, I think, by their contributing a nearly equal sum to the relief of famine sufferers. Some Sunday-schools and young people's societies have returned to the old method of contributing through the churches.

Co-workers.

Dr. Tolman has been able to visit churches and associations as has been his wont for many years. Dr. Barbour and Rev. F. P. Haggard did excellent service at conferences and missionary meetings for two weeks in various parts of the district, while a number of returned missionaries, Revs. Joseph Paul, W. M. Young, C. A. Salquist, W. K. McKibben, and E. N. Harris, have materially aided in the work. Many pastors have likewise been helpful. The denominational papers have been especially so in their advocacy of our work, while the magnetic pen of our home secretary, in personal correspondence, has contributed in no small degree to the blessed result over which we rejoice, and for which we give most hearty thanks to God.

Fellowship in prayer.

The accompanying table will give definite and comparative financial results. This, however, we consider but partially expresses the fruitage of the year; the spiritual result is far greater. In accordance with the suggestion from the rooms at Boston, letters were written to pastors requesting them to pledge themselves on accompanying postal cards to pray daily until the close of the fiscal year for several specified things pertaining to the society's work. Most of these were returned, and I consider that the result in this district is consequent upon God's answer to the prayers of his people. And who can estimate the spiritual benefit that has accrued? It cannot be expressed in dollars and cents. Subsequent days shall see a very marked increase of the missionary spirit resulting from these earnest petitions.

States	Churches	Sunday-schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for Union	Woman's Societies	Grand Total
Illinois	$9,308 06	$605 37	$601 14	$4,190 15	$14,704 72	$4,977 41	$19,682 13	$8,454 78	$28,136 91
Indiana	2,797 04	128 10	21 16	6,502 65	9,448 95	....	9,448 95	2,264 24	11,713 19
Wisconsin	2,819 98	56 12	76 40	558 87	3,511 37	4,990 83	8,502 20	3,067 36	11,569 56
Totals, 1900-01	$14,925 08	$789 59	$698 70	$11,251 67	$27,665 04	$9,968 24	$37,623 28	$13,786 38	$51,419 66
Totals, 1899-1900	$16,760 55	$1,008 06	$895 06	$2,305 30	$20,968 97	$2,677 73	$23,646 70	$12,286 85	$35,933 55
Increase	....	....	....	$8,946 37	$6,696 07	$7,290 51	$13,986 58	$1,499 53	$15,486 11
Decrease	$1,835 47	$218 47	$196 36	....	....	....	....	....	....

	Contributing Churches	Non-Contributing Churches	Total Churches	Total Pastors
1900-1901	678	1,058	1,736	905
1899-1900	610	1,111	1,721	....
Increase	68	....	....	....
Decrease	....	53	....	....

The Northwest District. — Rev. Frank Peterson, District Secretary.

Receipts.

During the first eleven months the receipts indicated a good increase above that of the previous year; but the month of March brought stormy Sundays, and the effect upon the receipts was quite marked. Notwithstanding this, the direct receipts from the churches show a gratifying increase. The falling off is only from the individual gifts, some of which were quite liberal the year before. Individual contributions are a source of income not easily controlled and cannot be made a base for proper comparison. The drouth in the northern part of the district told sadly upon the income of the people. Benevolence suffered a decided shrinkage on that account.

In addition to the regular duties belonging to the office of the district secretary, I have also had the editorial charge of the "Macedoniska Ropet" ("The Macedonian Call"), a Swedish monthly, published in the interest of the Missionary Union, which has a large circulation, and is doing much good.

Valued aid.

The Hon. E. E. Lewis, of Sioux City, Iowa, has given much valuable aid in visiting churches, associations, and conventions, in behalf of the Missionary Union. His service is very much appreciated by all. The Rev. F. P. Haggard was an inspiration to all who had the pleasure of coming in touch with him while he visited this district.

Conferences.

Several very profitable missionary conferences have been held during the year in Minnesota and Iowa. Those prominent in giving aid at these meetings were the Revs. F. P. Haggard; E. N. Harris, of Burma; Judge E. E. Lewis, of Sioux City; Dr. E. W. Lounsbury, of Chicago; and Mrs. Carrie W. Miller, of Ottumwa, Iowa.

The following statement shows the results for the year:

States	Churches	Sunday-schools	Y.P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Minnesota	$5,721 24	$349 18	$583 98	$391 50	$7,045 90	$200 00	$7,245 90	$3,914 03	$11,159 93
Iowa.............	3,403 25	259 03	332 81	1,198 27	5,193 36	252 70	5,446 06	3,355 03	8,801 09
South Dakota....	1,132 95	56 07	61 25	51 75	1,302 02	....	1,302 02	878 57	2,180 59
North Dakota....	246 42	8 66	22 25	....	277 33	....	277 33	200 83	478 16
Montana	330 71	5 11	....	....	335 82	....	335 82	97 32	433 14
Idaho	263 41	....	....	....	263 41	....	263 41	28 50	291 91
Totals, 1900–1901.	$11,097 98	$678 05	$1,000 29	$1,641 52	$14,417 84	$452 70	$14,870 54	$8,474 28	$23,344 82
Totals, 1899–1900..	$9,767 05	$630 66	$947 28	$3,493 22	$14,838 21	$330 00	$15,168 21	$8,203 19	$23,371 40
Increase	$1,330 93	$47 39	$53 01	....	....	$122 70	....	$271 09	....
Decrease	....	....	....	$1,851 70	$420 37	....	$297 67	....	$26 58

	Contributing Churches	Non-Contributing Churches	Total Churches	Total Pastors
1900–1901	435	332	767	457
1899–1900	434	333	767	....
Increase................	1	....	....	....
Decrease	....	1	....	....

Southwestern District. — Rev. I. N. Clark, District Secretary.

A year of activity.

The twelve months ending March 31, 1901, were filled with secretarial work. All the churches, Sunday-schools, and young people's societies have been solicited to have some share in extending the victories of the Gospel. The pressing demand for reënforcements in old mission fields, with the more pressing call for the immediate occupancy of new places, and the burdened condition of the missionary treasury, justified an earnest appeal, followed by the most vigorous effort possible, to enlist the coöperative sympathy of all the Baptist constituency of the district.

Exceptional conditions.

Conditions have been somewhat unfavorable to the realization of results hoped for. The excitement incident to a great national election; the introduction of new methods for the development and regulation of benevolences; the experiment of unification by which several societies become participants in the gifts of the churches; the prevalence of small-pox, pneumonia, and other afflictions which seriously interfered with meetings; and, in the closing month of the year, storms have retarded the work of solicitation among the churches and people not a little.

Progress.

And yet notwithstanding all this, substantial and stimulating progress has been secured in many sections of the district. And in no section has the spirit of missions suffered abatement or reverse. Local conditions have hindered some of the churches from getting their offerings in and have lessened those of other churches.

Helpers.

The helpful services of Brethren F. J. Bradshaw, Wm. Dring, W. A. Sharp, W. R. Manley, and W. M. Young, returned missionaries, were greatly appreciated, as were also those of Rev. W. T. Elmore, under appointment. Our increasing fidelity to the Missionary Union and its supreme work is again assured.

The material results of the year appear in subjoined table.

States	Churches	Sunday-schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Kansas	$3,156 12	$124 08	$248 01	$369 83	$3,898 04	....	$3,898 04	$1,336 33	$5,234 37
Nebraska	1,896 21	131 60	154 03	794 34	2,976 18	$100 00	3,076 18	955 99	4,032 17
Colorado	1,733 44	127 58	95 90	265 45	2,222 37	....	2,222 37	1,426 67	3,649 04
Oklahoma	193 61	10 38	10 00	67 79	281 78	....	281 78	54 37	336 15
Indian Ter.	242 71	6 50	....	152 26	401 47	....	401 47	6 00	407 47
New Mexico	120 40	95	....	....	121 35	....	121 35	13 50	134 85
Utah	45 25	3 50	15 00	12 50	76 25	....	76 25	41 25	117 50
Wyoming	5 50	5 02	....	115 70	126 22	....	126 22	18 50	144 72
Missouri	31 31	....	60 00	6 00	97 31	....	97 31	....	97 31
Arkansas	....	....	....	52 50	52 50	....	52 50	....	52 50
Totals, 1900–1901.	$7,424 55	$409 61	$582 94	$1,836 37	$10,253 47	$100 00	$10,353 47	$3,852 61	$14,206 08
Totals, 1899–1900	$6,339 01	$505 65	$512 00	$1,407 88	$8,764 54	$35 85	$8,800 39	$3,180 33	$11,980 72
Increase	$1,085 54	....	$70 94	$428 49	$1,488 93	$64 15	$1,553 08	$672 28	$2,225 36
Decrease	....	$96 04	....	....	....	....	....	....	....

	Contributing Churches	Non-Contributing Churches	Total Churches	Total Pastors
1900–1901	498	702	1,200	500
1899–1900	513	....	....	....
Increase	....	....	....	....
Decrease	15	....	....	....

We have not filled out the blanks relating to churches, "contributing," "non-contributing," etc., for the reason that we cannot make statistical statements concerning these matters that would fairly represent the district, for the reasons which follow: (1) Two hundred and fifty or more of the churches are colored. These do nothing through the Union for missions. (2) A large part of the churches in the Indian Territory and Oklahoma are in sympathy with the Southern Baptist Convention, and hence if they do anything for missions it is done in that direction. Since the unification, some churches that did their work through the union now divide or turn their offerings southward. (3) There is a large number of small churches, many of which are pastorless. (4) The number of pastors can be given only approximately. These are constantly changing.

Pacific Coast District. — Rev. James Sunderland, D.D., District Secretary.

Results.

There has been a gain to the union for the year of 10 per cent. This added to the gain of 29 per cent. the previous year is encouraging, though not all that was labored for. The loss, $1,646.14, to the woman's societies is more apparent than real; a legacy of some $1,200 to the Woman's Society of Oregon the previous year having been counted in the donations to that society.

State committees.

The suggestion of a "Permanent Committee" for the district was somewhat modified by the appointment of such a committee within the bounds of each State convention. Five able committees, each for its own section, carefully studied the conditions of the churches, suggested amounts needed, and made an earnest appeal for advance. It is believed that this has been useful in promoting in some churches a greater interest in this cause and enlarged giving.

Fellow-workers

The labors of Rev. Arthur W. Rider, as Travelling Secretary, who has been in the field the whole year, have been faithful and efficient, and everywhere acceptable. The work has also been ably assisted by the labors of missionaries who were upon the field: Rev. and Mrs. J. H. Scott, and Rev. Geo. W. Hill, of Japan, and Rev. Geo. E. Whitman and Rev. Geo. Campbell, of China. The district was nearly covered by the labors of one or another of these missionaries. The most pleasing testimonials have come from pastors and others, as to the profit of these services.

The Swedish churches of Western Washington have made a special effort to provide for a large portion of the support of Rev. Eric Lund of the Philippines, and have largely increased their offerings.

States	Churches	Sunday-schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
California........	$5,458 75	$407 33	$457 29	$1,511 03	$7,834 40	$1,434 76	$9,269 16	$2,002 81	$11,271 97
Oregon...........	1,100 00	195 43	106 35	84 05	1,485 88	....	1,485 88	527 27	2,013 15
Washington......	2,364 66	90 52	60 30	251 00	2,766 48	....	2,766 48	512 78	3,279 26
Northwest Idaho,	107 15	9 44	4 75	65 00	186 34	....	186 34	....	186 34
Arizona..........	47 00	8 92	50 00	....	105 92	....	105 92	37 27	143 19
Nevada	36 00	5 73	....	....	41 73	....	41 73	....	41 73
Alaska	13 20	....	....	....	13 20	....	13 20	....	13 20
Totals, 1900–1901..	$9,126 76	$717 42	$678 69	$1,911 08	$12,433 95	$1,434 76	$13,868 71	$3,080 13	$16,948 84
Totals, 1899–1900..	$7,863 31	$687 31	$773 00	$1,923 70	$11,247 32	$50 00	$11,297 32	$4,726 27	$16,027 59
Increase..........	$1,263 45	$30 11	....	....	$1,186 63	$1,384 76	$2,571 39	....	$925 25
Decrease.........	....	....	$94 31	$12 62	....	....	....	$1,646 14	....

	Contributing Churches	Non-Contributing Churches	Total Churches	Total Pastors
1900–1901	265	171	436	265
1899–1900	258	168	426	231
Increase	7	3	....	....
Decrease	....	....	....	....

Missouri (Special District). — Manley J. Breaker, D.D., Corresponding Secretary.

In Missouri the collection and forwarding of funds for Home and Foreign Missions is in the hands of the Board of Home and Foreign Missions of the General Association, located at St. Louis. This Board makes its annual report to the General Association every October; but the following report is specially prepared for the Missionary Union.

Plan of co-operation.

All funds are to be designated by the donors to the Board, Home or Foreign, for which they are intended, and they are forwarded strictly according to that designation. They *must* be designated to either Home or Foreign Missions; but if the Board be not designated, the funds are divided between the two Home Boards (North and South) or the two Foreign Boards, at a ratio previously agreed on. The expense of the work is divided between the four Boards, at Boston, New York, Richmond, Atlanta, in proportion to receipts for each Board. The offerings from the woman's missionary societies also pass through my hands. These are always required to be designated, but are not charged with any part of the expenses.

Gratifying progress.

I have had charge of this office since November, 1896, doing the work formerly done by two men, and during that time the total receipts from Missouri for Home and Foreign Missions have nearly doubled. My special effort has been to arouse the pastors and introduce system. But much remains to be done. Last year out of 1,862 churches (white) only 325 gave to State, Home, and Foreign Missions, and that number was a large increase over the previous year. I have been able to introduce the wheel plan in an improved form, and to have the woman's work put under a State committee of women, reporting to the General Association. The sectional friction which marred our cause in Missouri some years ago has entirely disappeared.

Statistical.

My work for the last fiscal year may thus be summarized: Days of work, 365; days away from home, 138; churches visited, 90; conventions attended, 10; associations attended, 36; miles travelled, 29,475; addresses made, 166; letters sent out, 3,748; circular letters sent out, 52,000; columns of matter prepared for press, 158; pages of literature published, 1,017,500; pages of literature distributed, 2,540,420; money collected for Home Missions, $6,738.25; for Foreign Missions, $13,269.57; total, $20,007 82.

The financial statement for the Missionary Union is as follows:

	Churches	Sunday-schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Totals, 1900-1901..	$1,456 31	$27 05	$17 76	$1,031 00	$2,532 12	....	$2,532 12	$1,512 62	$4,044 74
Totals, 1899-1900..	1,738 13	.60	12 50	59 30	1,810 53	....	1,810 53	1,076 45	2,886 98
Increase	... .	$26 45	$5 26	$971 70	$721 59	....	$721 59	$436 17	$1,157 76
Decrease	$281 82	....	....	....	....	....	....	....	....

	Contributing Churches	Non-Contributing Churches	Total Churches	Total Pastors
1900-1901...............	97	1,318	1,862	950
1899-1900...............	55	1,157	1,832	1,000
Increase	42	161	....	....
Decrease...............	....	....	....	....

NOTE. — The non-contributing churches are those which did not contribute to Foreign Missions through any Board. In 1899-1900, besides the 55 churches contributing to the Missionary Union, 620 contributed through the Southern Baptist Convention; and in 1900-1901, 449 churches contributed to Foreign Missions through the S. B. C.

FOREIGN DEPARTMENT

BURMA

Our oldest mission interest holds steadfastly on its way. The story of the year is not marked by the startling incidents unhappily connected with certain other mission lands; but among intelligent friends of missions, interest in the work among the many peoples of Burma in no wise abates. The year's record gives encouragement in its statistical figures and in the less conspicuous marks of the growth which is promised for every plant planted by the Father. The work has its needs — such needs as are certain to result from healthful expansion. It has need of a working force more adequately recruited. The problem of filling the place of workers to whom relief must be given has been one presenting more than ordinary perplexity. The force of workers among the Burmese, as indicated last year, had become distressingly weakened, and conditions in the faculty of the college for a time awakened anxiety. Some relief has now been afforded, but needs remain which occasion earnest solicitude. The addition of ten men to our force in this field, so largely dependent upon the cultivation given by American Baptists, would mean an untold gain for the work.

Growth and needs.

Educational work in Burma maintains its interest and its importance. Desire for education grows apace. Of special interest is the opening of the high school at Mandalay, in Upper Burma, for which an increasingly valuable service is anticipated by its promoters both in raising the general level of education in Upper Burma and in serving as a feeder to the college.

Educational.

The college continues to surpass its own record. The need of an endowment for this swiftly-growing institution, whose work is so vitally related to the promotion of intelligence and Christian steadfastness in the Burman churches is increasingly pronounced. The opportunity thus afforded should appeal powerfully to those seeking wise investment for consecrated wealth. We trust that the time may be not far distant when the heart of the president of the college and those associated with him in his labors and aspirations may be cheered by the establishment of this noble institution upon a stable foundation.

Endowment needed.

The Karen and Burman seminaries at Insein continue their service to the churches. The appointment for the latter institution of a body of trustees representing all the races from which its students are drawn, it is believed will still further strengthen the hearty support which it is receiving.

The press has continued its important work. A reference New Testament, prepared by Dr. Cushing, is to be added to literature provided for the Shan people. One need of the press to which allusion was made a year ago has been met in the appointment of an assistant superintendent. The new press building is still to be provided. The entire force of missionaries agree in emphasizing this need as one claiming immediate attention.

The press.

The meeting of the conference at Rangoon in October last was made memorable by the adoption of a plan of advisory action in response to suggestions made by the Executive Committee. The unanimity with which that action was taken in view of the wide territory and the diversity of interests represented in the mission was truly remarkable. The result witnesses powerfully to the profound spirit of brotherhood existing among our workers. The representative committee appointed at the conference has performed its advisory work through the half-year with the most painstaking care and in the most impartial spirit.

As readers will observe, a new name appears in our list of mission stations in Burma. No ordinary considerations would have persuaded the committee to authorize the opening of a new work while provision for the care of existing interests was inadequate. But the case was one concerning which there could not be two opinions among those informed as to existing conditions. The time had come when the work, for which long years of preparatory labor among the Shan people had made ready, must be accepted or refused. Keng Tung, important in itself, is the key to the great Shan district to the North. With native workers prepared to undertake this work, and with a literature made ready for the use of the Shan people, the committee could not doubt as to the call of divine providence. Mr. Young's letter from the field indicates the favorable conditions surrounding this new work and the promise of large development in future days which it presents.

Keng Tung.

RANGOON — 1813

Burman. — Rev. John McGuire and Mrs. McGuire (in America), Miss Ruth W. Ranney, Miss Hattie Phinney, Miss Marie M. Coté, M. D., Miss Ella L. Chapman, Miss Emily M. Hanna, Mrs. Mary W. Burhoe.

Sgaw Karen. — Rev. A. E. Seagrave and Mrs. Seagrave (in America), Rev. Sumner R. Vinton, Mrs. Vinton, Mrs. J. H. Vinton, Miss Harriet N. Eastman.

Pwo Karen. — Mrs. Mary M. Rose, Miss Elizabeth Lawrence, Mrs. C. H. R. Elwell.

Telugu and Tamil. — Rev. W. F. Armstrong, Mrs. Armstrong (in America).

Baptist College. — Rev. J. N. Cushing, D. D., Mrs. Cushing (in America), Prof. L. E. Hicks and Mrs. Hicks (in America), Prof. E. B. Roach, Mrs. Roach, Rev. H. H. Tilbe, Mrs. Tilbe (in America), Rev. J. H. Randall, Mrs. Randall, Rev. W. A. Sharp and Mrs. Sharp (in America), Rev. J. F. Smith, Mrs. Smith, Rev. H. B. Benninghoff, Mrs. Benninghoff.

Mission Press. — Mr. Frank D. Phinney, and Mrs. Phinney (in America), Mr. Jas. L. Snyder, Mrs. Snyder.

English Church. — Rev. Albert Ehrgott, Mrs. Ehrgott.

Burman Department.

Churches, 10; members, 514; added by baptism, 25.

Report of Mr. McGuire:

"The steps in the development of the divine kingdom are centuries," it has been said. The close of the present year marks also the end of a century. Yet not a century of Protestant missions in Burma, for only a little more than four-score years have passed since Dr. Judson came to this land. Many steps in the development of the divine kingdom have been taken in that time. Christianity has been planted and it has taken root. Christian churches, Christian schools, Christian institutions of benevolence and philanthropy are here and are multiplying. The leaven goes constantly deeper. Believers steadily increase. The new century will witness great things for God in Burma.

Itinerating.

Yet little change can be noted from year to year. Our work the past year has been much the same as in previous ones. More itinerating than usual has been done. During the rains, accompanied by native preachers, I visited the larger native towns (some of them of more than 10,000 population) and those places especially where there are churches or groups of Christians. In our travelling we made use of the steam launches, which from Rangoon as a centre go every day to all parts of the delta. Since the rains have ceased, I have travelled by boat, reaching the smaller villages and other places not easily accessible in the rains. The interest of the people is most encouraging. It is greater than at any time since I came to Rangoon. Miss Ranney and Miss Phinney, who have been on the field much longer than I, say that they have never seen such a spirit of inquiry before. If only the field could be properly worked, there is reason to hope that very many might be brought out for Christ. It is, however, much too large for the present force of workers. Do our utmost, and it is still impossible even once a year to reach all those who have claims upon us. The field ought to be divided and Maubin made the centre of a Burman work for the great Thongwa district.

Laborers few.

A Christian's death.

Evangelistic effort, during the year, has been greatly hindered by sickness among the preachers. Four men, from one cause and another, have been laid aside most of the time. Saya Po Min, of the Tamangyi church, has died. He was a faithful man, but not strong in body. He had the love of his people and a good report among the heathen. His disease was consumption, and he suffered much, but bore it cheerfully. He was ready to go, and died in peace on the day before Christmas.

Signs of Christian growth.

Among the churches there is not, either in spirituality or numbers, so great growth as I long to see. In a few cases I am unable to report any progress. The people seem cold, indifferent, and unwilling to sacrifice for the furtherance of the Gospel. In other places, however, a very different spirit prevails. The work is going forward and the outlook is promising. The church at Insein, encouraged and led by Mr. Thomas, have put up a building worth about Rs. 1,500. The brethren at Kawmhugyaung are now getting out timber for the erection of a building. They will be assisted in their undertaking by a native Christian woman who has made a donation for the purpose. The church at Tamangyi have pledged ninety baskets of paddy, half enough for the support of a preacher on that field. The Dedaye church have, at their own expense, put up a small building which answers the purposes both of meeting house and school. They have employed a teacher at Rs. 15 per month and opened a school for the benefit of their own children, whom as Christians they cannot see coming up in ignorance. The Lanmadaw and Kemendine churches together contributed about Rs. 200 for the Bible schools. There are instances of zeal among individual Christians also, which are very encouraging — one man, for years a leader of Buddhism in his village, now just as earnest for Christ and manifesting always in his walk and conversation a Christian humility most beautiful to see; a Christian family, the only believers in a large village, anxious to start a school and do what they can in that way to advance the truth; a man for seventeen years a Buddhist priest, working hard for more than a week, not asking or desiring any other reward for his labor than a copy of the word of God; a Christian woman contributing, according to a promise made last year, a sum of Rs. 250 for mission work on this field. Such are some of the more cheering features of the year among the churches.

There have been but twenty-five baptisms on the field this year, but I trust that most of those baptized are truly regenerate and will grow in grace and in a knowledge of the truth.

School work.

At the Lanmadaw and Dalhousie street schools, especially at the former, a good year's work has been done. I have not myself had much time to give to them, but have made monthly examinations of the Bible work and have found the results satisfactory. Maung Ba Myaing, the head master at Lanmadaw, is a trustworthy man and a good teacher. The school's success is largely due to him. About two hundred pupils, or half of the whole number in the schools, have attended the Sunday-schools. In the Lanmadaw Sunday-school, Mrs. Randall rendered last year the same efficient help as during the preceding year.

New building needed.

The time has now come when the building at Lanmadaw must be enlarged. The school has long been over-crowded and both teachers and pupils have worked at a great disadvantage on this account. The Government have frequently complained of this, and now require better accommodation for pupils within reasonable time, failing which they threaten loss of registration and withdrawal of grants in aid. This would mean the ruin of the school, for without the Government examinations, pupils would not attend. Half of the amount necessary for a building will be given by the Education Department. There is no better place in Rangoon for the building up of a large self-supporting primary school than Lanmadaw, and it is to be hoped that our part of a building grant may speedily be obtained.

Changes at Kemendine.

At Kemendine, Miss Chapman, quite restored in health, took up her work again in May, Miss Craft going to Bassein to fill a gap in the Karen department. Miss Shinn remained until Mrs. Burhoe's arrival in October, rendering most efficient service. She then left to help Mr. and Mrs. Tribolet in the care of their large Burman school. Open-air evangelistic meetings have been held at Kemendine on Sunday evenings during the year, excepting in the rains.

Separation.

In common with many other missionary brethren, it has been my lot to spend most of the past year alone. The condition of Mrs. McGuire's health was such that with our two children she was obliged to leave for the home land in March. Sickness and separation from those we love are the only trials worth mentioning in mission life, and for these we have both found God's grace sufficient.

Sgaw Karen Department.

Churches, 112; members, 7,019; added by baptism, 479.

Report of Mr. Seagrave:

The work of the Rangoon Sgaw Karen Mission has continued on the usual lines during the year. As I have been single-handed during most of the time, it has seemed impossible to do more than touch the work lightly at various points, but the momentum of these larger missions, acquired in past years, and in some cases in past generations, compels progress and shapes its course as well.

Division healed

Increase in native workers.

A few new churches have been formed and old ones have been strengthened. Two churches, which through anomalous conditions had come into existence in the same village a number of years ago, have recently been united to form, we trust, one strong working church which shall be a witness to the truth, instead of proving, as in the past, a cause of reproach. We feel that the union was accomplished in answer to prayer. A number even up to the last were strongly opposed to the union, and at times it seemed that the difficulties were insuperable. We pressed persistently upon their attention, however, what we believed to be the will of God in the matter, and as they could not but admit the force of our arguments personal feeling had to yield. It was most cheering to witness the joy of visiting pastors and elders, who were present at our request, when the union was finally effected, and to hear the enthusiastic singing of the hymn, "He leadeth me," which followed. Pastors have been settled in a few churches which have been pastorless for a long time. We are now having a goodly number of young men from our field graduating from the Seminary from year to year. We hope soon to have our own field supplied and to be able to supply with workers, much more largely than hitherto, other needy fields. We feel that our mission should be a training field and source of supply for the regions beyond, and are endeavoring more and more to make it so.

Native mission work.

Considerable interest has been manifested among the heathen population, and entrance has been made into a number of their villages. Some forty baptisms have occurred in one of these and a church will soon be formed there. Our Home Mission Society continues to employ a number of men among the heathen in our own field, while our churches still maintain the work in Meinlongyi, over the border in Siam. Although two men have died in the work there since its beginning in 1897, four men have been employed during the year. It was my privilege to visit that field very hurriedly in connection with a trip to the churches in northern Siam, during the last travelling season. We have confidence that the work there will soon yield permanent results, though no baptisms have as yet been reported.

An efficient helper.

Rev. T. Thanbya has continued to render most efficient services as general evangelist throughout the whole field, and has been out among the people a large part of the time. His ability as a preacher and his sound judgment fit him exceptionally for this work, and have made his services indispensable to us in this field.

School work.

The numbers in the school have continued about as usual, though the results of the last examination were most discouraging. A great many changes in the teaching staff during the year, the return of Mr. H. J. Vinton to America with his mother and my own family in November, and my own absence touring, left the school without that constant supervision which is absolutely necessary to good work. In many respects our school has peculiar difficulties to meet. There is more of competition with other schools than is perhaps met in other stations, inasmuch as in Rangoon there is a strong government college and preparatory school, besides the S. P. G., municipal, and Catholic schools and our own Baptist college, all of which draw some of our pupils. It seems evident, too, that the competition tends to raise the standards of the schools, while the examinations are pronounced to be more stringent here than in some of the out-stations. As a result we shall find it necessary to pursue the course adopted in other schools, either to maintain more European teachers in the staff, or to devote much time to supervision of the work of our native teachers. The latter course could well employ the entire time of one man.

Work on the Memorial building was resumed during the year and Rs. 14,000 were spent in enclosing the main hall of the building, which will soon be in order for occupation. Indeed, Vinton Memorial building.

one public meeting was held in this room in connection with the last Convention meetings. — a general praise service for all races. — which was of a most inspiring character. We are still hopeful of resuming work again within a few months, and shall be glad when this beautiful and much needed building is completed. It has been no small burden, with increased contributions for all other objects of benevolence, to raise so much as has been required for this work.

A welcome arrival.

The year is a red letter one for us as it has witnessed the return of Mr. Sumner Vinton with his wife to enter upon the work so nobly carried on by his father and grandfather. The welcome accorded him by the people who met him on his arrival, as well as by all the churches he has been able thus far to visit, has been most gratifying. The people have been looking for him and awaiting his return through all these years of preparation, and have occasionally addressed him on the subject of his return, reminding him that they confidently expected his taking up work among them in his father's place. Their hopes have at last been realized, and their welcome could not have been more genuine.

A brighter outlook.

We have every reason to anticipate a term of real progress in the work of this field, and with Mrs. J. H. Vinton again at her post, and Mr. Herbert Vinton assuming as hitherto a large part of the oversight of the school, in connection with the full time given by him to instruction in the class-room, we may look for improvement on all lines over the work of the past two, somewhat interrupted, years. We plan, on my return from the furlough which I am about to take, advanced work in several directions, where until now, undermanned as we have been, we have been able to do little more than hold our own and conserve the work already begun.

Pwo Karen Department

(Statistics not received.)

Since the death of the beloved Father Brayton, of whose life and work an account is elsewhere given, the work has remained under the care of Mrs. Rose and her associates.

Miss Lawrence writes of the prosperous school work:

Sunday visits.

On the 28th of January a class of six young women graduated from our Karen Woman's Bible School to go out to work among this people. Some weeks before the close of school I took this class out on Saturdays for practical training in Bible work. We would remain over Sunday in a Christian village, returning home on Monday. When heathen villages were near, we visited them to tell the Gospel story, and the class helped also in the Sunday-school, in the women and children's meetings, and in other ways, showing their desire to work as they knew how. At the close of school there were thirty-nine pupils, as the entrance class last year was large. The year has had much to encourage us in this work, but we have sadly missed dear Father Brayton, for he helped us so much in many ways.

Telugu and Tamil Department

Churches, 3; members, 477; added by baptism, 27.

Report of Mr. Armstrong:

Doubled labors.

The past year has been a good one. Although during the whole year, with the exception of the closing three weeks, I had the care of the Immanuel Church (our English speaking Baptist church) on my shoulders and heart in addition to my own proper work, yet the work has gone forward and prospered. To God be the praise: his favor has accomplished it.

Made free indeed.

Twenty-six have been baptized. Among them were two school-boys who, though they had suffered much persecution from their heathen relatives on account of their faith in Christ, yet gladly embraced the first opportunity offered by their reaching the legal age, and were openly baptized and took their place as Christians. We thank God that we have many such in our schools, who are only waiting till their opportunity comes in the same way. The culture of this young Christian work is a delightful task.

The moneys reported under the head of "native contributions" show that our people are doing well in the direction of self-support, but we are striving for yet better things along these lines.

A growing people.

The Indian population in Burma is increasing rapidly, and very shortly will become a very important element in the country. Indeed, it is that now. May we be faithful in fulfilling our trust to these peoples!

Rangoon Baptist College.

Number of pupils, 626. College church, members, 74; added by baptism, 12.

Report of Dr. Cushing, president:

Changes in faculty.

This year has brought another change in the Normal Department. Rev. Mr. Sharp, after a year's excellent work, was obliged to take a furlough for his family. His place has been supplied by Rev. J. F. Smith. During the rains the health of Rev. Mr. Randall became seriously impaired, and he was compelled to take a vacation of six weeks at Myitkyina in Upper Burma. From this vacation he returned somewhat improved in health. It is with sincere regret that we look forward to the departure of Rev. Dr. Hicks on furlough next February. As for the present the college is dependent on America for its teaching staff, every necessity for a furlough brings great anxiety and care. In the college, specialists are needed and, as a rule, it is impossible to supply them from the missionary body in the country; and diversion elsewhere of the men especially fitted for the departments of the college would be liable to bring serious disaster by causing failure to meet the rigid university examinations.

Buildings.

The new building, Duncan Hall, named in loving memory of Rev. S. W. Duncan, D.D., the wise and firm friend of the college, was opened in May, 1900. It contains nine rooms, eight of which are used for recitation purposes, and one for the library. At the opening of the academic year, there was a large influx of new pupils. The building was filled at once, and I have been obliged to avail myself another year of the kindness of Rev. Mr. Tilbe in allowing the basement of his house to be used for a portion of the school. What provision for future growth can be made is a problem. To a central institution like this, growth is indispensable. Any failure to provide for this involves a serious blow to its prosperity.

The enlargement of the laboratory and the erection of a gymnasium continue to be imperative needs. We have no place for regular drill under an instructor, especially during the rainy season whose months form the principal part of the academic year. I am sure that regular drill would be an immense help in securing the health of the school.

Enrolment.

The number of pupils enrolled during the year and the number in actual attendance, Dec. 31, 1900, are shown in the following table:

	Total enrolled.	Present number.
College	14	10
High School	83	75
Collegiate Middle School	215	201
Collegiate Primary School	331	303
Kindergarten	28	28
Pupils only taking the Normal	9	9
Total	680	626

Examinations. The Calcutta University examinations were less successful than in former years. Five sat for the F. A. examination, and one passed. Twelve were presented for the University Entrance, and three passed. In the lower departments the results were rather better than usual.

Normal Department. Ninety-three pupils have been enrolled in the Normal Department, but several have withdrawn on finding the course too difficult for them. Rev. Mr. Smith and the others in this department have carried on the work with success. In the teachers' test examination for the province, one of our pupils stood at the head of those who passed the Anglo-Vernacular Secondary Grade, and one took the Copleston prize, as standing highest among the successful candidates of the Vernacular Secondary Grade.

Kindergarten Department. Miss E. M. Hanna has carried on this department with her usual success. She has also given a course of lectures on Kindergarten work to Normal students. Increased room is needed for Kindergarten work. The present quarters are too strait.

Athletics. I have already mentioned the need of a gymnasium for systematic drill of the pupils. It would give healthy bodies, brighten up minds that get dull during the long, gloomy rainy season through the lack of physical exercise, and thereby directly contribute to success in study. Football, baseball, and cricket are encouraged, but they are necessarily confined to a small portion of the school, as the playgrounds are too limited in area to accommodate all. The annual college sports were attended by the Director of Public Instruction and were very successful. Some of the students also took prizes in the Burma Athletic Sports.

The annual exhibition was attended by His Honor the Lieutenant-Governor, Sir Frederic Fryer, who made a pleasant and appreciative address.

Under the training of Professor and Mrs. Roach, the choir has continued to render help and pleasure in our services.

The health of the school has been good. This is due to the excellent situation of the grounds, whose slight elevation affords good drainage during the rains. One student in the Junior University Entrance class died during the year. Maung Po Kin was the son of a preacher and an exemplary Christian lad. His illness was brief. Two days before he passed away, he said that he was ready and willing to go, if God called him. In his quiet Christian life he has left a good influence behind him.

Religious instruction. This has been conducted in the same way as last year. The attendance at the Sunday-school has been 362. The statistics of the college church are as follows: baptized, 12; added by letter, 4; dismissed, 8; died, 2; present membership, 74.

Contributions. The contributions for the year are: Sunday offerings, Rs. 230, 14 annas; Sunday-school collections, Rs. 29 and 6 pies; Indian famine collection, Rs. 117. Total, Rs. 376, annas 14, pies 6. Of these contributions, Rs. 117 went to the relief of the sufferers of famine in India, Rs. 86 to the Burma Baptist Missionary Convention, Rs. 63 for Sunday-school papers, Rs. 30 to the Burma Bible and Tract Society, and the rest for miscellaneous expenses.

Each year in the growth of the college makes more imperative the need of an endowment. Is there not some Christian brother to whom the Lord has given wealth, who will place this large and important institution on a permanent basis? Already it has prepared youth for the ministry and furnished many Christian teachers for our mission schools, as well as contributed a goodly number of educated laymen to the churches. Its usefulness has only begun. If it is properly fostered, it will have an influence for good over the large Baptist mission in Burma that can never be estimated. We must have Christian men in the ministry and as teachers who are thoroughly trained to meet the growing intelligence and education of the country. The British government will never do this for us. Its avowed policy will not allow that. If the Baptist and other denominations in America need colleges and theological seminaries, endowed by themselves, how much more does this great nation need such institutions for the preservation and growth of our quickly increasing Christian community. In this we can expect no help from the British government.

Need of endowment.

In connection with the Shan Literature Committee, I have translated many hymns and revised others, for the Shan hymn-book, especially during the long hot vacation season. I was also able to complete the manuscript for the press. About one-third of the hymn-book has been printed and stereotyped. I have also begun a Reference Shan New Testament. This work will occupy a considerable time.

Translation work.

Report of Professor Hicks:

The regular routine of my work has been much the same as in previous years. Having been authorized to take a furlough at the end of this my seventh year of service, it is natural to review the whole period. Although this institution has been in existence many years, it is only these last seven years that it has been doing actual college work. I have watched its vigorous growth with the keenest interest. Dr. Binney, its first president, fully recognized the importance of education in connection with missions. Half a century ago he recorded his belief that "Burma must be won for Christ by preaching; but the conquered territory must be held, and its resources developed, by a thorough and extensive system of Christian schools." Dr. Samson Talbot, of Denison University, said: "When a people become Christian they next call for education, and they will fall to those who furnish it for them."

A backward glance.

The wisest leaders in mission work have recognized the vital necessity of education in order that the churches may have intelligent and well-trained pastors, and strong, reliable leaders among the lay members. In the system of Christian schools thus required, the college is the heart. It gives unity, permanence, and vitality to the whole system. To it the station schools must look for trained teachers, and models of instruction and discipline. While all this is true of missionary countries in general, it is most emphatically true of Burma, the banner province of the Indian empire. It is a fertile and prosperous region, with an enterprising and intelligent population. Unlike most of the provinces of India, it is not overcrowded with people. Its agricultural and mineral resources are just beginning to be developed. Less than one-fourth of its tillable land is now occupied and cultivated. It pays into the imperial treasury for the benefit of less fortunate provinces a surplus revenue of ten millions of dollars annually. Its people are eager for education. Our Christian converts, more temperate, frugal, and industrious than their heathen neighbors, are sure to take the lead in the development of Burma's natural resources. Their children will seek the best education attainable. If we do not furnish it they will go elsewhere, and many of the brightest of them will be lost to us, and lost to the cause of Christianity. Infidel and agnostic influences will sap the foundations of their faith

Educational work — why needed.

if they are not kept under Christian training during the critical, formative stage of mental growth.

The college is now doing excellent service, and its future is hopeful But in a flourishing province, rapidly developing its industrial resources and its system of education, this institution must also grow; else it will become moribund, feeble, and inadequate to its destiny as the head of the Baptist educational system of Burma. That which is fairly adequate to-day will not be adequate a few years hence. We shall soon need more professors in order that we may offer the B.A. degree. We need at once a good general library and a technical library in each department. We need substantial, permanent, commodious buildings. We need separate laboratories for physics and chemistry, and laboratories for pupils to perform experiments for themselves. We need illustrative collections of botanical, zoölogical, and geological specimens. The greatest need of all is endowment. That alone will bring the other needful things, and ensure the permanent existence of the college as an institution able to fill its proper place, meet all legitimate demands of Christian converts for higher education, and fulfil its grand destiny in holding and developing the ground won by evangelization.

Larger resources a necessity.

Report of Professor Roach:

I have no special report of my work to send in at this time. It would be only a repetition of what I have sent in in other years, with scarce a variation in any particular.

I have personally many things to be thankful for, among which might be mentioned my good health, which has enabled me to go through the year without a break; pleasant relations with students and my brethren in the work; and the growth of the college, both in numbers and in the regard in which it appears to be held by all who are interested in our work in Burma. May this advance continue until the college is in a position to be the power for good that it ought to be.

Personal.

Report of Professor Tilbe:

A re-reading of my last year's report would very nearly suffice for this year. The routine of school work varies little from year to year.

In Pâli I have had the Junior and Senior First Arts Classes, as usual. The boys have done good work; and in the last F. A. examinations all who were presented passed in Pâli. have also completed and published a small text-book on Buddhism for use in my classes. Like the Pâli Grammar, published last year, this work proves very helpful in preparing for the examinations.

Class-room and translation work.

In English I have continued my work with the Junior and Senior Entrance Classes. This is much less satisfactory work. English proves exceedingly difficult for these boys. In the entrance examination the per cent. of passes was smaller than at any time since I have been here, although I believed my boys to be better prepared than any class I had before sent up. In such cases one is tempted to feel that the marking is not absolutely fair.

In religious work I have continued to take my regular turn in the preaching in the college church, have taught my class in Sunday-school, and have used such opportunities as I have found for private influence with the boys of my class — nearly one hundred of whom I am thus constantly meeting. I have also, for a part of the year, taught the Sunday school teachers on Thursday nights in preparation for the following Sundays.

Religious work.

The separation from my family has been hard to bear, but at the same time it has brought some special blessings of its own. The Lord has abundantly redeemed his promises. There has been some sickness in my family in America that has caused

Personal.

me some anxiety, but the Lord has graciously restored. My own health has been excellent.

Need of endowment.

Our work is steadily growing in both magnitude and importance. We need more room and better equipment. We especially need an adequate endowment. Just now we are facing a crisis in threatened changes in the Faculty; but I believe the Lord, whose work it is, will provide as seems good in his own loving wisdom, and that through such provision our work in the college and the wider work in the whole mission will be blessed.

Report of Professor Randall:

A trial of faith.

"All things work together for good to them that love God." If the missionary fully relies upon this he is carried through many questions which would otherwise be very perplexing. Sometimes the truth of the apostolic statement cannot be seen save through the eye of faith.

During the first part of the year I carried on my regular work; taught the Senior and Junior F. A. classes in English, the eighth and ninth standard classes in history; taught my Sunday-school class, directed the English Christian Endeavor Society, and took my turn in preaching in the college chapel.

Ill-health.

In September, I was compelled to give up all work except my class-room teaching on account of failure in health. In October, I had to choose between an immediate rest or a complete breakdown. Through the kindness of my colleagues I was enabled to take the rest and was greatly improved by it. However, my physician has again ordered me to go to America at the close of this year. I have thought best to try to continue my work, but the prospect of being able to endure another rainy season in Rangoon is not bright.

Conversion of pupil.

Although my work has been broken so much during the year, yet there are things for which I can rejoice; one thing especially. A member of my Sunday-school class who entered school this year, a Buddhist, has been baptized. "Cast thy bread upon the waters, for thou shalt find it after many days."

Report of Professor Smith (Normal Department):

The year's record.

Before his departure for America, Mr. Sharp introduced me to the Normal classes and the work of the department, but I did little actual work therein until the opening of the new school year in May. At that time I assumed full charge of the three classes of Anglo-Vernacular secondary grade and have conducted them through the year. Miss Hanna has assisted me by giving a course of lectures on "Principles of Kindergarten Training" to the middle class.

I have attempted some supervision of the work of the Anglo-Vernacular primary grade, but ignorance of the vernacular and the pressure of my own class-room work have prevented me from doing what needed to be done in this direction.

I have also attempted, under similar disadvantages, some supervision of the primary school. The experience of the past year will enable me, I trust, to develop the work along these two lines more efficiently next year.

My own class work has, on the whole, been encouraging. In general the pupils under my care have done faithful and conscientious work. My chief difficulty has been to present new ideas in such a way that the minds of the pupils can grasp them. I have not had sufficient opportunity to acquire a working knowledge of Burmese, and as for understanding the processes of the Oriental mind, one does not do it in a twelvemonth.

Too large a proportion of the entering class were so deficient in English, particularly the interpretation of English, that it was impossible for them to do the work required in this department.

My classes have numbered as follows:

Enrolment.

Junior year, 19, 2 of whom dropped out before the examination.
Middle year, 7.
Senior year, 9.

Religious work.

In addition to my Normal work I have taken my turn in the chapel preaching on Sundays, taught the Eurasian Sunday-school class, and conducted a Sunday evening service for the Eurasian boys each week.

I have also had a more or less vigilant watchcare over the Eurasian dormitory during the year.

Mission Press

We are glad to present the following statement as to the work of the Burman press — a work not recognized in tabulated statement of spiritual results in missionary work, but which is of incalculable service in supplying the peoples of the many races of Burma with the Word of God translated into their own tongue, and with helpful religious literature. The press also conducts a general publishing department by which almost the entire expense of its management is met, thus permitting the furnishing of religious literature at greatly reduced cost.

Mr. Phinney, the superintendent, writes:

The work of the mission press in Rangoon has gone on steadily during the past year, the number of employees reaching one hundred and fifty, and the total business done amounting to $65,000. This is the largest number of employees ever on the pay-roll, and the business done is 10 per cent. more than that of the preceding year.

The Scriptures published.

The first work of the press is that of scripture printing and selling. In Burmese (translations by Dr. Judson), new editions of the gospels by Matthew and Luke have been printed, and a new edition of the gospel of John is in preparation. An edition of the Psalms has been stereotyped and work is well advanced upon the book of Proverbs. In Sgaw Karen the stereotyping of a revised edition of the reference Testament has been begun, the type for references having been cast from matrices made in New York. A revised edition of Dr. Cushing's Shan New Testament, with references, is to be taken in hand at once, the matrices having been received just at the close of the year.

Commentaries.

In general religious literature, the most noteworthy books finished during the year are a revised edition, stereotyped, of Dr. Smith's translation of the Annotations on the New Testament, six hundred and forty-seven pages, royal octavo; and a first edition of Dr. Cross' Commentary on the Revelation. This work completes a series of Commentaries on the New Testament from Romans to the Revelation in five volumes.

New equipment.

During the year a new power-saw and a router have been added to the stereotyping department, for better and more economical work, and three well-worn presses have been sold, their places being filled with an equal number of the best presses made in America.

In January of this present year the writer, with Mrs. Phinney, were ordered home by

The superintendency.

physicians on account of ill-health, and arrived in Boston May 1. Professor Roach, of the Rangoon Baptist College, has assumed charge of the finances of the press and the treasury, and Mr. J. L. Snyder, of New York, has been sent out as assistant-superintendent to take charge of the practical work of the press.

Service and need.

During the past nineteen years the press has invested its earnings in new machinery, type, and appliances, and in building up a school book, publishing and stationary business for the benefit of the ever growing work of our mission in Burma. It is a cause for continual regret that it cannot do more still for the churches at large in that country. New buildings are sorely needed, as those now occupied are in a sad state of decay, and are greatly over-crowded with workmen and with stock. As the earnings of the press are used to promote its work for the people, no funds are available from this source for meeting this urgent need.

Immanuel (English) Baptist Church.

Mr. Ehrgott reached Burma at the close of last fall, relieving Mr. Armstrong, who had cared for this work in addition to his other taxing duties. Mr. Ehrgott writes:

About a year ago the former pastor, Rev. W. F. Gray, rejoined his family in America. Throughout the interim in the pastorate the Rev. W. F. Armstrong, in addition to his already extensive work among the Tamils and Telugus, acted as pastor with most acceptable effect.

A brief outline of the scope of this branch of missionary endeavor will no doubt be informing to some.

Church edifice.

The church is a commodious structure erected on one of the best street corners in the heart of Rangoon, a city of a cosmopolitan population, numbering two hundred thousand. Two spires in the same neighborhood rising from two different buildings over against each other, tell the story. They are the spires respectively of the Baptist church and the Buddhist pagoda. The one stands for "The Light of the World," the other for "The Blight of Asia."

Constituency reached.

The Baptist church ministers primarily to the Eurasians, a class of people ever growing more numerous and influential. They are the children of European-Asiatic parentage. They adopt European customs and speak English. Opportunity is also given here for all other English-speaking people to hear the gospel. Clerks from European shops and soldiers from the army attend here.

House to house visitation is carried on by the pastor and his wife. At every preaching service natives are present, Burmans, Karens, and Tamils, who have acquired enough English to understand the message.

Character of work.

The usual public preaching, prayer and praise, and Sunday-school services are regularly observed. Already there is a marked growth in attendance. Applicants for baptism are carefully held back until satisfactory evidence is given of their heart acceptance of Christ Jesus.

This church also offers a place of regular public worship for the large number of our own missionaries in and about Rangoon. Not less than thirty of these avail themselves of this opportunity. Thus we are in touch, by way of prayer and the spiritual stimulus afforded these fellow-workers, with all the vast evangelistic and educational endeavor they represent.

A weekly paper, "Good Cheer," is published for church news, daily Bible readings, a cycle of prayer and gospel messages.

The pastor conducts a gospel meeting among the soldiers once a week. During the absence of Rev. John McGuire he expects to have general oversight of the two Burman schools in Rangoon.

Work for Chinese.

The Chinese Mission, under the general charge of the Immanuel Church, with Rev. Ah Leon as pastor, is doing effective work in the midst of a large Chinese population. A branch Sunday-school is conducted in the cantonment among the children of the soldiers. Members of the Immanuel Church are actively indentified with the Rangoon Y.M.C.A. and Y.W.C.A. Systematic effort is being made to render this church entirely self-supporting.

INSEIN — 1889

Karen Theological Seminary. — Rev. D. A. W. Smith, D.D., president, Mrs. Smith.

Burman Theological Seminary. — Rev. F. H. Eveleth, D.D., president, and Mrs. Eveleth (in America), Rev. W. F. Thomas, Mrs. Thomas.

The Karen Seminary.

Number of pupils, 118.

Report of Dr. Smith:

New rule of admission.

The fifty-sixth year of the Karen Theological Seminary has had nothing special to mark it from other years, unless it be the going into effect for the first time of the rule requiring that candidates for admission shall have passed the sixth standard, or its equivalent. The attendance has undoubtedly been affected somewhat by this rule, and would have been still more seriously affected had the rule been rigidly enforced. As a matter of fact, great deference has been paid to the opinion of the missionaries from whom the candidates have come. When, in their opinion, the time had come for a young man to leave the mission-school, even though he may not have passed the sixth standard, I have felt it my duty to receive him; and this has been made easy by the fact that the course of study in the seminary has not been advanced to correspond with the rule for advanced requirements. And it is my opinion that while the station schools are becoming more and more exclusively Anglo-vernacular, and while comparatively few of the village schools, which are exclusively vernacular, teach beyond the fifth standard, the raising of the standard of admission endangers the exclusion from the benefits of the seminary of an important class of young men, who have, up to the present time, formed the bulk of the native ministry.

Less educated not to be neglected.

While providing for the more highly educated Anglo-vernacular students, we must not lose sight of the needs of the more poorly educated vernaculars. It would almost seem as if a distinction should be made between these two classes, both in the terms of admission to the seminary, and in their subsequent course of study. A beginning in this direction has already been made by the three years' special course referred to in the last year's report, which includes the study of Greek as an elective for those who are prepared to undertake it. For these it might be wise to raise the standard still higher, and to lower it again for the purely vernaculars.

Anglo-Vernacular department.

The Anglo-Vernacular Department, which was inaugurated in 1899, and which is designed for First Arts graduates of the college, received no new accessions during the past year. From the nature of the case, the candidates for this course must always be comparatively few, but it will be an occasion of deep regret if, notwithstanding the sacrifice of personal interest referred to in Dr. Eveleth's paper read in Detroit at the Anniversaries in May, one or two at least are not found each year ready to enter a service which has such splendid compensations as the Christian ministry. The failure of candidates for the past year, while regrettable on other grounds, has been a blessing, in view of our short-handedness consequent upon the continued absence on furlough of Dr. Eveleth.

On the 30th of January a class of twenty-six was graduated with the customary exercises. Of these twenty-six, two were elderly men who had taken a partial course. The seminary is always glad to receive pastors for a longer or shorter course of study, though the demand for such supplementary courses of study for the ministry is more fully met now than formerly by the annual classes for a month's Bible study, which have been established by most of the Karen missionaries in their several stations.

Recent graduates.

Of the twenty-four full-course graduates, sixteen already have engagements, and six of the remaining eight have calls under consideration. Two go as missionaries to the Chins, and probably one to the Shans.

The entering class numbered twenty-eight, of whom one had passed the seventh Anglo-vernacular standard, seven the sixth, eleven the fifth, two the third, and two no standard, not having studied in government inspected schools. Those who had passed by the lower standards were received on the judgment of the missionaries from whose fields they came, and at their special request. The lowest age at which students were received (the minimum age at which a student *can* be received) was eighteen, two being received at this age, one of whom had passed the seventh Anglo-vernacular standard. The oldest received, twenty-eight years of age, had passed only the fourth vernacular. The average age of the class was twenty-two.

Entering class.

The contribution of the Karen churches for support of the seminary, while they fall short by eight hundred rupees of what two annas per member would yield, have exceeded a little those of any former year. They are distributed among the districts as follows: Rangoon, Rs. 719–7–3; Moulmein, Rs. 145–8–9; Tavoy, Rs. 88–14–6; Bassein Sgaw, Rs. 1060; Bassein Pwo, Rs. 145–14–8; Henzada, Rs. 420–0–9; Toungoo Paku, Rs. 254–9; Toungoo Bgai, Rs. 158–6–9; Shwegyin, Rs. 234–13–6; Tharrawaddy, Rs. 130; Maubin, Rs. 67–8; Northern Siam, Rs. 35–3. Total Rs. 3460, 6 annas, 2 pies.

Native support of seminary.

Mr. Thomas who, while caring for the Burman students, has rendered some assistance in the Karen Seminary, writes:

Another year has passed in the vain effort to do well the work of more than one missionary. We had fondly cherished the hope of being relieved from some of this work in the course of the year by the return of Dr. and Mrs. Eveleth, which, however, has again had to be postponed, though not, we trust, for more than another year. Meanwhile the Tharrawaddy Karen Mission, and other extraneous demands on limited time and strength, have still farther reduced our capacity to serve the different departments of the institution as we should like to have done. We cannot but reiterate the hope that the close of another year will see the seminary relieved of the care of so distant a field as the Tharrawaddy Karen Mission which by that time will be within shorter railroad distance of another Karen Mission. Meanwhile, all the time I have been able to give to the Karen department of the work has been an hour a week with each of the four classes in standard Burmese tracts, which will, we trust, not only prepare the way to more active evangelistic efforts for the Burmese on the part of our Karen ministry, but also help to remove the language difficulty which seems to be the only insuperable barrier in the way of a closer union of the two institutions.

Multiplied labors.

Classes in Burman.

The Burman Seminary.

Number of pupils, 38.

Mr. Thomas continues his report:

This work, has, of course, consumed the bulk of our time and strength, as we have given two hours a day to class-room work, besides attending as best we could to its other multifarious demands on us. As heretofore, we are still hampered by lack of proper class-room accommodation and a teaching staff adequate for the desirable four years' course of study, such as we trust may be afforded Dr. Eveleth on his return.

Needs.

Even with our limited accommodation, however, we have this year enrolled the same number of students, thirty-eight, which we had last year. Twelve, or nearly one-third of these, are Burmese, while most of the remainder are Chins, Shans, or from other races entirely dependent on this institution for such training. We have just graduated twelve, the largest class that has thus far left us. Six of them, three Burmans and three Chins, were from Sandoway. Two of these Burmans accompany Brother Davenport to his new field in Upper Burma, while another Burman, with one of our Karen graduates, is volunteering for Brother Mosier's field in return for the invaluable loan made by the Prome Mission of Pastor Tha Din to the seminary. The remaining graduates revert to needy portions of their own missions in Thayetmyo and elsewhere.

Nationality of pupils.

Recent graduates.

With the appointment of natives as well as missionary trustees for this department, according to the plan previously adopted for the Karen institution, it is hoped that their combined wisdom may devise ways to induce more of the worthy Burmese youths and those of other races to avail themselves of the opportunities here afforded to students for the Christian ministry, and thus supply the sorely needed native evangelizing agency in Burmese.

New Board of trustees.

English Department (affiliated with both institutions).

While the English department proper could not well be smaller (only one pupil being qualified to take the whole course), this "lone star" of the course is joined by five others whose attainments in English admit of their uniting with him in a three years' course in New Testament Greek. Besides his attendance at this class, I have also met this pupil, Maung Po, an hour a day during the year for the study of Dr. Hovey's "Manual of Theology and Ethics." In addition to these classes he is also taking a thorough vernacular course in the Karen Bible, as it is deemed imperative that all graduates of this institution should above all else be familiar with the Scriptures in their own language.

Pupils and courses.

MOULMEIN — 1827

Burman. — Rev. E. O. Stevens, D.D., Mrs. Stevens, Mrs. Laura Crawley (in America), Miss Susie E. Haswell (in America), Miss Martha Sheldon (in America), Miss M. Elizabeth Carr (in America), Miss Lydia M. Dyer (in America), Miss Agnes Whitehead, Miss Lisbeth B. Hughes.

Karen. — Rev. Walter Bushell, Mrs. Bushell, Rev. Wm. C. Calder and Mrs. Calder (in America), Miss E. J. Taylor (in America).

English Church. — Rev. F. D. Crawley, Mrs. Crawley (in England).

Eurasian Home. — Miss Sarah R. Slater.

Burman Department.

Churches, 4; members, 406; added by baptism, 22.

Dr. and Mrs. Stevens, after a prolonged absence, due to the critical illness of Dr. Stevens, returned to Moulmein in November.

Rev. Ernest Grigg, who cared for the work in the absence of Dr. Stevens, writes as follows:

At the request of Rev. Dr. Stevens, to whom I made over charge of the station on December 7, I write the annual report.

Amherst, 80 scholars; Bilugyun, 55; Mudon, 90; Thaton, 38; Dainwunkwin, 30; Kawbein, 55; Central Boys' School, 153. Total, 7 schools and 500 pupils. I deeply regret that, owing to the indifference of parents and the difficulty of securing a suitable teacher, the purely Talaing school in Kamawet has been closed for an entire year. A married Burmese Christian woman without mission help opened a second school in Dainwunkwin, paying 15 rupees a month rent, and in four months had over 100 scholars and an English department. She charged one-half a cent daily per pupil in the vernacular, and one cent a day in the Anglo-vernacular department. The Scriptures and hymn-singing are daily taught, and a flourishing Sunday-school with an attendance of sixty under the superintendence of Sayah Ah Pan established. There is not a Christian scholar in the school. It is quite probable that the old school may be discontinued and this new school be made a fourth standard Anglo-vernacular branch of the A. B. M. Boys' School. In all these schools work is begun under the incense of prayer; the holy Bible is daily taught, yet almost all the pupils remain unchanged in their attitude towards the Saviour. We need a baptism of the Holy Ghost and of fire in our schools. Teachers become woefully indifferent, teach the Bible mechanically, and rarely endeavor to lead individual scholars to Christ.

Schools.

Scores of gospel leaflets have been given out by me from the gharry window when driving along the road; hundreds of tracts have been distributed among those who promised to carefully read their contents; very many people have been pointed to the Lamb of God; on open verandas to groups of from ten to one hundred God's plan of redemption has been unfolded. The magic-lantern and Bible picture rolls have been pressed into the service of the Master, that through eye-gate, as well as through ear-gate, saving truths may be carried into mind and heart.

Evangelistic work.

Amherst, Kamawet, and Moulmein have had some additions. May all who were baptized this last year be kept by divine power and form part of the countless multitude whom St. John foresaw in apocalyptic vision. I firmly believe that wherever ten true Christians can be found a church should be organized with pastor and deacons. Some members living at a distance from their mother church wished to have the Lord's supper in their village. I discouraged this, but encouraged them to strive and gather as many as ten Christians and have a New Testament church of their own.

Church work.

Quarterly visits have been made by me to historic Amherst during Miss Haswell's furlough. The soil is rocky. Common gratitude for what Miss Haswell has done for them medically in seasons of widespread and malignant sickness, should have caused the people to come to the church services, but they are intensely selfish, ignorant, and hardened in sin. From house to house we have gone conversing on holy realities and inviting to the services, but they remain outwardly unmoved. From ten to twenty-five is the average congregation, and forty the average number at Sunday-school. Eighty scholars daily sing Jehovah's praises in the school and receive excellent instruction, but remain wedded to heathenism. Two were baptized during the year. There are about fifteen resident and nine non-resident members. The church is again without a pastor. Please intercede in behalf of the work in Amherst, where lie the ashes of Mrs. Judson.

Amherst.

At Thaton the Karen and Burmese houses are both rented. There is still no prospect of a missionary being sent to this growing town of 7,000 inhabitants, the centre of a field 800 miles square. The Romanists have begun work. The (Shan) Kelly memorial chapel is the church home for twenty-two members. A missionary should be sent to Thaton at once.

Thaton.

There have been six Sunday-schools carried on during the greater part of the year. By example and precept we seek to have the teachers prepare their lessons at home, and then leave their lesson helps and bring only their Bibles to the class. The great majority, however, persist in teaching from the lesson helps. Mrs.

Sunday-schools.

Grigg had a beautiful and intelligent girls' Bible class of sixteen young women who searched and studied the Scriptures, and were an inspiration to their teacher. It was hard to give up the class. Fully three hundred have gathered in these six schools weekly. Surely there will be a harvest to His glory some day.

Return of Dr. Stevens.

God has wonderfully restored Dr. Stevens, after he had undergone the most critical operations, and has enabled him to return to this historic field to which he is deeply attached. We have given back our stewardship into his experienced hands, and after two and a half busy happy years in Sunday-schools, day-schools, evangelistic work, English work, and work among the lepers, we turn our faces towards our new field of labor in Thayetmyo with the earnest prayer that God may bless abundantly Dr. and Mrs. Stevens and the Moulmein field.

Karen Department.

Churches, 22; members, 1,939; added by baptism, 125.

Report of Mr. Bushell:

Our association was held this year at the end of January, in the village of Ko-do-Ko, on the Salwin river. We had very good meetings throughout the whole three days, and the result will be, no doubt, a stimulus to the workers.

Home mission work.

Referring to our Home Mission Work at Kawkereik spoken of in my last year's report, I am glad to say that we have established a good foundation for future work, if we have done nothing else. We have now a good building, to be used as chapel and school-house; another as dwelling-house, in which the evangelist and his wife, as well as the school teacher and his wife, reside.

School work.

The school there has been in session ever since last May, with about fifty scholars on the roll. These scholars are of all races, Karens, Burmese, natives of India, and a mixture of all. We have a good Christian teacher as head teacher, and he has been assisted during the past year by one of the graduates of the Karen Woman's Bible School at Rangoon. The evangelist has been active in the school, and in the section of country round about. One Karen woman has already been baptized; her husband and several others are regular attendants at the religious services of the Sabbath. I hope, during my visit there next month, to baptize those who are prepared. The work is carried on almost entirely by money collected on the field.

New recruits.

Another item of interest in the year just passed is an accession of strength to our workers. Two of the full graduates and one of the partial graduates who left the seminary last January belong to this field. The man last mentioned, being used to mountain travel, was sent at once by our Home Mission Society to work among the Karens, who are found among the mountains on both sides the frontier in British and Siamese territory. We have now two men working there.

One of the full graduates has been called to act as pastor of his own church, and the other I have called to be my assistant to take the place of Th-ra Paw-M-Law, who died from cholera two years ago. These two young men were both brought up in this Station School during Miss Taylor's administration. They manifest an excellent Christian spirit, and give unusual promise of usefulness. Let it be a subject of prayer by our co-laborers in America, that this promise may be more than fulfilled.

Quiet advancement.

The year has been one of steady, quiet work, in which stakes have been strengthened and roots deepened. We have had discouragements to encounter and difficulties to overcome, yet we and our fellow-laborers can truly thank God and take courage because we *know* that progress has been made.

TAVOY — 1828

Burman. — Rev. H. W. Hale, Mrs. Hale.
Karen. — Rev. H. Morrow, Mrs. Morrow, Miss M. M. Larsh.

Burman Department

Churches, 1; members, 23; added by baptism, .

No report has been received from Mr. Hale. A letter received a little time since speaks of interruptions in the school work through the prevalence of an epidemic, but of general prosperity.

Karen Department.

Churches, 23; members, 1,149; added by baptism, 30.

Report of Mr. Morrow:

The town school.

The first year after our return from furlough has not been marked by what we dare call success. The town school, always the chief work in our station, was at the beginning of the year far from satisfactory. Nor was discipline an easy matter under the circumstances. Many of the more mature pupils had been either sent or allowed to go to other schools, and a large number of new and untrained children had come in who needed the influence and example of older pupils in their habits of study as well as in their conduct. To have an orderly, Christian school in Burma there must be a body of strong Christian pupils to give tone and character to the school. For this reason, with many others that could be named, our station schools should be in the highest state of efficiency. All the education necessary in our work of propagating the religion of Christ among these people should and can be obtained in our invaluable station schools. Before the end of the year a change for the better was clearly noticeable. A large number requested baptism and eleven were received.

Improved health.

At the beginning of the year our health was not very firm, but fortunately Miss Larsh was able to come to our assistance and rendered excellent service. Greatly improved health encourages us to hope for better things in the days to come. Each class of pupils is, as a rule, better material to work on than the preceding.

Spiritual need.

About the condition of the jungle churches and the religious condition of the Karens generally much could be said. For many years we, with others, have felt the need of spiritual religion among these people. The first ingatherings among the Karens were doubtless due in some measure to the desire on the part of this people to gain the assistance of missionaries in their trouble with the Burmans and to win their cases in the courts; and the missionaries of those days were unacquainted with the deceit and falseness of the heathen. But the baptism of persons with no spiritual conviction or knowledge has gone on. I often think there is the greatest danger of another false system of Christianity developing among the Karens. They are now much less dependent on the help of the missionary or the native pastor than a few years ago, and some confess that when they were baptized they purposely deceived. Nor are the ordained preachers entirely to blame. Many are adepts in deceit. I use all the care I am capable of, yet some of the worst characters in Tavoy district are a few I have baptized.

Hopeful signs.

But in this there is some change. The pastors are seeking more light in their own souls. The ability of some to read easy English books on the subject of spiritual religion is having an influence for good. We are at present urging this point in our teaching and worship. We need missionaries, preachers, members of our churches filled with the Spirit, in order to awaken the heathen. From their ranks, so far as I know, not one has been gained during the past year. We hope and pray for better things.

BASSEIN — 1840

Burman. —Rev. E. Tribolet and Mrs. Tribolet, Miss J. G. Shinn.

Sgaw Karen.— Rev. C. A. Nichols, Mrs. Nichols (in America), Miss Isabella Watson (in America), Miss Julia G. Craft, Miss E. E. Scott.

Pwo Karen. — Rev. L. W. Cronkhite, Mrs. Cronkhite (in America), Miss Louise E. Tschirch (in America), Miss Johanna Anderson.

Burman Department.

Churches, 4; members, 171; added by baptism, 21.

Report of Mr. Tribolet:

A welcome occasion.

Unrest among Burmans.

The great event of the past year was the arrival of Miss Shinn to take charge of our Station School. For years we have been looking for just such a helper for our Christian boys and girls — who are to be our teachers and preachers in this wonderfully fertile and rapidly developing section of Burma. I am now free once more, after six years' interruption, to devote the best parts of the year to preaching and travelling, and I mean to improve the opportunity. Signs are not wanting of deeper interest among the Burmans; tracts defending Buddhism are forthcoming; there is talk of a Buddhist printing press. Buddhist literature is slowly increasing. Sects are on the increase, that infallible sign of intellectual ferment. Our section of the country has hardly gotten into that current of new movements which will sweep away the accumulated superstitions of Asia. We hope much, however, from the Bassein Henzada railway to bring our people into closer contact with the busy outside world.

Reorganization.

During the year we have been forming our scattered members into four churches, and only such as have actually expressed a desire to join any of our four churches will be included in our list of members. So don't let our new membership list disturb you, for there is such a thing as a glorious revival when half the church members are excluded. We hope to form the four churches into a Bassein Burman Association, for we have long felt our connection with the Pegu association, practically covering the delta, an unsatisfactory arrangement. Our members ought to meet once a year to discuss the needs of our own field.

Advance movements.

During the year a house was purchased for a school at Kyaungon, where one of our boys has gathered twenty-five children. The house will also serve the needs of a preacher for that rich neighborhood. Half an acre of land was finally purchased at Myaungmya, headquarters of the new district; we hope to report a school on this site next year. At Wakema, where the school has had so many ups and downs, we are now virtually self-supporting, with ninety-two pupils on the rolls. The Wakema church is also self-supporting. A new site of two hundred and fifty square feet has been acquired in this steadily growing village, which, in spite of its frequent fires, goes right ahead substituting teak for common jungle wood and shingles for thatch, signs of the same prosperity being everywhere apparent throughout the villages and towns of our field. Further house sites will be acquired in a few more important villages as funds permit.

As among Karens, schools are the best evangelizing agencies. We would start schools, and Christian schools too, at Ngathaigyaung, Kyunmange, Maulmeingyun, Myaungmya, all important centres if only we had competent men of backbone and character. We had hoped at one time that the 3,000 Christian Karens of our field, with their scores of large chapels, their 150 pastors, scores of evangelists, hundreds of young men trained in the Bassein schools, would be instruments in God's hands to teach and preach among the Burmans in the highways and byways, in the mountain regions of the Arakan Yoma and along the seacoast villages; but somehow these hopes have not yet been realized. Our Karen brethren are slowly gravitating toward the larger centres, obtaining government positions, clerkships, becoming lawyers, merchants, paddy brokers, etc., and thus forming nuclei for future town churches. Every Karen lover of God's kingdom should acquaint himself with the Burman religious literature.

A work for Karens.

Our Bassein church has steadily increased in membership; pays its pastor Rs. 40 per month, has sent Rs. 40 to the convention for home missions, Rs. 50 toward the erection of a building for our Burman Bible women, Rs. 40 for support of our Bible women while at school, Rs. 52 for the school's boarding department, and Rs. 55 for the famine fund; maintains four Sunday-schools in town and has a vigorous Endeavor Society.

The Bassein church.

To make our Station school the power it should be for so large and populous and fast developing section of this rich province, we need a building for our new lady helper; to this building should be added a girls' dormitory, where girls of our Christian, as well as girls from influential non-Christian, families could find a home. The boarding department should be remodelled; houses should be built that some of our teachers may reside within the mission premises; perhaps a separate fourth standard school for girls, both Burman and Euresian, might with advantage be established. Rs. 25,000 of American money must yet be invested in the Bassein Burman Mission before it can be expected to do its appointed work.

Needs.

Sgaw Karen Department.

Churches, 112; members, 10,827; added by baptism, 492.

Report of Mr. Nichols:

Throughout the year I have kept up my visits among the churches and heathen villages. On many of these trips I have had the coöperation of some of our best pastors and other workers, which has not only been to the advantage of the people thus visited, but also has widened the horizon and broadened the sympathies of these workers. At one of our pastoral conferences, held at the close of our month of gathering for Bible study, the pastors present voted to endeavor, as a body, to induce their churches to make visits to contiguous heathen villages, Sgaw Karen, or Pwo Karen if no Sgaw villages are near, and to take upon themselves responsibility for their evangelization. At our association last week we, had most interesting reports from this work. Pastors had already previously agreed to go on preaching tours themselves, at their own charges, but this plan aimed farther to distribute also the responsibility, among the entire membership of the churches. While all have not carried out the plan fully, yet in a large number of cases the reports showed most gratifying results from these efforts. Seventy-six baptisms were reported from the heathen, which are manifestly below the actual number, and nearly all say that they found unexpected response to their endeavors. Active opposition has quite ceased, and often very cordial welcome awaits the "endeavorers." One pastor reported that previously he had scarcely any interest in the work, but that the heathen came and called him to go and preach to them. He went, but became discouraged and returned home. They, however, came again. He then concluded that he could no longer absolve himself from discharging his indebtedness to the heathen. Hence we hope that the coming year will show a widespread effort to gain many over to the truth. This voluntary work on the part of the pastors and their churches is supplemented by that of permanent teachers and evangelistic workers

Work for the heathen.

who live in the heathen communities, but we do not find nearly as many workers as are needed, except for the short time of two or two and a half months during vacation, while the pupils of the Theological Seminary and town school are at leisure. These young men do well while they can be at work, but this temporary work is far from satisfactory as respects thorough evangelization. Most of the students from the seminary work faithfully until their graduation, but then are more anxious to find a "ready made" church than to settle down among the heathen. At our association this year, it was quite evident that our people are more thoroughly realizing that large results may be confidently expected as the result of faithful and persistent labor among the Buddhist communities. It is fully expected, too, that to accomplish the best results every available means must be used. During the last year our greatest success in any one place has been won in a place where we have kept up the fight, previously without success, for the last ten years. Now a church has been organized and its growth is quite remarkable. The present success is chiefly the result of the work of one young man who refused to be discouraged. With the present encouraged feeling on the part of our churches it is hoped that the work may thus be persistently maintained until, not only the remaining Buddhist Sgaw Karen, but also many Pwo Karen villages may become practically Christianized.

A dearth of evangelists.

Persistence rewarded.

The town school has had a very large attendance, especially the girls' department, which has increased in attendance about 40 per cent. during the year, requiring the building of a large addition to our dormitories. Miss Craft found her previous experience of the Kemendine school of great value. She has already won a large place in the hearts of the pupils, and is using this influence for their highest good. We have had fifty-four baptisms among the pupils during the year, quite a number of these being undoubtedly due to her tactful work among them. Miss Scott is well into the toils of the language and teaching classes in English, and has found a warm welcome from the people among whom she was born. The results of the last government examinations showed 76 per cent. of passes, about the same as is reached in the same standards in our Baptist College. Our University Entrance class did not do so well. It is hoped, that with Miss Scott's help in their study of English, better results may be reached, as also in other classes. The number of either boys or girls who have the patience or the inclination to continue study until they reach the high school's standards is still quite small. Lucrative occupation for very meager attainment is yet quite easy to obtain, so there is not yet the inducement to higher education that will soon come, with the constantly wider prevalence of education. Outside of mission work or teaching in Christian schools, the openings are very few where a well-educated Christian young man can find employment, except under conditions involving almost irresistible temptations. In government work, with an almost universally immoral example presented by superior officers, and in the absence of church influences, the chances of long withstanding the tide of evil influences are very small. In most mercantile employments, also, Sunday work is compulsory, and enforced absence from church privileges tends to weaken the power to stem the current of evil.

School work.

Temptations in government service.

From year to year care and responsibility do not lessen, and sometimes seem heavier than can be successfully carried, but with cordial and constant coöperation on the part of so many of our excellent pastors and other fellow-workers, interest and joy in the work grow apace, and anxieties are a necessary adjunct to all effort here or at home.

Pwo Karen Department.

Churches, 38; members, 1,607; added by baptism, 99.

Report of Mr. Cronkhite:

Retrospective.

Satisfaction and regret commingle in the year's retrospect. When I reflect on the vast work still to be done, I ask myself whether I and my fellow-workers among the Karen preachers have done all during the year that might reasonably be expected of us. I have often to reason with this feeling that more ought to be accomplished. On the other hand, when I reflect that Miss Tschirch and I are the only white workers for this whole field, that neither of us have been strong in health (Miss T. expects soon to sail for home after more than eight years of continuous work here), and when further I remember the vastness of the work, and the difficulties attendant upon it, I sometimes marvel at the number and frequency of encouraging tokens. No business enterprise would dream of setting but one man and one woman over such a work; but on the other hand, "we have this treasure in earthen vessels." The feeling of gratitude for the privilege of a corner in the work of foreign missions strengthens yearly, and I have no doubt it will be an abiding ground of thanksgiving through eternity. But that is also true of *any* corner in the great vineyard.

Associational meeting.

Our annual association was held early in March with the church in Kyon-chaung. This is a combined Sgau and Pwo village, with a church for each. As the Sgaus had chosen the same time and place for *their* annual meeting, the two associations met for the first time since the Pwos separated from the Sgaus, and began to walk alone, in 1863. Two very delightful sessions were held in common, for the interest of which we were greatly indebted to our visiting brother, W. F. Thomas. Another feature of great moment was the fact that we were meeting with a nobly re-united church, which five years ago seemed hopelessly and permanently divided. Indeed, the division had gone so far that our Pwo church in the village had built two separate chapels. As to our churches at large, there has been, I think, a gradual though not marked, strengthening of spiritual life. I have felt this as I have moved among the people, though I cannot tabulate it.

Evangelistic effort.

As for our work among the heathen, some thirteen evangelists have been at work most of the year, while a half dozen others have labored for shorter periods, in addition to the smaller work of the women's Home Mission and the young people's societies. In the work among the heathen, I have rather to report what I believe to be a large amount of useful seed-sowing than marked immediate results. Especial mention should be made of the baptism of twelve persons, mostly adults, in a region far south of the city, where we have had no work for nearly a quarter of a century, in a populous heathen Pwo region. We have two good men at work there, Kyau U and Shwe Nyu, besides our faithful Myat San, who is west of the mountains, near Kyauk-pya by the sea. Several of these evangelists, with others, some fifteen in all, spent the month of September with me in Bible study. I gave also the second series of talks on elementary geology, profusely illustrated with specimens; while our Karen teachers in the station school, understanding the use of English books, prepared, as usual, lectures on historical and other subjects.

School work.

The prosperity of the school in town has been very marked. There is also a steady advance in the grade of work done in our jungle schools, for which we are largely indebted to our Government Educational Department, though the teachers are all from our own station school. Just before the new year opened I began an effort to complete, if possible, our school equipment before my next furlough. We have been some sixteen years now in this building work, during which time about $20,000 have been provided for the school equipment in buildings, apparatus, and furniture. I visited personally most of our Pwo churches, going to the members in their homes, threshing-floors, or wherever they were to be found at the time.

Generous giving.

One hundred and seventy-five pledged fifteen rupees ($5) each, while others gave some larger, and some smaller, sums. These pledges, payable after harvest, have almost all of them been redeemed. With a few good ones still outstanding, about 95 per cent. have proved sound. The cheerfulness of the people in giving this, to them, large sum surprised and touched me. In all, including the gifts of pupils and teachers in the Bassein school, nearly Rs. 4,000 have been gathered among the Karens, while about Rs. 3,000 more has been given from America by various friends. Three new houses for the teachers in the school, and their families, have been erected; the chapel has been improved, and school furniture purchased. The close of the year finds me continuing the effort again in the new travelling season, with encouraging results thus far. We earnestly hope to build and pay for two more houses for teachers during 1901.

Incidents of the year.

The opening of the rainy term in May brought an unprecedented influx of new pupils, our numbers rising from about 120 to 160, — 60 of the total being girls. The total enrolment has been about 170, while the average attendance since May has been something over 150. Sickness among the pupils, especially dysentery, of which one dear girl, Ngwe Zu, died on July 15, added greatly to our work and anxiety. Our annual promotion examination, under government, in November, was very gratifying, the inspector taking occasion to say that the school had reached the best year in its history, after several years of steady growth. This has been especially gratifying in view of the large amount of attention I have given for some five years past to the introduction of new methods of teaching. Seventeen pupils were baptized during the year in town, besides others at their jungle homes.

HENZADA — 1853

Burman. — Rev. J. E. Cummings, Mrs. Cummings, Miss Julia H. Stickney.
Karen. — Rev. David C. Gilmore, Mrs. Gilmore, Miss Violetta R. Peterson.

Burman Department.

Churches, 2; members, 280; added by baptism, 30.

Report of Mr. Cummings:

Results of the year.

The most noteworthy results of the past year are thirty converts baptized, of whom nineteen have come from the schools; four new schools added, of which two will become permanent; marked increase in native support of education, Rs. 3,410 having been collected in fees, and Rs. 3,811 received in grants from government. Two churches have supported their pastors; two new itinerant preachers have been sent out; contributions to home and foreign missions have increased; a new chapel has been built at Nyaungbinte by the Christians there, and the mission house, which had stood for forty-five years with a thatched roof which had to be renewed every second year, has been put in repair and reroofed with shingles. It has been a very busy year. Outside committee work has been very exacting. I should hardly have found time for it all, had not Miss Stickney's help in the school relieved me from many burdens I have hitherto carried.

Reorganization.

The most hopeful feature of the work to me is its better organization. The Henzada churches have hitherto belonged to the Pegu Burman Association, which originally comprised all the Burman churches in Lower Burma except those in Arakan and Tenasserim. Its obligations sat very lightly upon its members, and few of our members could afford the expense of attending the meetings. Besides it cost more to entertain the association than the association contributed to religious work. It is therefore deemed best to withdraw from the Pegu Association and to put all our energies for home mission work into the new association, comprising the churches on our own field, in which we can hope to assemble most of our Christians each year and unite them in aggressive work. The aim is to make the association a genuine working body.

A hopeful outlook.

Our meeting at Daungyi in March was most encouraging. The Christians pledged themselves to give one rupee apiece per year for evangelistic work, one for school work, and two annas each for the Theological Seminary at Insein, in addition to pastoral support and the payment of fees for their own children in the schools. The results have been gratifying. I look to this association to accept responsibilities for the work in this field and to help me in carrying out my plans. As I move about among the people during the year, I can hold them up to the promises they have made and show them how they can do more. The association thus becomes a workable body the year round. One had a chance at the Pegu Burman Association only once a year. In foreign missions we shall continue to work through the convention.

With the exception of one attack of fever, which necessitated a change, in the rains, we have been blessed with good health. There is a wide open door before us in this district; we have some very earnest workers, and the association is binding the rank and file of the people together in fellowship and service as well as in a common faith.

Karen Department.

Churches, 61; members, 3,102; added by baptism, 181.

Report of Mr. Gilmore:

It is my privilege to report upon my first year's work at Henzada. While I have been learning the field, the work has gone on as usual, and (thanks to the excellent condition in which Mr. Price left it) it has gone on smoothly. Little new work has been undertaken.

Encouragements and hindrances.

In the jungle, all the old ground has been held and some new ground has been gained. A few new churches have been organized, a few new schools established, and the prospect is that still others will be established in the near future. It is worthy of note that our Karen pastors and teachers do not confine their efforts to those of their own race, but tend more and more to extend their efforts to the Burmans around them. I believe the results of such efforts will in due time be manifest. One of the greatest hindrances in our evangelistic work is the opposition of the Catholics. A heathen Karen, confronted by two forms of Christianity, is apt to refuse to consider either, and to remain indefinitely as he is. But this opposition keeps our own workers wide awake, so it has its compensation.

Educational.

The work in the school, on educational lines, has been fairly satisfactory. It does not fall behind that of other schools in the vicinity, and in some things it excels them. It would have been better had we been supplied with our normal force of two young ladies to work in the school. Mrs. Gilmore has devoted herself unsparingly to fill the gap; but her impaired health has made it impossible for her to do as much as she would have liked. Altogether, I feel that all has been done which could have been done under the circumstances.

The financial condition of the school will be unfavorably affected by the action of the local government in reducing its grant to our school from about Rs. 3,500 a year to Rs. 2,000 a year. This is due to no dissatisfaction with the school, but to a new policy of giving less aid to schools above the primary grade. The Karens will have to give more.

The religious side of our school work has received special attention from all the mission-staff. We have been blessed with twenty baptisms, as well as with encouraging signs of spiritual growth on the part of Christian pupils. In order to remedy a certain backwardness in the pupils in taking part in prayer meetings, Mrs. Gilmore and I have organized a Boys' Society, and Miss Peterson has organized a most interesting Children's Meeting — a branch of work which promises rich results in the future. While speaking of the religious work of the school, I must not fail to say that our highest class has done remarkably good work in the study of Romans under Miss Peterson.

Educational work evangelistic.

Owing to the return of Mr. Harris to America, it has again fallen to my lot to edit the Sgaw Karen Sunday-school paper. I feel that for lack of time I do this most important work far less than justice; but I know of no one in the Karen Mission with any more time to devote to it. By the kind help of Teacher Po Aung, of our school, in translating my Sgaw Karen manuscript into Pwo Karen, and of Mrs. Rose in revising it and putting it through the press, it has been possible to get a Pwo Karen Sunday-school paper under way.

Sunday-school paper.

I have been able since coming here a little over a year ago to visit about half the churches in this field. I hope to complete the round before the hot weather makes travelling impossible.

TOUNGOO — 1853

Burman. — Rev. H. P. Cochrane, Mrs. Cochrane.

Paku Karen. — Rev. E. B. Cross, D.D., Mrs. Cross, Rev. A. V. B. Crumb, Mrs. Crumb, Miss Frances E. Palmer (in America), Miss Elma R. Simons, Miss Julia E. Parrott (in America), Mrs. Jennie C. Morgan.

Bghai Karen. — Rev. C. H. Heptonstall, Mrs. Heptonstall, E. S. Corson, M.D., Mrs. Corson, Miss Thora M. Thompson (in America), Miss Naomi Garton, M.D. (in America), Miss Bertha E. Davis.

Burman Department.

Churches, 2; members, 92; added by baptism, 7.

Report of Mr. Cochrane:

A few remarks may throw light on the condition of the Burman work at Toungoo and Pyinmana.

In Toungoo, evangelistic work has been chiefly in the town and adjacent villages, with a view to strengthen the station church. Seven have been added by baptism, and seven by letter. We have lost by death the old pastor, Ko En, who had been pastor of the Burman church from the time of his ordination, in 1877. The evangelistic force has been strengthened by the addition of U San Thu, transferred from Shwegyin. The new headmaster of the Toungoo Burman school is a strong, mature Christian, helpful in many ways. Attendance at the day school has doubled during the year. The heathen in town and village manifest an increasing willingness to listen to the gospel. In Pyinmana, no baptisms have occurred during the year. Several applicants are waiting until we can get to them in their villages. Heathen parents of pupils in the mission school complain that their own children are preaching Christ to them in their homes, and that the boys no longer worship at the pagodas, or respect the pongyis. This speaks for the faithfulness of our Christian teachers, and is one answer to the question, "Do Christian *day* schools pay?" The great need of Pyinmana is a resident missionary family. The work is encouraging.

In the Toungoo field.

At Pyinmana.

I would not omit appreciative mention of Dr. Corson's evangelistic work for Burmans, in connection with his dispensary. Doubtless he has given that work a place in his reports. Although no conversions among the Burmese have yet resulted from that work, many have heard the gospel, and fruit may be gathered later on.

Dr. Corson's work.

Paku Karen Department

Churches, 72; members, 2,136; added by baptism, 149.

Report of Mr. Crumb:

We have much reason to praise God for the blessings bestowed upon us during the past year. We have been kept in good health during the most of the year, and there has been no unusual sickness among the native brethren. I opened the jungle touring as early as possible after the rains closed, and have given my whole time during the cold season to this work.

In Southern Karenni.

I began the year with the idea that I would visit every church in the association, and as many heathen villages in the district as possible. My first tour was to Southern Karenni. I intended to visit a number of heathen villages in the northern part of the Papun district. The small-pox in that part of the country kept me from going so far south; but I was able to reach the most of the churches and five heathen villages in Karenni. The mission work at the tin-mines, which was so hopeful last year, has met with a set-back. Tu-Clau, the pastor there, died last May, the school was closed, and the small-pox has scattered the people, but I trust that we shall soon be able to reorganize this work. The religious interest among the heathen whom I visited was much greater than it was last year. There are openings among the heathen for three new men; we have one man for one of these villages, and I have some hope of securing another. In taking up new work in such a country as Southern Karenni, we must have the right kind of men, and must have funds. It is an unproductive country and the people are very poor, so that it is impossible for them to assume at once the entire support of a pastor. They can build the chapel and teachers' house, and furnish the pastor with rice and vegetables, but they have no money for fish, salt, and clothing; we must help the men if they go to these new villages.

Faithful pastors.

The condition of the churches in Southern Karenni is about as last year. They are all well united and discipline seems to be well kept up, but Bible study and Sunday-school work is far from being satisfactory. In many of the villages the pastor is the only one who can teach the Bible, so that it is not possible to divide the school into classes as it ought to be. It is very pleasing to see the earnestness and faithfulness of these pastors; they are doing a large work for the disciples and are having a large influence among the heathen.

Temperance work.

I have visited the most of the churches in the Paku field and as many heathen settlements as the time would allow. In all of these villages there are two classes: the unbelievers, including those who have been excluded from the church, who are usually slaves to strong drink, and so have a bad influence upon the youth in the Christian families. Miss Simons has spent all her time among the people since her return from America, and has been giving special attention to temperance work. She has organized a good number of temperance societies, which I trust will be helpful to the Karen youth.

We have made special effort to supply the churches with pastors, yet a large number still remain without leaders. The village schools are about as last year, the last report giving 682 pupils and 40 teachers.

There has been much improvement in the work among the heathen in the southern part of the Paku field since my return from America. I have been making special effort to reach the heathen in these villages, and some have accepted the truth, and I think are true Christians. The most of the villages on the plains are supplied with pastors and have good schools.

I spent a few weeks among the Karens in the hills west of Toungoo, going over the same ground covered last year. In one village seven have come out on the Lord's side, and several others are near the Kingdom. There is much interest in several other villages; if we had native pastors to locate in these villages we should see many souls saved.

In the western hills.

The annual meetings of the association were held on the 27th and 28th of February in Mawtuder, a village in the north section of the district. The attendance was good and the meeting most helpful. A report was given from about every Christian village in the district. One hundred and thirty-four baptisms were reported, a number somewhat smaller than last year. The reports showed a church membership of 2,469, with 47 native preachers, 40 school teachers, 682 pupils in the day schools, and 626 pupils in the Sunday-schools. Only 652 persons own Bibles, while 1,782 can read; thus 1,130 who can read but have no Bible to read. There are few of these who are unable to obtain a Bible if they wished to have one. The complete Bible is furnished for one rupee (33 cents), and the New Testament costs but half that amount. It is surprising that many have so little interest in the Word of God. We can only go on giving instruction through the living preacher, hoping that the written word will become as precious to all as it now is to many of these native brethren.

Neglect of Bible.

The total contributions amounted to 8,649 rupees, 4 annas, 3 pies, which was better than we did last year. The question of rebuilding the school buildings for the town school was carefully considered at the meeting of the association. Not a word was said by the people as to asking the American brethren to help them do this work; all seemed to feel that it was a work belonging to them, and they seemed willing to take it up. A vote was passed that all the buildings that needed to be rebuilt should be constructed within three years. The Karen Committee have placed in my hands 1,794 rupees, 7 annas, 3 pies, to be used in building a boys' dormitory, and also something for the building of the school hospital. We hope to have the boys' dormitory completed before the beginning of next term. The eleven acres of land, leased from the government, provide a fine location for the new buildings.

Self-reliance.

Bghai Karen Department

Churches, 81; members, 3,220; added by baptism, 133.

Report of Mr. Heptonstall:

We have great cause for thankfulness when we look over the work of the past year.

The churches have not increased in number, nor has the total membership enlarged, for many deaths and stricter disciplining have more than offset the 133 added by baptism. But there has been an awakening and stirring up to renewed activity in good works that is quite apparent. One evidence of this is the effort by a number of villages to replace their usual flimsy bamboo chapels with good substantial wooden ones. About twenty wooden chapels have been built since my coming to the field in 1893.

New chapels.

The pastors are, most of them, earnest men, doing the best they can in their important duties. The death of one, and the transfer of two ordained men to work in the Loikaw mission, has left some vacancies to be filled by the remaining men.

Advance work among the heathen is always kept to the fore, and now that the Loikaw mission takes care of the Padaungs and Red Karens, we have turned our attention to the Karens in the North, in the Pyinmana district. Preaching tours have been made from time to time among these Karens, but with no visible results until this year, when several villages have called teachers. One of these was visited by Mrs. Heptonstall and myself during the past season, and it was a most gratifying visit. The people had

A new field.

built a chapel, and a good house for the teacher, and their interest and eagerness to hear all we had to say gladdened and strengthened our hearts. Physically they are a stronger looking tribe than their Southern brothers, better dressed and better off in this world's goods, I should say. Their dialect sounds very like Shan or Padaung, but is not understood by any of our people, nor can they understand the Southern dialects, but they speak Burmese fairly well, so that through that medium we could preach and talk to them. Several have asked for baptism, but are to be under further instruction before the rite is administered. One young man, the son of a chief, is very eager to come to our town school to study the Bible so that he can return and preach to his own people in their own tongue. He will come in when school opens in May. As far as four days northward our men have been preaching, everywhere with attentive listeners and with many desiring resident teachers. It is the turning of the whole tribe to the Lord. Among the Brecs, six villages have turned away Roman Catholic teachers, and want our Baptist men. But we have not the men, nor the means, at present to support them.

Schools in the jungle are improving in efficiency and numbers. Twenty-one village schools had government inspection and earned Rs. 1,233 in results-grants. The town school enrolled 183, besides 26 in the kindergarten. Maw Lay, our head-master, went to Loikaw with Dr. Bunker at the beginning of the year, and Hemmay Klaipo's wife has been so ill all the year that he was obliged to give up his classes early in the term and take her away from Toungoo. The loss of the services of these two men seriously inconvenienced us, but those who remained did extra work nobly, and with the assistance of the missionaries, who nearly all took classes, carried on the school successfully. The final results were encouraging, 83 per cent. passing examinations. The Kindergarten Department is entirely self-supporting. Ten of the children will advance into the main school this year.

The schools.

Of the 16 students in the seminary, 5 have graduated this past year and have already been assigned to villages which had called them. Seven of our boys are in the Baptist college for higher education.

Industrial work.

The Industrial Department has continued, as usual, in all the various branches and 40 pupils have had some hand and eye training that will be of benefit to themselves and others in the years to come.

Sunday-schools, Young People's Societies, Blue Ribbon (Temperance) Societies, and Women's Meetings are well kept up, and in our touring we find the good effects of these in nearly every village.

Report of Dr. Corson:

After the examinations had been finished and the compound cleared of those demanding medical attention, I began my jungle trip. I say I, because it was decided best for each of us to travel separately, so as to cover as much territory as possible and, as Mrs. Corson was kept at home on account of baby Elthera, I had only the Karens as my companions. My route had been laid among the northern villages and churches, as I had never visited that locality before. In many respects this is the most interesting, as the people are more thrifty and have better homes and chapels and schools and are more cleanly in their habits.

Off for the jungle.

One of the first villages out from town is especially worthy of note, as but a few years ago it was under the supervision of the Roman Catholics, who, in a former time of trial and need, had given the villagers money, sprinkled them, and afterwards, whenever the people disobeyed the demands of the priests, had held up this indebtedness against them as a menace. Finally, they determined to be no longer coerced and took up a subscription among themselves and cancelled the debt, and called a

A note-worthy conquest.

teacher from our mission. He immediately emphasized the need of Bible study in view of their becoming Christians or continuing strong in their religious life. Most of them had passed the noontide of life. But notwithstanding this they assembled in the chapel after their day's work was done. In a short time, many of them could read well in their Bibles and became Christians, and now there is a strong church of twenty-five members. The little taste of knowledge was not sufficient, so they now employ a school teacher in addition to their pastor, and thus God glorified himself through his own word. Would that every Karen could read the Bible! How little there would be to fear from the inculcation of wrong doctrines, or a continuance in their heathen superstitions.

Meeting of Northern association.

The objective point of this trip was the Northern Association which met at Yado, a village which has been frequently mentioned in connection with this field on account of its strategic position and the strong effort made by the teacher and by Dr. Bunker to prevent it from passing under Roman Catholic influence. Here we had a feast of good things, not only in the number of missionaries present, including Drs. Smith and Bunker, but also in the goodly company of Karens. The associations assume quite as much importance in the character and number of the subjects discussed as do the associations in the home-land. The plan of taking a half-penny collection was discussed and adopted. Self-support of churches and pastors was urged, extension of schools, total abstinence, coöperation with Drs. Bunker and Johnson in their field; and many other subjects affecting the welfare of the churches were discussed.

The Southern association.

The Southern Association, meeting in the extreme south of the field at Durmoocha, with but a week's interim, led us to go directly there. This village was among the first to embrace Christianity, and though deprived of most of the male members by death, the village church maintains much of its old-time activity. The cost of entertaining such a gathering is about $400, surely a large undertaking for a church of widows when we learn that all the work of preparation must be done by their own hands.

A stay at Amherst.

Owing to Mrs. Corson's being indisposed, we found it necessary to go at once for a change of climate. We selected Amherst by the sea, and stayed two months without any apparent benefit until we came home, when health was restored. While there I nearly finished reading the Old and New Testament which I had been reading with a teacher. On the way home we spent two weeks in Moulmein with Dr. Mitchell, and saw her work among the lepers and in her dispensary. Who will take the place of this active, consecrated, self-forgetful, self-sacrificing worker when she is compelled to lay down the work?

Medical work.

On arriving home I found the medical work at a standstill, and at once began a vigorous campaign with the assistance of the Burman preachers and Bible women. The number of patients in attendance has been reduced, on account of my absence for a longer period than usual, the number of in-patients and out-patients approximating 7,000. The medical work has been wholly self-supporting, the expenses being met by sale of medicines, small donations of medicines, and paying patients. The jungle people are growing in their appreciation of the benefits of the hospital, and we have as many in-patients as finances will permit, most of those who come being sufferers from chronic troubles of long standing, and unable to pay. In addition we have been able to give medical treatment to several missionary brethren and sisters. We have two young men and two young women in training, who are proving themselves helpful in connection with the present work and give promise of greater helpfulness for the future.

We are profoundly grateful for divine blessings during the year, for health and strength to perform each day's work, for the restoring of our little one and Mrs. Corson to health, for faithful helpers, and for the coöperation of the missionary brethren and sisters.

SHWEGYIN — 1853

Burman. — Miss Kate Knight (in America), Miss Flora E. Ayers.

Karen. — Rev. E. N. Harris and Mrs. Harris (in America), Miss H. E. Hawkes (in America), Miss Stella T. Ragon.

Burman Department

Churches, 1; members, 55; added by baptism, —

Mr. Harris, missionary to the Karens, though at home upon a furlough, tells the story of the year. Of the Burman work he writes:

The year's record.

By reason of the continued absence of Miss Knight, who is at home in America on furlough, there is little to report. Something has been done by native evangelists, but so far as this feature of the work is concerned, if the year is characterized by anything of significance for the future development of the mission, it is along the line of clearing the field for the operation of a new policy which I desire to see inaugurated, but of which it is as yet too early to speak. Miss Ayers has recently gone to the field, and with this accession to the missionary force it is hoped there may be larger things to report in future.

Karen Department

Churches, 49; members, 1,882; added by baptism, 145.

Report of Mr. Harris:

Miss Ragon in charge.

This has been another year of blessing. By the hand of God upon me and my family, we were obliged regretfully to return to America on furlough in March last, but I was not compelled to leave the field without supervision, as would necessarily have been the case had not Miss Ragon, in ways that we know not of, been sent to us the preceding October. She has since been in charge of the work, and although I have been absent from the field, she has kept me so well informed about the developments there that I feel myself competent to render a report of the mission as if present.

School work.

Miss Ragon came to Shwegyin for the purpose of engaging in the work of the school, and to this, of course, she has given her chief attention. She herself does no teaching. She is simply the superintendent of the school, having charge of the whole, visiting the classes, giving suggestions to the native teachers and seeing that they follow in their instruction the most approved methods, and in every way seeking to bring the efficiency of the school up to the highest possible standard, while at the same time being relieved from the drudgery of the detail work which is so exhausting in that climate. For this service her normal-school training peculiarly fitted her, and it was felt that she could do far more good to the school as a whole in this way than in any other. The native teachers have accorded her hearty and efficient coöperation in the work, and the school has now reached a higher standard of excellence than ever before.

Station work.

Besides the superintendence of the school, Miss Ragon has had charge of the general work of the mission. Of course, with her duties in town, it has been impossible for her to visit the churches or engage in evangelistic work, but she has attended to the multitudinous affairs which inevitably devolve upon the missionary. Miss Ragon seems to have developed unusual aptitude for adjusting herself to the exigencies of the situation and has succeeded in winning for herself a warm place in the affections of the people.

I am glad to report that the work undertaken by native pastors at the three sub-stations at Nyaunglebin, Kyaukkyi, and Papun, has been carried on in a most successful and encouraging manner. Without any assistance whatever from the missionary, these devoted brethren have established schools and conducted evangelistic efforts with a zeal and wisdom worthy of the highest commendation. At Nyaunglebin a good school has been steadily maintained. At Kyaukkyi a native layman has presented the school with a house, to be used as a teacher's residence, and other buildings are about to be erected. One of the neighboring churches, which had purchased a twenty-four-inch bell from America just before I left, having paid in full the original cost and the transportation charges, has recently given the bell to the school, and a native Christian, at his own individual expense, has had thirty settees with book-rests made for the school at a cost of Rs. 300, or about $100 in gold. Schools conducted by former pupils of our town school have also been organized in neighboring heathen villages, and converts have been baptized, who, we trust, may become the nuclei of future churches. At Papun, the field which it may be remembered was by the favor of the Moulmein Karens transferred to the Shwegyin mission two or three years ago, two native Christians gave Rs. 1,000 each for the erection of a school and chapel building, and the Shwegyin evangelist has been received with such cordiality that his entire support has been fully assumed from the very start by the people on the field. Several converts have been baptized, and many openings are presenting themselves for evangelistic effort. This Papun field is practically a foreign mission field for our Shwegyin Karens, being quite outside of the circle of our churches, and we are greatly encouraged by the interest and zeal with which the work there has been prosecuted. We are hoping for large things from it.

Remarkable advance in native work.

The work at these three sub-stations is the more significant from the fact that in no case is a single rupee expected from any outside source, the entire expense being borne by the Karen Christians. Moreover, although these enterprises were suggested and inaugurated by the missionary with considerable hesitancy, as he feared that the financial outlay involved would prove too great a burden for the people, yet so far from being a burden, the effort required for carrying on the work has proved an inspiration, for under the new incentive the contributions of our churches rose from about Rs. 7,500 year before last to over Rs. 10,000 last year. The Lord seems also to have added his distinct approval, inasmuch as, during the same period, the number of baptisms increased from ninety-five to upwards of one hundred and fifty. The heavens seem about to break, indeed are already breaking, with showers of great blessing upon the Shwegyin field.

Larger giving, larger blessing.

PROME — 1854

Rev. L. H. Mosier, Mrs. Mosier.

Churches, 3; members, 167; added by baptism, 11.

Report of Mr. Mosier:

The review of my field at the close of the year fills me with exultation and gratitude to him who has condescended to use so weak and unworthy an instrument in the work. First, in order of time, is the fact that the church held together so well, with no missionary on the field for eighteen months, maintaining regular services, including Sunday-schools, prayer, and covenant meetings.

Mg. Tun Hla was an excluded member in 1893, a man haughty and indignant at reproof, even after his restoration of no use, but rather a stumbling-block to the church. His improvement has been so great that he has again been chosen to be the preacher of the church (without pay), after a service of eighteen months. He had a class of young men, two of whom have been baptized. He has fitted up the lower part of his house and opened it as a reading room for the public, with books, magazines, and papers, furnished partly by himself and partly by the missionaries.

Restored after exclusion.

Mg. Tha Zan, the preacher who was excluded for drinking, now attends every service of the church, and has done much work for the Sunday-school. He has so greatly improved in every way that I have restored him as a preacher, though I thought that I would never again employ him. His three bright nieces have made the same improvement, and the eldest, Ma Mi, has now taken the infant class. I gave her charge of the adult Bible class, a few times, when both myself and the senior deacon were away, and she is better qualified to teach it permanently than any man who is available; but the junior deacon would be offended if she were given the place, and the rest of the men would not like the idea of having a woman teacher.

In the Inma church, services are carried on by the members without either pastor or missionary, except that Sayah Chin comes up from Paungde to baptize and administer the Lord's Supper. There is nothing of special interest to report, either good or bad, except the case of Mg. Kyaw Zan. He is an ex-preacher who has been living in sin. He has been twice excluded, and for some time now has been trying to make proselytes to Romanism, but no one has joined him. We are praying for his repentance.

Progress in old fields.

The Paungde church has moved but quietly ever since I knew it, first under aged pastor Lin, and now under a like old pastor, Sayah Chin. But the church are rejoicing over their united harmonious condition, and have even awakened to such an extent that they are proposing to sell the property which is in a very unfavorable location, and by adding to the proceeds of the sale, establish the church in a better place with a much more valuable plant. They are also rejoicing in the baptism of a bright young man named Tha Zan, who is already a source of strength to the church.

One of the best items of the year comes from the Paungde field. Ma Pwa Shin, though very poor, has started a school without American money and is conducting it as a mission school. It is already the largest school we have outside the city.

Advance in self-support.

I have thrown the support of Pastor Chin on the churches at Paungde and Inma, reduced Kyauk Lon's salary, from Rs. 20 to Rs. 10, and reduced Mg. Yawhan's from Rs. 20 to Rs. 15. Mg. Po Saw, a Christian magistrate who is well able to pay the whole of the pastor's salary, moved to Paungde, and I made this the ground of my action. He was transferred before he had settled, but I adhered to my position, telling them to ask Po Saw to continue to contribute towards Sayah Chin's salary, as there was no church in the place to which he was transferred. It took them two months to awaken to the position and I made up the deficiency, but they are now doing all and are willing.

I have induced the Prome church to voluntarily assume the support of Ba In, another preacher whose loss will not be greatly felt when he goes hence ere long.

A bright outlook.

The outlook has never been so bright since I have been here. A young man from Padaung, named Mg. Pan Ye, has been baptized recently, and I have been giving him a trial as a jungle preacher. I find him worth more than either of the men with whom I have been obliged to work thus far and hope to keep him permanently. I have a Burman and a Karen coming from the present senior class of the Insein Theological Seminary who, if they prove efficient, will, with Pan Ye and the improved Tha Zan, give me a fairly good working force for the first time since I came to Prome.

Last, but not least, is the satisfaction of repeatedly being told of the influence of teaching that I had forgotten myself, and seeing plain evidence of results from work I have not forgotten. For all I give thanks to Him who called me to the work and has fulfilled His promise to be with me to the end.

The Minbu disciples are keeping up their services and paying their own preacher, but they have gotten into a bad state, owing, doubtless, to the example of their superiors. But they all promised to give up drink, when I was there, and thus lightened a heart that had been very heavy.

A second attack of typhlitis in the jungle would have finished the life of a godless man, but the Lord had more work for me to do and so I am still spared, though the doctor ordered me home, and on my refusing to go told me not to go a mile from the railway, as the next attack would mean an operation in the hospital with little hope of a successful issue. That prevented my attending our association and cut my jungle work short for a time, but I made my annual trip to Minbu and have commenced the new season's work confidently.

Brought low, but spared.

THONGZE — 1855

Mrs. Marilla B. Ingalls, Miss Katherine F. Evans.

Churches, 2; members, 370; added by baptism, 30.

Report of Mrs. Ingalls:

I have not fully recovered the strength lost by the great heat of last March and April, but I have been able to carry on my various kinds of work in my own way. I have no very wonderful report to make, but we have evidence that God hath heard and answered prayers, and that some seed hath fallen into good ground. We have carried on our usual work of preaching services, prayer meetings, missionary concerts, travel and colportage, and Miss Evans has had her Sunday-school, young women's meetings, and singing classes. We have had deaths to record. One woman had months of sickness, but was so smiling and happy all of the time that it was a pleasure to see the sainted one. Her children and grandchildren were converted, and she closed her eyes upon earthly scenes without the least blot on her Christian character. We record another prominent one — the deacon of the Thongze church. His eyesight was restored after a blindness of four years, and since that time he has had happy and peaceful years; he went over the river trusting in Jesus.

Christian death scenes.

In the city of Thongze the people are friendly with us and the Christians, but they seem Gospel-hardened. Many Buddhist families have come in from other places. A fine gilded pagoda has been built where, years ago, when I first came to Thongze, they gave me the material of the old brick one to make roads with. The fall of our prominent teacher has been to them a strong proof that their religion was the right one, for a clever man like this one, they say, would never have returned to them if theirs had not been the good way; several of his relations have now joined him. He lives here as the doctor of the place, and the sight of him is a great trial to us.

An apostate.

At our new Christian settlement, eight miles from us, we have great encouragement. For years we had but one Christian man in that place. He bought a small paddy field, and worked up government grants of wild lands until he acquired some good fields. Then malarial fever came and he lost his children, and the wife went half crazy. But the man persevered and persuaded a few other Christians to join him, and the Spirit moved upon the hearts of their tenants and workmen, many of whom were converted. A regular Sabbath service was established, and heathen neighbors joined them. But a persecution began and I was obliged to go to the court with their troubles. I did not get very satisfactory redress, but God saw it all, and just about the time the Christians decided to move away and scatter to other places, God used the heathen boys for our help. It is a foolish story, but I'll tell it to you. A rat made a nest in the hollow of a thin and light papier-maché god-idol, and a cat went in for her prey, but she could not turn around, and could not back out. So she twisted and rolled about with the idol, here and there, till the people went and helped her out. Before that time some of the men and women had disputed much about the power of the idols.

What one Christian did.

How an idol cured idolaters.

The heathen boys of the place had heard it all, and some joined in the talk, but now, one day, these boys took sides with the Christians, and shook themselves and rolled over in the grass to mimic the cat and the idol. This enraged some of the parents. They beat and scolded the boys for their irreverence, and the boys were frightened and silenced; but some of the heathen were led to consider the subject. The result was they came out on our side and our pastor went to them and baptized seven men. Not long after two more men came to Thongze and were baptized, and soon there came a request from the wives for baptism. They had young children, so it was not easy for them to get up before daylight for a trip to Thongze, and the road, too, was infested with thieves and robbers; so we made up a small party to go to their place, and six women and one man were baptized. Later others came by twos and threes. Now there are many applicants for an entrance into our religion, and the people are starting a school and will soon build a school-house which will also be used as a chapel. To-day I am putting in an application to the forest department for a grant of teak timber. We think we have evidence that God has called one of these converts to be their preacher. A school teacher and his wife have come on from a distant place and will open his school in a little shed as soon as the children can leave their work.

Remarkable results.

At Okkan, where our preacher was stoned and kicked, we have a new teak chapel (built without a rupee of home funds). A Sabbath service is kept up by our Thongze preachers, and a school of forty children is supported by the fees from the pupils. We had five candidates for baptism, but three were frightened out of the place for a time, and only two were received. The station-master is one of my railway men, and is courteous and kind. The mud was deep before our chapel, and we had our baptism the other day in the water by the side of the railway line, and the line was a good standing place for the crowd of spectators. We have had ten regular places of Sabbath service; on account of removals, want of funds for travel, and preachers, some of these have been given up, but three new ones have been opened in a private dwelling.

Railway and baptistry.

The priests who were in my list of seekers are rather quiet now, but I have letters from some of them, and they send for more books, and when I meet them they are friendly and respectful. One of the priests cast off his robes and sent me word that he intended to pay me a visit and would enter our religion; but I hear he has become a teacher in the government school, and dresses in costly silks, and carries a gold watch.

Priests.

I think the Christians grow in their understanding of Christian benevolence. Although our interests are not all self-supporting, we take collections for foreign and home missions, and have lately sent another donation to Japan, receiving a letter in return.

Our "elect ladies," Mrs. Safford and Mrs. Harris, spent Christmas day with us, and it was a *great gift*, very sweet, but too short.

THARRAWADDY — 1876

Miss Sarah J. Higby.

Churches, 27; members, 907; added by baptism, 43.

Dr. Smith, of the Karen Seminary at Insein, writes of this work:

The Tharrawaddy Karen mission began its individual existence in 1887, through the action of the Karen churches east of the Irrawaddy river in separating themselves from the

History.

Karen churches on the west of that river, with a view to the more efficient working of this eastern portion of the Henzada mission. The importance of this move was immediately recognized by the Executive Committee, and in 1888 Rev. W. Carey Calder was appointed to the Tharrawaddy mission with its twenty-one churches and five hundred and eighty-four members, and remained in charge of the field until 1893, when he was transferred to the Karen mission in Moulmein.

Recent years.

Since 1893 the mission has been without any resident male missionary, and there may well have been times when the Karen pastors would look back longingly to the period when they formed an integral part of the Henzada mission, and enjoyed the sense of power which comes from attachment to a large and strong body. Meanwhile, the station school has for a number of years been fortunate in having the services of Miss Higby, an accomplished teacher of long experience, and she with her able corps of native assistants has kept the school up to a high grade of efficiency.

Since the departure of Mr. Calder, Mr. Thomas and myself have been placed in alternate years in charge of the mission. We have done what we could in superintending the field from Insein, but it has been only the leavings of our time that we could give to Tharrawaddy. We have felt painfully the inadequacy of our supervision. Still the mission has not lost ground, having grown from twenty-one churches at the time of the separation to twenty-seven churches, and from a church membership of five hundred and eighty-four to nine hundred and seven.

Reunion with Henzada proposed.

As *one* though not the only reason for the separation of the Tharrawaddy mission from the Henzada mission, viz.: the comparative inaccessibility for the Henzada missionary, is rapidly becoming non-existent, on account of the railroad which is being constructed, and which will make Tharrawaddy an easy journey of a few hours from Henzada, it is our hope that, in the continued inability of the Executive Committee to maintain a separate mission at Tharrawaddy, the care of the field will revert to the missionary in charge of the Henzada mission. Should such a reunion occur, the temporary separation will have more than justified itself by the establishment of a separate station school for the churches of the East, and by the binding of these churches together into an association of their own, by which the separate interests of the field will be more efficiently served than by a *single* association of all the churches on both sides of the river.

Generous action.

I wish, before closing, to express my thanks to the Woman's Board of the West for the provision which they are making this year for a comfortable dwelling-house for Miss Higby, and to the Woman's Board of the East for the generous appropriation which they have made for the station school. The advisability of continuing this school would not be affected by the return of the mission to the superintendence of the Henzada missionary. The station school in Henzada could never do again the advanced school work for both sides of the Irrawaddy, and the young people of our Tharrawaddy churches must always be provided for by a school in their own district.

Favoring conditions.

Fortunately soon after the separation a compound of twelve acres was secured in the town of Tharrawaddy, and the mission is already in possession of a school plant which does very well for a beginning. The outlook of Tharrawaddy is brighter than it has been at any time since the removal of Mr. Calder. If it should ever be possible for the Executive Committee to reopen the question of having a separate missionary for this field (an arrangement which would be ideal) with the single exception of a dwelling-house, that missionary would find everything ready to his hand for an immediate and effective prosecution of his work.

ZIGON — 1876

Miss Zillah A. Bunn (in America), Miss Sarah B. Barrows (in America), Miss Eva C. Stark.
Churches, 2; members, 160; added by baptism, 2.

No report has reached us from this station.

BHAMO — 1877

Kachin. — Rev. W. H. Roberts and Mrs. Roberts (in America), Rev. Ola Hanson, Mrs. Hanson, Miss Margaret M. Sutherland, Miss Lillian Eastman.
Shan. — W. C. Griggs, M. D. and Mrs. Griggs (in America).

Kachin Department

Churches, 1; members, 120; added by baptism, 24.

Report of Mr. Roberts:

The past year brought new experiences and trials, all of which we trust have been converted into blessing to us and to these wild people. The greater part of January and February I spent preaching in the heathen Kachin villages, on the mountains southeast and east of Bhamo, an account of which appeared some months ago in the magazine. On the Saturday before the first Sabbath in March we had our first annual roll-call, when fourteen were baptized by Brother Geis who was with us, after which over eighty baptized Kachins answered to their names and partook of the Lord's supper. Early in March I visited Namkham with a view to opening there in the near future, and to see for myself and preach the glad tiding to the large number of Kachins that gather at the five weekly bazaars held in the different villages in that lovely valley.

A roll-call.

On my way to Namkham I found that a cold contracted on the hills in February was growing worse, but being anxious to carry out my plans, I attended two village bazaars, after which I went into the mountains east of Namkham among the Kachins and Pawlaungs. Within forty-eight hours I was obliged to return to Namkham where I was confined to my room for over a week with what would doubtless have run into dysentery but for the promptness and skill with which Dr. Kirkpatrick treated and Mrs. Kirkpatrick nursed me. As soon as I was able to ride I returned to Bhamo and went at once to Sim-lung, our sanitarium twenty-five miles east and 5,000 feet above the city, with Mr. and Mrs. Nichols and Mr. and Mrs. Case; here we spent the month of April. The cool bracing mountain air, the fresh berries, congenial company, and perfect rest proved most beneficial, for in May I returned much improved, and notwithstanding advice of the doctors who recommended that I should go away for the rains, I remained and have done full work to date.

Illness.

During the year the Lord has called to himself three of our elderly men, a sister, and the blind lad Brangshaung of whom I wrote so hopefully last spring. Dear boy, he was ready for the summons, and now with opened eyes sees Him whom he loved with uncommon devotion.

The Kachin chiefs and more influential elders no longer resist our educational work, but are ready to place their children under instruction as fast as we can provide accommodations and teachers. Some of them would much prefer that their children should remain "nat slaves," but in order to educate them they risk their becoming Christians.

Opposition declining.

Two of the brightest and most earnest Christians in school are sons of chiefs who came in as heathen. These dear boys have a hard battle to fight in their own homes and villages when they return to the mountains during vacations.

We have enrolled over one hundred names and have had an average attendance of eighty in our town school. At the examinations in November we passed 94 per cent., which speaks well for our young Kachin teachers and lady managers.

The school.

The health of our young ladies and school children has been remarkably good.

Notwithstanding short crops and poverty, our people contributed over Rs. 400 toward our work here and in Myitkyina, and sent over Rs. 100 to famine fund.

The government has sanctioned Rs. 2,000 and promised another thousand in the budget of 1902–3 toward our new dormitory, which we hope to dedicate on the second Sabbath in March.

The return of Mr. and Mr. Hanson adds real strength to our working force and renders my furlough possible.

We were all delighted and encouraged by the visit of our lady secretary, Mrs. Safford, and our vice-president, Mrs. Harris, who saw for themselves and you what we have and are trying to do for our Master and these lost people under your direction.

As I am soon to come up out of the mines and for a time become with you a rope-holder, I want to say in this my eighth and last report for this term of service: Brethren and sisters in Christ: These mines are rich in souls and need only be worked with patience, perseverance, and tact, directed by the Spirit, to yield a rich return for our Saviour. You have here and in Myitkyina faithful men and women for whom I ask your heartiest support, warmest sympathies, and earnest prayers during my absence.

Rich mines.

I thank you for your confidence and support during this my second term of service for you and our common Lord.

Burman-Shan Department

Churches, 1; members, 13; added by baptism, —

Report of Dr. Griggs:

During the past year the work at Bhamo has been handicapped by my ill health. In fact, for some months I was obliged to give up all outside medical work in the city and district and confine myself to dispensary patients.

The medical work, in spite of this, has grown very fast. I could, indeed, very easily have filled my whole time with this branch of the work. It is most important, too, as we can reach people in this way whom we could reach in no other. For example, during the year I was called to see the wife of the mullah or Mohammedan priest, and was taken into his inner room where his wife was. I was the first man, not a near relative, who had ever seen her. Unfortunately, she died a few minutes after I arrived so that I could do nothing to aid her, but the fact remains that I was allowed to visit her. I attended a large number of Sihk women, too, the wives of officers and men in the native regiment and the military police. Mrs. Griggs often went with me to their quarters, but unfortunately we had nobody who could speak to them. None of our girls could speak Urdu, and they would not allow any of the male helpers to come into their rooms.

Medical work.

We took one trip down the river in a native boat, stopping at most of the villages along the banks. On this trip we took a graphophone, and although I had but two records in Burmese, the natives were much interested in it. Hundreds came to hear the "machine that talked," and the consensus of opinion, for fifty miles along the river's banks, was that it was the residence of a "nat" or demon who did the talking. It was not till they heard a record made by the most noted Burmese singer in Bhamo that they would believe anything else. Even then some of them shook their heads and said that it must be a "nat" after all.

"A machine that talks."

Bhamo lying near the Chinese border, the people in the city have been very unsettled. In some of the jungle villages along the river for weeks the old people slept in boats, ready at a moment's notice to slip off should the dreaded Chinese put in an appearance. They were not afraid that they would conquer the country, they said, but they feared small bands of robbers would cross the border disguised as coolies, burn the village, and return again before the British troops could reach them. One village was burnt a few miles away, but further than this nothing of an alarming nature happened.

Chinese incursion feared.

A few miles up the river is a large village called Goon Hka. It is one of the largest in the district. Most of the inhabitants are engaged in the manufacture of ngapee, or putrid fish, the greatest Burmese dainty. They are well-to-do, and are of a much higher order than the average Burmese peasant. The wife of one of the chief men there was my first patient from the jungle. Since then I have performed several operations upon people belonging to the village, including a Buddhist priest, and have given medicine to almost everybody there at one time or another. This, of course, has made them very friendly, and we wished very much to open an out-station there, but we had no helper whom we could spare from our compound. It is a very promising place, and I hope that some day a school will be started there. A government school is there already, but being in charge of the elders of the village, it is not a success, and the Inspector of Schools wished me to take hold of this work, but it was impossible.

An outlying village.

Another project which the inspector very much wished me to undertake was the starting of a Burmese girls' school in the city of Bhamo. Such a school should be opened, for there is no Christian vernacular school for Burmese girls in the city. They cannot go to the Buddhist monastery schools with their brothers, and the private schools, two in number, are very poor. We had not sufficient funds, however, to carry out this plan.

School work.

During the year our school has grown steadily both in secular work and spiritual, three pupils having been baptized. The kindergarten department has been very successful, but this had to be given up on account of Mrs. Griggs' leaving. This was one of the brightest and most encouraging features of our school work.

I left my station for home during November. Mrs. Hanson, of the Kachin mission, has very kindly taken charge of the school work during my absence, and letters from the head master say that its progress is very satisfactory.

MAUBIN — 1879

Rev. B. P. Cross, Mrs. Cross (in America), Miss Carrie E. Putnam.

Churches, 20; members, 829; added by baptism, 51.

Report of Mr. Cross:

The condition of the work in this mission remains very much the same as it was last year.

A new church has been organized, and will present itself for admission to this association at its next annual meeting; but it is composed almost entirely of members belonging to various churches of this association, who have left their homes in search of better land, and formed a new village on an island towards the mouth of the river.

A new church.

I have learned to use the Pwo dialect, after a fashion, so that I have been able to talk and preach to the people in their own tongue, and have therefore been able to communicate much more effectively with them than I was able to do last year.

We held the usual annual preachers' meeting during the first week in October, which was attended by a fair number of the preachers and elders. We studied the sixth and eighth chapters of Romans, and discussed essays on previously announced subjects; and a good number entered heartily into the discussion, both of the scripture lesson and the essays, and I think the meeting was a profitable one.

Meeting of native preachers.

The associational meeting of 1900 was held at Kemendine, that the people might have the privilege once more of hearing the voice and seeing the face of the venerable founder of the mission, and he was spared to us and given the strength which enabled him to speak a farewell message to this people for whom he had lived and labored for so many years.

A memorable gathering.

The school has prospered under the efficient care of Miss Putnam, and has been the largest in its history.

THATON — 1880

This field is at present under the oversight of the missionaries in Moulmein, who include its report in their statistical tables.

MANDALAY — 1886

Rev. E. W. Kelly, Mrs. Kelly (in America), Rev. W. O. Valentine, Mrs. H. W. Hancock, Miss A. E. Fredrickson, Miss Cora M. Spear.

Burman: Churches, 2; members, 179; added by baptism, 18.
Tamil and Telugu: Churches, 1; members, 20, added by baptism, 1.

Report of Mr. Kelly:

I reached Mandalay, on return from furlough, April 1. Miss Frederickson transferred my work to me at once, also the oversight of the Sagaing field.

During these months the usual lines have been followed in our efforts. Not having had the responsibility of our schools it gives me special pleasure to speak of the educational work of the field. The prosperous High School and the English school will be reported by Mr. Valentine, on the success of whose work the mission has great reason to be glad. The Burmese Girls' School, through the very efficient management of Miss Spear, has maintained itself under the great disadvantage of unsuitable accommodations. Two important changes for this school are at hand. First, the new building — concerning which a full report will be due later — will be ready for occupancy in January, 1901; and secondly, the school has been registered as Anglo-vernacular from the same date.

Prosperous schools.

Mrs. Hancock and Miss Fredrickson in city and district have continued their manifold and important labors.

The Burmese church, worshipping in the Judson Memorial building, continues to prosper under its able and faithful pastor. The year has not been marked by special spiritual power, but we are earnestly looking for times of refreshing. At Thaye, a preacher has been kept; also at Amarapura, and, for a part of the year, at Aungbinle. The seed has been scattered, the Master's love and power have been heralded to many listeners, and we leave the results with Him who alone can give the increase.

Progress of work.

Through other parts of the district the work has been that of seed-sowing. I find a marked difference in the reception of the Gospel in these villages from that met with in the Rangoon district. The long years of missionary work in Rangoon have made the people riper for the truth.

English work.

The English work has been maintained. The membership of the church is small, but they are a faithful band of people. There have been no additions by baptism in this department during the year. The missionaries all coöperate, the congregations have been good, the Sabbath school well attended, and the Christian Endeavor service sustained.

The congregation pays the rental for the English school. Mr. Bagchi has generously donated a new Estey organ.

Missionary needed.

The English school has received the endorsement of the Committee of Reference. Either a lady or missionary family is greatly needed to take charge of the English work and English school, as well as the Burmese work on the north side.

The High School

Report of Mr. Valentine:

Enroll-ment.

In reviewing my work I find that since coming to Mandalay in May, 1899, we have admitted into our school two hundred and fifty-eight pupils. During the present month (January, 1901), we have received twenty-eight. We have granted but few acquittance certificates. Many, however, have gone out from our school for various reasons — some to work, some through illness, some are tired of study, and some few go to other mission schools where, fortunately for the boys, acquittance certificates are not required. The last-named class usually leave fees unpaid.

Ideals realized slowly.

Our school is yet far from what we want it to be, intellectually, morally, and spiritually, and I can see much hard work ahead of me before it approaches my ideal, but the ideal is coming.

In America a new teacher can sometimes get his class well in hand in a month or so, and, if a true teacher, at the end of the first year he has made a lasting impression on his pupils. Here the boys are obedient to the Saya Gyi from the beginning, but it takes years instead of months to make any abiding impression on their characters.

Hopeful signs.

The oldest boys in my Sunday-school class are particularly attentive, and of course I am encouraged by this because they will, I am sure, be favorably inclined towards Christianity. But what I long for is the day when faith in Christ shall be in their lives.. In God's own time this will come. If it be his will may I be here to speak to my boys, when my words in Christ may have an echo, not as now from their lips merely, but full and cordial from their hearts, which is, after all, the only true response.

My work has been in the English church, January to March; English school, January to December; Boys' High School, January to December. I have also taught in Sunday-school and had special prayer-meetings for Christian boys in my drawing-room. The boarders all attend the Sunday services and two weekly prayer meetings in the church, and all have daily Bible study under their class teachers.

THAYETMYO — 1887

Rev. Ernest Grigg, Mrs. Grigg.

Churches, 5; members, 170; added by baptism, 16.

Report of Mr. Grigg:

Our coming to this field has certainly not been of our own seeking.

Removal to Thayetmyo.

Rev. B. A. Baldwin and Mrs. Baldwin left the work on August 4. A local committee of missionaries called me to take oversight of the work until a missionary should be appointed permanently to the field. I came up and gave six weeks to the station and reopened the school September 1.

In October I again made a visit to the field in connection with the annual examination of the school and left my faithful Burmese preacher, Sya Aung Baw, to act as minister to the people and look after the house and school.

When the Committee of Reference was formed all of its members were a unit in desiring us to settle in Thayetmyo. Many others of our brethren and sisters here either wrote to us or said to us, "You should go to Thayetmyo." So on condition that we remain Burmese missionaries, work through the medium of the Burmese language, that we shall be given Thayetmyo town also as a field of labor during the rainy seasons, and shall be relieved by the first man appointed as a missionary to the Chins, we came to Thayetmyo instead of succeeding Brother McGuire in Rangoon, as the Executive Committee had first voted and written us to do.

We reached the field December 12, and had to give our first fortnight to repairs which were absolutely essential to health.

Viewing the land.

Leaving Mrs. Grigg alone in the station to superintend the work, I then left on a thirty-three days' tour among the villages on the western side of the Irrawaddy. We journeyed down the river 100 miles by steamer and returning overland by cars and on foot. In many different ways the Burmese preacher, the Chin preacher, and the writer, sought to make known the Gospel in the twenty-two villages in which we labored: by Bible picture rolls, by preaching, by reading the Scriptures, by our lives, by prayer in their presence for their salvation, by singing after reading the hymns sung, and by leaving tracts with those who could read.

I was amazed at the enterprise and material prosperity of the Chins at the south. Large fields, good harvests, and fine cattle have been given by our God to many of them, and yet they worship devils (or nats).

The country nearer Thayetmyo is not so well suited for agricultural purposes, but the majority of the Chins we met are not poor except spiritually and mentally. If they will turn to Christ as generally as the Karens, whom they much resemble in religious belief and pursuits, the results will be equally glorious, provided they are well taught.

A new plan for school work.

After conversing with the chief men in many villages I am of the opinion that within five years it is quite possible to have twenty village schools with from 400 to 500 scholars carried on at an expense of not more than $25 of mission money for each school per annum. This result can only be obtained by making the condition of entrance to this boarding school to be a passing of the second standard in the village school. This plan would for a few years greatly reduce the number of pupils here, but it would result in building up schools in the villages where the Scriptures would be taught daily, thus securing a lessening of the present great expense of maintaining this central school. I would expect the villages to contribute from 100 to 150 baskets of paddy per annum for each teacher and to build their own school-houses. I have received much encouragement to believe that this can be done.

Roman Catholic activity.

In one village where there are thirty nominal Christians we could persuade only nine to come to the Gospel services on Sunday. The Romanists are busy among the Chin people on the southern part of this field seeking to establish churches and village schools, so our theological professors will have to give their students an outline of the false teachings of Romanists in order to qualify their graduates to cope with this new opposer to a pure Christianity. Some of the Chin Christians are earnest worshippers of the true God and cheered us greatly.

Five young men are studying at Insein and four young men in the Baptist college, whom Mr. Baldwin sent from this field. We hope much from these young men, although at present their entire support falls on the mission. Next month the association will be held here. We expect two hundred Christians and heathen to be present. Please pray specially for this field and its missionaries. We cannot possibly bear the burden alone.

MYINGYAN — 1887

Rev. J. E. Case and Mrs. Case (in America), Rev. Selden R. McCurdy, Mrs. McCurdy.

Churches, 1; members, 32; added by baptism, 1.

Report of Mr. Case:

Touring. Though I was unable to leave home during the last three months of the year, I spent one hundred and seventeen days touring in the district with our two preachers during 1900. We covered a good deal of new ground and also revisited many villages where we have often preached before. It was quite rainy much of the time we were out, but we managed to avoid getting wet and were able to hold a meeting in the open air nearly every evening. As in former years we had, as a rule, large audiences and good attention; but that we made any deep or lasting impression anywhere was not apparent. The Burmans about here readily listen to the story of salvation, but treat it as an idle tale almost without exception.

The school. Since the erection of our new school building a year ago, the school under Mrs. Case's constant and watchful care has continued to increase in numbers and there are now over one hundred names on the roll. In spite of an insufficient teaching staff, compelling Mrs. Case to teach the greater part of each day, excellent work has been done as was shown by the examinations. The meetings of the Christian Endeavor Society have been well supported, and nearly all the children have attended meeting on Sunday morning.

Illness. While we were attending the convention at Rangoon, in October I was taken sick, and on reaching home found that I had typhoid fever. The disease came near proving fatal, but prayer was answered, and God in mercy spared my life and granted me a good recovery from the sickness which left me very weak and emaciated.

PEGU — 1887

Miss Ella F. McAllister (in America.)

Churches, 1; members, 237; added by baptism, 12.

Miss McAllister continued her efficient service throughout the year, Professor Tilbe, of Rangoon College, will give oversight to the work in her absence.

SAGAING — 1888

Rev. F. P. Sutherland, M.D., and Mrs. Sutherland (in America).

Churches, 1; members, 18; added by baptism, 1.

Mr. Kelly, of Mandalay, who has given oversight to this work since Dr. and Mrs. Sutherland returned to America, writes:

This field has also been under such supervision as I could give it.

Faithful disciples. The beautiful compound and mission house, with the neat chapel, are in good order. The membership of the church is small. Even this number has been further reduced by removals. But the faithful few have regularly maintained services, and I have been much encouraged by their interest and loyalty. Two preachers have worked in the field. One of these, for a part of the time, has been pastor, and received half salary from the church. One only has been baptized.

Inviting centres. I have visited important sections of the district, and had a good hearing, although thoughtul inquirers were few. There are numerous and admirable centres for outstation work, while the railways with the river make travel convenient. If the faithful ministries of Brethren Hascall and Sutherland, who have wrought here in the past, are continued by others, results may be confidently looked for.

SANDOWAY — 1888

Rev. C. L. Davenport, Mrs. Davenport, Miss Melissa Carr, Miss Annie M. Lemon.

Churches, 18; members, 498; added by baptism, 27.

No report has been received from Sandoway. On account of the health of Mrs. Davenport, Mr. Davenport will shortly be obliged to make a change of location. The work has been prosecuted during the year with energy and, as the statistics will show, with encouraging results.

MEIKTILA — 1889

Rev. John Packer, D.D.

Churches, 1; members, 20; added by baptism, 1.

Report of Dr. Packer:

It is my grateful privilege to report another year's labors upon this field. Though the returns in apparent spiritual fruits seem scanty, as compared with the extent of the sowing and our earnest desires, yet we thankfully record that we have not been without evident and encouraging tokens of God's blessing.

Personal.

First of all we gratefully own the good hand of God upon us in the preservation of the life and health of all, missionary, preachers, teachers, and our membership generally. Not only has death not taken any of our number during the year, but we have recently had occasion to thank God for his manifest mercy in saving from imminent danger of death the useful life of our head-master, Saya Thin. In the second place, we have been able to prosecute the two departments of our work, the evangelization of the heathen and our school work, continuously and with fair effectiveness.

Mellowing soil.

Our preachers have fairly divided their time half and half, when weather permitted, between jungle preaching from village to village in this and the adjoining districts. They find a greater willingness generally to hear the truth, seldom now meeting a refusal to listen, and increasing interest is shown by some. Even in Meiktila which has so long and so stubbornly resisted the truth, this state of thing exists, and we are hopeful that before long the Holy Spirit will mercifully help many to yield a willing obedience to the truth. One man, after more than a year of halting between two opinions, has recently, to our joy, and we believe to the joy of angels in heaven, come out openly on the Lord's side, by confessing Christ as his Lord and Saviour in baptism. Others, a few, seem to be seriously considering the claims of Christ to their love and service. Let us earnestly pray that the Holy Spirit may speedily lead these almost persuaded ones heartily to accept the truth.

Sunday-school.

We have maintained our usual Sabbath services and Sunday-school with a good attendance, both of our Christians and our school boys. Throughout the year the careful daily instruction of the latter in the Bible, to prepare them for the Sunday-school, has been faithfully carried on as in previous years; and it is occasion for thankfulness to be able to report that they are growing in a useful knowledge of the life, work, and teaching of Christ; a few seem to show something of heart interest in him as the Saviour of sinners. May the Holy Spirit soon persuade these to accept him as their own personal Saviour!

Besides the home work in Meiktila, we have, once a month, provided preaching services for the two or three families of our Christians connected with the railway, and others living at

Yamethen. We are hopeful that, by the blessing of God, this work may grow into a local church of Christ.

Financial.

Both congregations have been forward to aid the mission work by their Sunday offerings. They have contributed to the Burma Missionary Convention Rs. 73-12-0; Yamethen has given Rs. 6-4-0, the total of Rs. 80 nearly repaying the Convention's appropriation in aid of evangelistic work in this field. Besides the above, Meiktila contributed Rs. 51 in aid of Brother Chute's famine sufferers, Palmur, Deccan, to which not only our Christians, but our heathen school boys, little and big without exception, cheerfully contributed, in no case less than two annas, often double or more than double this amount.

Gratifying school record.

The blessing of God has rested richly upon our school work, which, with an aggregate attendance of seventy-one, and a daily average of forty members, a record much beyond any we had ever before attained, and with entire success in the government examinations, with a considerably larger number of candidates, and a proportionate increase of income from grants, and a larger increase from fees, was certainly never more prospered in secular things. But we long to see it equally and even more prospered and blessed in spiritual fruits. May God the Holy Spirit make his dwelling-place in these young receptive hearts, consecrating them and their learning to the service and glory of God.

HSIPAW — 1890

Rev. W. W. Cochrane, Mrs. Cochrane (in America), Geo. T. Leeds, M.D., Mrs. Leeds.

Churches, 1; members, 40; added by baptism, 1.

Report of Dr. Leeds:

Again it is my privilege to render another annual report of the Lord's work in this part of the vineyard. In February, 1900, God blessed our home by sending us a little one of our own to care for. From May until October Mrs. Leeds and baby were in a hill station, twenty-seven miles south of Hsipaw. Three years in succession Mrs. Leeds has suffered from malarial fever in Hsipaw. The change was experimental. It proved not only beneficial to her health, but as she was the only white person there, many people visited her, and she made many friends among the heathen.

Associate needed.

The past year has been one of work along the lines already established — a building-up of what we have. We regret to report no jungle travel except what the preachers have done themselves, two or three together. We hope soon to have an associate missionary, who can devote all his time to captaining the preachers. The hospital so fully occupies me that with my present hospital assistants it is quite impossible for me to leave for jungle travel.

Religious instruction.

A government school.

During last rains a class for preachers and Bible women was held daily for nearly a month. The work planned was not completed because of pressure of work in the medical and educational departments. The class was enjoyed by the preachers. Results of the work were at once manifest. I believe much more of such work should be done. From what little we have seen of the preachers here, we can say that they do not know their Bibles, and such work as instructing them pays well. I took a class in English in the school an hour a day for a month. The school is growing nicely, and the work is full of hope. Twenty-eight boys and fourteen girls are enrolled. Ten of these are boarders. The Christmas exercises were good, and attracted much attention, our large school-room being full of heathen people. The ruler here expects to open a school after the order of the government schools in Lower Burma. We wish the new enterprise every success. This will take the instruction of the children out of the hands of the ignorant priests. The ruler believes the priests should be compelled to pass an examination before being admitted into the priesthood. He is working for this new order of things, and hopes to see it adopted. We hope he may see it.

Sunday-school, church, young people's, and bazaar services are held regularly. The church roll has been trimmed again this year, as before, of the names of members whom we could not find.

An unfaithful preacher.

We have been grieved and have had no small disappointment because of the action of one of the preachers. He has an overwhelming desire for filthy lucre, which led him into much evil-doing. He is now living about forty miles east of Hsipaw, we believe very much ashamed of his actions.

Medical work.

The medical work goes quietly on. I have been surprised and pleased at the frequent calls to attend obstetric cases among the heathen. Because the call is generally a last resort it is difficult to manage. The knowledge that we attended such cases was spread by our Christian women, whom we have been able to help at such critical times. By the symptoms I can obtain from some of our people, it is my opinion that puerperal septicemia is a common cause of death here. The giving of general anesthetics seems quite wonderful to the people. This year two have had their eyesight restored by operation for cataract. There have been more in-patients in the hospital, more out-patients calling for medicine, and more visits made this year than last. The time of remaining in hospital has been from three days to four months. The longer the patients remain, the better our opportunity of systematically teaching them the truth. Some listen out of respect, some from curiosity, some thoughtfully, while some will not listen at all. But they will all acknowledge the superior efficacy of our drugs over the native drugs. From this by analogy we try to show them that our religion is the true one because it gives satisfaction and peace of mind to all who accept it. Some do not go to heathen worship any more and confess to belief in Christ, but they have not courage to face the storm of ridicule and persecution which would come from friends and relatives if they would come out from among them.

Remedies for body and spirit.

We pray that the time may be not far distant when these people will feel independent enough to worship according to the dictates of their own conscience. We would that our "new religion" might meet with as much favor as our "new remedies." It is quite natural to accept remedy from any person, if it will only cure, and it is likewise natural for people to be very slow and cautious in accepting a new religion. Here as elsewhere we find those who manifest a strong antipathy to the "new doctrine." We have faith in our God, and believe that the day will come when all shall acknowledge him Lord of lords and King of kings.

MONGNAI — 1892

A. H. Henderson, M. D., and Mrs. Henderson (in America), Robert Harper, M. D., Mrs. H. W. Mix.

Churches, 1; members, 39; added by baptism, —.

Report of Dr. Harper:

This year differs from any other in the history of Mongnai. As it began my cup of happiness was more than full, in the love, help, and sweetness of a beautiful wife. Dr. and Mrs. Henderson were leaving for the homeland on a much-needed rest.

Promise of the early year.

We missed our Brother and Sister Henderson and their little ones very much, but our hands were so full that we had but little time to be lonely. Mrs. Harper took hold of the school work and was of much help to Mrs. Mix, while I had my hands full with the repair of old and the erection of new buildings.

We were greatly encouraged by the number of baptisms the previous year, and were expecting great things from and for God, and were not kept long in waiting, for very soon a young man asked for baptism and was accepted. A woman also asked for baptism, but it was thought best that she wait a while longer.

Painful experiences.

In the midst of this sunshine a cloud was gathering, which soon broke upon us with desolating force. Two members, father and daughter, were excluded — the father for practising witchcraft, and the daughter for total indifference to church services. Then came on the short and fatal illness of our Saya Po Ke, who went home on August 7, and was laid away in the afternoon of that day. He died in my arms, and Mrs. Mix and Mrs. Harper selected the burying-ground, while I made his casket.

Death of Mrs. Harper.

Following this came exclusion of another young man for taking a wife after the heathen fashion, and a little later Mrs. Harper became ill and went home on October 7, at 11.20 P.M., and was laid away the next afternoon by four English gentlemen who happened at the time to be in Mongnai upon a tour.

A visit to Rangoon.

I left for Rangoon on November 1, hoping that the change would be beneficial, and desiring to send home some of Mrs. Harper's effects. But every shadow and every scene reminded me of the trip made a few months previous with the glorified one who now awaits my coming.

After an earnest effort to get some one to come to the help of Mrs. Mix, I returned on January 2, to find another young man excluded for marrying after the heathen fashion.

Compensation.

I am glad I can say in the midst of all the sorrow and discouragements that there is great cause for rejoicing. The native Christians have grown and shown much Christian fortitude during the year, and I rejoice in the encouragement the Lord gives me through them.

The school in Mokmai has grown beyond our expectations, the pupils now numbering over fifty. We greatly need a new building there. I secured land for one from the Sawbwa before he died. The present administrator, however, took the land, and the superintendent refused to interfere and told me to do the best I could.

A Christian colony.

A colony of Karen Christians is reported by one of our teachers south of Mokmai. Their language is foreign to anything our teachers know. I hope to make a tour there within a couple of weeks and see what condition they are in.

During the year two native adults and two children have been laid to rest. The Lord is gathering in his sheaves, and we have the privilege of work left us still and the sure hope of meeting beyond the parting.

NAMKHAM — 1893

Rev. M. B. Kirkpatrick, M. D., Mrs. Kirkpatrick.

Churches, 1; members, 42; added by baptism, 1.

No report has reached us from Dr. Kirkpatrick. We know, however, that the year has been one of patient, faithful, heroic effort. It is a profound grief to us that this faithful missionary remains still without an associate in his isolated frontier station.

MYITKYINA — 1894

Rev. G. J. Geis, Mrs. Geis.

Churches, 1; members, 30; added by baptism, 13.

Report of Mr. Geis:

We have never had a more successful year than the one just closed, and the prospects at the opening of the new century are brighter than ever. Thirteen were added by baptism to

Extra floor props.

our church, the largest number in any one year. The attendance at our services has been good, both in town and at our Christian village. On Communion Sunday extra floor props had to be placed under the bamboo floor of our chapel lest we might break through, while the school children were seated on the floor around the preacher in order to accommodate all the people. The native contributions have also increased about 25 per cent., due to the fact that our people had a good crop and are prospering materially. Some who settled here with a few fowls and a pig or two now have fairly good houses and a nice garden with a good market for their produce.

The day school.

The number of pupils in our day school was almost doubled during the year, twenty-four being enrolled. Two of these were added by baptism to the church. The two teachers, Ning Krawng and Kan Gyi, besides teaching five days during the week, took their turn in conducting services in the evening and in preaching on the Lord's day. They also accompanied me on several preaching tours in the hills. The religious instruction of the school was imparted by Mrs. Geis and myself.

Two preachers.

In order to keep the two preachers in the out-stations busy I had them visit regularly a certain number of villages within easy reach of their home and send me weekly reports of their work. Besides this I laid out a course of study in the life of Christ and required them to pass an examination. This study I believe has been a great blessing and help to all of us.

China and the Kachins.

The branch of our work upon which I put most stress, namely jungle preaching, has had to suffer somewhat, partly from the lack of funds and partly from other causes. I was out in in the hills until the threatened invasion of our district by the Chinese from across the border. As the Kachins were unsettled for a time and some were suspected of siding with the Chinese, it was considered advisable by the authorities not to expose myself to any danger by travelling in the hills at that time. I therefore spent most of my time in school and among the villagers near by.

Official favors.

I cannot speak too highly of the kind treatment received from government officials here and of their assistance wherever possible in our work. In April I received a free license to extract forty teak posts for our new chapel; and now that they have been sawed up our Deputy Commissioner has given me a pass to bring up all my timber free of charge on a government launch, a distance of about sixty-five miles.

With rare exceptions my family and I have enjoyed splendid health; we rejoice in the work to which God has called us.

HAKA — 1899

Rev. A. E. Carson, Mrs. Carson (in America).

Report of Mrs. Carson:

House building.

The past year has been one of hard work, and, humanly speaking, of small results — foundation work. However, it has witnessed the building of a good substantial school-house and has seen very nearly the completion of a mission house among the hundreds of thousands of people who, from time immemorial, have been without teaching or religious training.

With his own hands.

This building has been accomplished under almost insuperable difficulties. Not being able to pay the exorbitant prices demanded by Chinese or Burmese carpenters for going up into the hills to do the work, the missionary has been obliged to do the whole of the building with his own hands. This has given little time for direct mission work. The missionary has, however, been able to acquire a good command of the language and has translated a number of hymns, a catechism, Bible stories, Spiritual beginnings.

lessons, etc., for use in the school. A little school of ten or twelve pupils has been gathered and taught by San Win, the native preacher. The children have proved very bright and have made fine progress. The Gospel has been faithfully preached, both by the native preacher and by the missionary, whenever time and opportunity offered, but so far without visible results.

Medical work.

Ministering to the physical needs of the people has been no small part of the work. Many hundreds of cases have been treated, and God has wonderfully blessed the efforts made in this department. In this way the confidence of the people has been gained in no small degree. The sudden death of the fine young physician who was to have taken charge of the medical work of this mission was the great disappointment of the year.

Cheering co-operation.

The dear Karen Christians of Henzada, encouraged by their missionaries and realizing the need and importance of the Haka field, *offered to send a native preacher and support him themselves* this present year. This has brought great courage and cheer.

Ready for the work.

With the buildings completed, thus permitting the missionary to give his time to preaching gospel, instead of doing carpenter work from daylight to dark, with three native preachers instead of one to assist in the work, with a constantly increasing efficiency in the use of the language, and with the confidence and love of the people fully established, we hope, as we most earnestly pray, that we may see marked progress during the coming year.

LOIKAW — 1899

Churches, 3; members, 89; added by baptism, 12.

Rev. A. Bunker, D. D., Mrs. Bunker (in America), Rev. Truman Johnson, M. D., Mrs. Johnson (in America).

This field, a week's journey to the northeast of Toungoo, its parent station, was occupied in 1899. A scattered body of Christians, originally reached by jungle touring from Toungoo, has been brought under their oversight, and the work is developing wonderfully. The field is of rich promise, the resources available for its development being painfully disproportioned to the opportunity offered.

Dr. Bunker writes in his own warm, convincing way:

A door wide open.

> The people here are hungry and needy, ready to receive our ministrations, though they but feebly realize their import or value. A wide open door has been set before us by the Holy Ghost. We have occupied the two chief towns by request of the chiefs living in these towns, one ruling thirty thousand or forty thousand people, the other several thousand. I say we have occupied these towns, built chapels and teachers' houses, and gathered two most enthusiastic schools in them. This means, if we can hold on, the whole of these two tribes. "As go the chiefs, so go the people." Another chief has entered into very friendly relations with us and calls me "his father," and himself "my son." Other villages have been occupied. In all we now occupy seven villages and some of them are very large. The people are beginning to *love* us. They come with manifestations of trust and confidence, sometimes long distances. A fourth chief has asked several times for a teacher and promises help. He rules a very large territory, and his rule includes the Padaungs, a fine race with whom we have increasingly friendly relations. We are working

slowly and laying a broad foundation. Every stone in this foundation for the Temple of Christ in Karenni is laid on bed-rock. We make a good deal of "placing a teacher." We get all the help we can from the people first of all. We go with all our people who can go to conduct the teacher to his place. We try to show the people how much we love him. We see a house and chapel up, a work begun, and we instruct the teachers as to their responsibilities. No teacher is paid wages, but helped with what funds "Jesus gives us for them," they being volunteers to do the work of Jesus Christ laid on them by their Master; we, not their master, but their servants for Christ's sake to help them do their own work, committed to them by him.

Placing a teacher.

We came here at the call of the Holy Spirit. He has led or delivered us thus far. He has given us twelve precious souls the last year for our encouragement. We organized a new church a few Sundays ago. Our schools have been kept right up to the mark and a tremendous advancement is seen in this village alone. We want a chapel and school-house. I think we shall get it, and the *natives will give the money for it*. Eight or ten subscription papers are out, and the first subscription comes from Karens at Loikaw for Rs. 100. Many native Christians in the old field have enthusiastically endorsed the movement. I have saved less than Rs. 400, all I have in this round world. The rest has gone into the work, or for the extra necessities here. I have placed this Rs. 400 to bridge up the gap and confidently look to the divine paymaster not only to repay, but to supply all needs.

Results and needs.

We add a very informing report received through Dr. Bunker, and reproduced exactly as written. Dr. Bunker says: "This report is written by a native, who knows English — as he knows it."

1. *Kyet-bo-gyi village.* — There are four teachers in this village. This is the southwestern Karenni chief's village. It has two teachers, Saw Way Kaw and Saw ta Sheh. It is also the headquarters of Law Peh and Saw Yah Aye, the local preachers for that part of the country. Number of scholars present at night school is twenty. Among these ten are day scholars. The chief and his villagers come to worship nearly every time. The chapel has been built on its proper place, but it was made of bamboos to last for one year only. The villagers have subscribed over three hundred rupees for a wooden chapel which they intend to build next year. The voices of the Karenni girls in singing are very sweet. Great hope for this village.

A chief's village.

2. *Daw-she-i village.* — There are six teachers in this village. Po-thi and Kah-gyi are the school teachers. Shway Too and Ko Ray stay with the missionaries, but help in teaching and preaching in this village too. Shway Moo is Dr. Johnson's assistant in medicine. Maung Lay is the head assistant to the missionaries and local preacher all over the six Karenni chiefs' country. This village has twenty-one church members. Number of scholars present every day is thirty. Number of older scholars attend the night school every night. This is the headquarters of the A. B. M. U. Loikaw mission.

The central station.

3. *Senite village.* — There are two teachers, Rev. Tee O and Saw Po Thet. It has the largest number of church members in this mission, *i.e.*, over sixty. The villagers provide food for their teachers every year.

Other villages.

4. *Tha-dai-koo village.* — This has only one teacher. The village teacher hopes that some will be converted, not long ago ("in the near future"). The teacher's name is Ah Saw.

5. *Der-da-wee village.* — This has two teachers, Taw Mur and Than Nga Cho. The vil-

lagers enjoy in worshipping the true God. Many old and young people attend the night school regularly.

6. *Wau-thau-koo village.* — This has one teacher, L'Kan. The meeting places were crowded every night with worshippers and scholars. Most of the villagers have relatives who are already converted into Christianity at Yaddo (in the Toungoo mission). The influence of them makes this villagers enjoy in the same religion. No chapel for the teacher yet. He stays with one of his uncles at present.

A crowded meeting place.

7. *Sho-la-pa village.* — This has one teacher, Too-di. The chapel is nearly finished. There are twelve pupils in the night school.

8. *Mah-Lah village.* — The teacher, Shway Toe, is located here one year ago. There are three church members; thirteen scholars attend school every evening. Thu-ri, who has authority nearly all over the Padaung country, is in this village. He helps his teacher a great deal in every means.

9. *Na-Mau Lah village.* — There are two teachers in this large village, Rev. A-tho-ta and Maung Shway Nyo. The house and chapel has been nicely built. It will last for at least three years. As the teachers enjoy in their work for the people, over thirty scholars attend the night school, very promptly and gladly. The villagers listen to the Gospel attentively in every service time. There is one church member in this village. Great hope for people's conversion not later.

Attentive hearers.

10. *Na-Mà-Kon village.* — This is one of the Karenni chief's village. Here are at present two teachers, Maw-Le-paw and Saw Queh. Po Reh, the head man under the chief, is our great helper. He tries hard all the time in getting scholars for the teacher and encouraging the people to come to worship. He goes around with the preachers to find places to locate teachers.

11. *Meh-sur-ti village.* — This village has one teacher, Rev. Sway Lay. Prat-ter, the head man of the village, has been among Rangoon Christians over ten years. Although he is not converted into Christianity, he helps the village teacher very much. He is also one of the chief's advisers.

Aided by head man.

12. *Meh-ser-ti, the lower village.* — This has one teacher, Maw-Yeh. As the chapel is not finished yet not many scholars attend the night school. As the upper and lower villages are not very far from each other the two teachers have the same house and chapel in the middle (mid-way between the villages).

13. *Soung-swee-la.*
14. *Lay-lah.*
15. *Swei daw.*

These three heathen villages ask for teachers. As time offers, we shall soon locate teachers there.

Remarks. — Some of the villages have two teachers. When we find places we will remove one from each and locate them to such new places.

As these countries were governed by unwise chiefs, thieves are numerous, so the young and old men arm themselves in the day time to look after their cattle, therefore it is hard to have day schools. In nowadays the heathens are awakening by the shining of the Sun of Righteousness upon them. Teachers will be located, as many as we have means to support them.

Heathen awaking.

Report of Dr. Johnson:

Although my work has been by no means confined to the medical department, yet that work is so important it seems proper that I should add a special word concerning it, to the general report of the mission.

From our first arrival the people have been anxious to receive medical aid. Many have come long distances. The medical work has been a constant agent to bring us into contact with the people. Many have visited us on that account who would not have otherwise come. The benefit they have received has made them specially friendly, and in some cases has been the means of opening a village for the locating of a native preacher.

Medical work.

During the ten months, from March 1, 1900, to Jan. 1, 1901, the records show 2,137 new cases in the dispensary, and 671 prescriptions sent out into the district. In the dispensary there was a total of 4,697 doses of medicine dispensed, and 2,499 surgical operations or surgical dressings applied. In addition to this, medicine has been supplied to our native workers and they have treated a great many cases in their villages.

I believe we are reaching many by this medical work we could not otherwise reach, and that we shall soon reap spiritual blessings as the result.

Dr. Johnson adds interesting incidents from a recent tour:

I have visited four of the Myosas and have found them very friendly. The last journey was to the village of the Baw-le-keh Myosa. He sent for me to treat him medically. His village is perhaps thirty miles distant. I reached it in two days and remained there two days. I was able to give him relief and he was grateful. He paid all my expenses and gave me ten rupees for medicine, which more than paid the bill. He is the most wealthy and powerful of the Red Karen chiefs. I think no other missionary has ever visited him. He seemed quite inclined to receive a teacher into his village, and we are looking for a good man, who will have influence. He is quite willing that his people should receive teachers.

A Red Karen chief.

In all the land we meet no opposition. On my return I visited another Myosa. In his village we have had teachers ever since we came. I found a great improvement since my last visit. There is a school of about fifty pupils. Some twenty can already read. They came to the chapel and sang for me for an hour on Saturday evening. I spent Sunday in the village, and we were able to do a great deal of work. We hope soon to form a church there. The people came to me freely and talked not only concerning religion, but about the good of their country. One man said to me, "How is it that we can come to you and talk in a friendly way, without fear, but when a government officer comes we never talk in this way?" I told him we came because we loved the people and they were like our own people. We had come to help them and we were interested in everything they did.

Gratifying advancement.

KENG TUNG — 1900

Rev. W. M. Young, Mrs. Young.

Keng Tung is situated in that part of Burma extending east from the Salween river and north of northern Siam, being two hundred and fifteen miles northeast from Mongnai. It is the centre of a rich territory. An official census made a few months since reports the population for the city at 10,257, with a total of 40,000 for the city and adjoining valley. The entire district numbers about 190,000 people. A large part of the population is Western Shan, being made up of immigrants from the district west of the Salween river. The native people — the Khuns — are, like the Shans and the people of Siam, a branch of the great Tai people. Their language is closely allied with the Shan of Burma, which indeed is giving promise of entirely supplanting it.

In 1869–70, Dr. and Mrs. Cushing made a tour through this territory. The extension of work to and beyond this point has been in contemplation from the outset of work among the Shan people. In the judgment of all our Shan missionaries the time had come when the occupation of this central point was a necessity. The decision that their desire should be granted was made after long consideration by the executive committee.

Mr. Young, whose experience has particularly qualified him for this service, has now reached Keng Tung, together with Mrs. Young, who sailed from Boston last fall as Miss A. D. Mason. Their experience since reaching the field is such as to confirm the judgment that the time was ripe for the enterprise in which this beginning has been made. It is earnestly hoped and believed that this acceptance of the trust created for us by those into whose labors the workers of to-day are entering will prove a source of eternal blessing to a great multitude of people.

Mr. Young writes:

Preparations for journey.

I have been in Burma too short a time to make a report. We arrived December 3 in Rangoon. The month, since my arrival, was spent in purchasing an outfit, in securing workers and the preliminary work for the long journey to Keng Tung, three hundred and sixty-one miles on beyond the railway's end. Thirty-seven days by regular stages will be required for making the trip. When I left Boston I expected to go to Keng Tung alone, but later decided that it was "not good for man to be alone," and so Mrs. Young is going with me. She has had several years' experience as a teacher and will be a decided help to the work. The journey, thus far, has been a very pleasant one. We are now at Mongnai, where we remain about one week, arranging for transport and visiting the field of my first labors in Burma. There has been a wonderful change here since we cleared the jungle from the compounds eight years ago. I do hope to see as strong a plant at Keng Tung before I have to take another furlough.

Favoring conditions.

So far as I am able to gather information, the outlook for Keng Tung is very hopeful. The chief political officer for the Southern Shan States has promised whatever aid government can render in opening the work. The chief military officer at Keng Tung is a very active Christian and a warm friend of missions, so the prospect is good. The improvement in the roads in Shanland has been very rapid the last six years. Keng Tung will be much more accessible in two or three years than it is now. All things considered, it seems an opportune time for opening the work. The cost of transporting goods from the railroad to Keng Tung is heavy, but this will become better each year. I will write a full descriptive letter after I reach the field and get work started.

I am greatly pleased with the outlook of the work at Mongnai; also the general growth and development of the Southern Shan States.

ASSAM

No other company of mission workers is more deserving of our sympathy than the courageous band the scene of whose labors lies among the hills of Assam.

The past year has been one of exceptionally painful experiences. As was foreseen, the work was prosecuted with an inadequate force. And unforeseen sickness has added to the trials of the year. The entire force at Tura has suffered from illness, the issue for one dear young spirit being that full recovery which the Lord gives as his last best earthly gift. Mrs. Parker too has passed on. Mr. Dring returned to this country with health seriously impaired. Mr. Petrick after a long struggle against increasing weakness was forced to leave his prosperous work for the tea-garden workers at Sibsagor. Mr. Moore, also, is compelled to relinquish his field for a time. Mr. and Mrs. Clark have closed their long record of service at Impur.

Trials.

But trials have been cheerfully borne. Vacancies have been filled by the voluntary acceptance of doubled responsibilities. Mr. Swanson postpones his well-earned furlough and adds Mr. Petrick's district to his own large field. Mr. Boggs extends his work to include Mr. Stephen's. Dr. Rivenburg accepts a temporary transfer to Impur.

And the divine blessing has been given in full measure. Large ingathering still attends the work for tea-garden immigrants. Large accessions are reported from the Nagas of Impur, and the work among the Garos at Tura seems to be entering upon a new era of conquest. No letters reaching us are more cheering than those received from this field.

Mr. and Mrs. Phillips' return has brought most welcome reinforcement to Tura. Mr. and Mrs. Dowd are entering hopefully into the work in the Naga hills.

The plan for advisory action, as recommended by the executive committee, was adopted with entire unanimity by the conference held in December.

SIBSAGOR — 1841

Assamese. — Rev. A. K. Gurney, Mrs. Gurney.
Immigrant peoples. — Rev. C. E. Petrick and Mrs. Petrick (in Germany).

Assamese: Churches, —; members, —; added by baptism —.
Immigrant people: Churches, 10; members, 524; added by baptism, 30.

Report of Mr. Gurney:

My time the past year has been occupied in preparing the Assamese Bible for the press, and in printing the same. The printing was begun last July, and has now reached Joshua 10:31. At first it was a little delayed by the necessity of making new type for characters which occur very frequently in Assamese, but occur seldom or never in Bengali, the same alphabet being used in the Assamese Bible as in the Bengali Bible. All expenses both of printing and pundit are defrayed by the British and Foreign Bible Society so far as the Old Testament is concerned.

For the sake of facilitating the work, I have been residing in Calcutta and in Darjiling since April last.

Report of Mr. Petrick:

The year 1900 has been one of the hardest of the more than seventeen years of my missionary life in India. Continued illness for about half the year has prevented me from doing what I had planned. A change to Darjiling for two months did not bring the desired benefit. At the close of the year I am still a patient, praying for the Lord's help. The first half of the year I enjoyed good health and was able to attend to my many duties. Both my wife and myself toured all over our extensive field, and have sown the precious seed of the word of life. This has been a great joy to us as in former years.

Illness.

The churches have continued to prosper and grow without any financial help from the mission. The preachers have done their work faithfully. Three evangelists have travelled over the field and many people have heard the Gospel from them. Our Assamese church at Domgaon-Tiok has enjoyed the faithful ministrations of the devoted preacher Bombeshor, who acts as pastor of the church. He is a Christian of only a few years' standing, but in knowledge of the holy scripture and missionary spirit he is superior to many of our older Christians. Besides being the pastor of this church, he has done a great deal of mission work in the surrounding villages. He has now again several new converts ready for baptism. May the Lord give us more such men!

A prosperous field.

A devoted laborer.

We baptized a Mohammedan during the year. He is the second Mohammedan baptized in our mission in Sibsagor since I came here. May the Lord give us more fruit among his co-religionists!

Mohammedan converts.

Our school in Sibsagor has been continued to the close of the year. The teacher has been faithful in his work. Sunday-school work has been the same as last year. The Kol church in Tiok has still the largest Sunday-school, larger than the one at the station. The preacher of the Tiok church, Bigon, takes more interest in Sunday-school work than is generally found among our people. On account of illness I was not able to conduct my Bible class in summer, as I have done every year.

Day school and Sunday-school.

We baptized thirty converts during the year, ten of our members died, two we had to exclude, and one was restored to membership. We have at present two Assamese churches and eight Kol churches. The membership of the churches is at present five hundred and twenty-four.

Statistical.

NOWGONG — 1841

Assamese. — Rev. P. H. Moore and Mrs. Moore, (in America), Miss Lolie Daniels, Miss Anna E. Long.

Mikirs. — Rev. P. E. Moore and Mrs. Moore (in America), Rev. J. M. Carvell, Mrs. Carvell.

Assamese; Churches, 3; members, 227; added by baptism, 22.
Mikirs: Churches, —; members, —; added by baptism, —.

Report of Mr. Moore:

For the year 1900 I have to report twelve months of continuous labor at my post. During the first and last quarters of the year I spent most of the time in itinerating work, visiting our churches and schools and preaching in villages, so far as I was able to reach them, throughout the district. The summer months were spent at the station. I was not in very vigorous health in the hot season, and my work there was not actively aggressive. At that time I superintended the preparation, in Assamese, of

A full year's work.

Publications.

copy for the press of a little book that is published in Bengali and Hindi under the title, "The Glad Tidings." It is chiefly a compilation from the four gospels, and is intended to give non-Christian readers a vivid outline of the life-work of Jesus on the earth. It is now in the press, and we plan to print eight thousand copies for circulation in Assam, the cost of printing having been supplied by the Sunday-school in Waterville, Me.

In this connection I may mention that Mrs. Moore has within the past year carried through the press the fifth number of her series of little books for children in Assamese. It is entitled "The Acts for Children," and is a book of 147 pages. She had prepared the manuscript for this before she went home in 1898. My wife has also continued her work of visiting from house to house, and teaching the children by the wayside in the station; and she cares for my work at the station when I am on tour.

Converts.

During the year I have had the privilege of baptizing twenty-two persons, — one at the station, thirteen at Udmari, and eight at Balijuri. At the end of the year there are several candidates for baptism at different outstations, and I expect to baptize a number of them when I can visit those points again. The condition of the churches has been far from satisfactory; but I believe there is, on the part of the Christians, a gradual adjusting themselves to the conviction that the work is to be carried on under God by themselves; that they, rather than the mission here, are the responsible party. The purpose on our part to foster that conviction among the native Christians has for several years deterred us from adding to the force of native workers who are to be supported at mission expense. It has followed as a result that the paid force of native workers has decreased, and as yet voluntary unpaid evangelistic labor has not largely increased. Thus it has happened that in my itinerating work I have generally had but one native co-worker to travel with me, he being a young man who is responsible to the Nowgong Station church, and whose support is paid partly by the church and partly by a grant-in-aid from the mission to the church. We long to see the force of volunteer laborers largely increased, for the work is great and the laborers few.

Effort for self-support.

Sunday-schools.

Sunday-schools have been maintained at the station and at Tika. At Messa there has been a Sunday-school part of the time. At Udmari and Balijuri we have not been able to carry on Sunday-school work, chiefly because of the illiteracy of nearly all the people.

The station day-school is a valued auxiliary in our evangelistic work, but most of our village schools are at present but indifferent allies.

GAUHATI — 1843

Rev. C. E. Burdette, Mrs. Burdette, Rev. S. A. D. Boggs, Mrs. Boggs, Miss Henrietta Morgan (in America), Miss Isabella Wilson, Miss Gertrude Wherrett.

Churches, 5; members, 635; added by baptism, 40.

No report has been received from this station, the statistics given above being those of the preceding year. Mr. Burdette, in a letter received some weeks ago, speaks hopefully of the work. He mentions a recent baptism and says that there are everywhere indications of increasing thoughtfulness among the churches.

GOALPARA — 1867

Rev. A. E. Stephen and Mrs. Stephen (in Scotland).

Churches, —; members, —; added by baptism, —.

Report of Mr. Stephen:

The following statistical statement may be of interest:

Area of district 3,954 square miles; population 452,304.

Statistical.

Tribes: Bengali, 321,777; Mech, 68,843; Rabha, 29,269; Assamese, 27,595; and a few lesser tribes.

Area of town about 2 square miles; population, 5,440.

Workers: A. E. Stephen, Mrs. Stephen, one Bengali evangelist for Bengalis and Assamese, one Garo evangelist for Rabhas, one village school teacher for Rabhas.

The year's work.

There have been upon this field during the year five workers, as the above table shows. We have preached Christ crucified, risen, and glorified, in the markets, by the waysides, in the villages, to Bengalis, Rabhas, and Assamese.

The Bengali evangelist has continued his work in the town, visiting the people in their homes, and preaching by the wayside. We have endeavored to carry the message of God's love to all parts of the town, and while doing this we have sold portions of the New Testament, distributed tracts and the Bengali Sunday-school leaflets on the "Life of Christ," to young people who will perhaps never be gathered into Sunday-schools. I have also given time to acquire a larger vocabulary of the Rangdániyá Rabha dialect.

The evangelist to the Rabhas has itinerated among the villages, accompanying me in the cold season, and many who sit in darkness have heard about the Light and Life of men. This evangelist resigned in December, 1900.

The Lord's day services and weekly prayer meetings have been carried on as usual. Bible classes in English and Bengali were opened and were attended by a few, but when the warm weather came the young men found it too hard to climb the hill, consequently the classes were closed.

A convert?

One young man, a Hindu, professed to have received Jesus as his Saviour, but has not confessed him openly. There have been no baptisms and no church has been formed. We are not discouraged, because "the Gospel is the power of God unto Salvation to every one that believeth."

Among the Rabhas.

In February, 1900, a school was opened among the Rabhas in a village which has been calling for a teacher for several years. Peta Marak, a Garo, who had been with us in school for three years, went as teacher. The people built the school-house and teacher's house, and they give him his rice, which is equal to Rs. 2 per month. There has been a good attendance during the year, and at present there are twenty-six names on the roll. We trust that the teacher will be used of God in sowing in his work among the boys seed which shall spring up and bear fruit to the glory of God.

TURA — 1876

Rev. M. C. Mason, Mrs. Mason, Rev. E. G. Phillips, Mrs. Phillips, Rev. William Dring, and Mrs. Dring (in America), Rev. I. E. Munger, and Mrs. Munger (in America), G. G. Crozier, M.D., Mrs. Crozier, Miss Stella H. Mason, Miss Ella C. Bond.

Churches, 16; members, 3,631; added by baptism, 238.

Report of Mr. Mason:

I inclose herewith the statistics of our field for the last year. I regret that it is impossible for us to send you statistics earlier; but you at Boston can gather information from Alaska as easily and as quickly as we can gather from many of our out-stations. This year the work of preparing them has been especially hindered by the fact that I have been alone, overworked to exhaustion, and ever since my heavy trip in camp and the work at the Gauhati Conference, I have been ill every few days. The affliction of much illness, the death of our boy, the departure of two of our little girls, one of whom was near the grave in Calcutta, and both of whom went to sea ill; and now word comes from Penang that they have small-pox on board the steamer and one of the children and Bro. P. E. Moore, in whose charge the children went, are suspected — all add to our cares and burdens. Mr. Phillips is doing a needed work in camp, but as yet there is scarcely any relief to my work. I hope for his return this month or the first of next, when I shall begin to transfer some of the burdens. The station school is just opening and I am beset from morning to night by pupils and would-be pupils for direction and help.

Heavy trials.

I should be glad to write you a full, long report of the work of the year, but this is out of the question now. I will simply say that while there has necessarily been great neglect of field work, and there are many dangerous signs and many weak points in our work which need prompt and vigorous attention, — the churches are many of them weak, — nevertheless there are evidences of life and interest and, in places, of healthful growth.

We have just had our annual gathering in a new part of the field. Since the government has forced nearly all of our teachers, preachers, and helpers to be census enumerators, without pay for many weeks, at this time of the year, the attendance of this class was proportionately smaller than ever before; and as the meetings were from six to ten days' travel from several of the churches there were six churches unrepresented except by letter and contributions. Nevertheless there was an attendance of nearly three hundred and a remarkably good class of meetings and sermons. There have been to my knowledge over one hundred baptisms since these statistics were collected, and movements are made for progress.

Annual meeting.

The people voted to raise the standard of their village higher schools so as to relieve us of one class here. We have at the same time added to our station school one higher or post-graduate class, made up from only the better class of students from the last two classes. These receive no stipends, but are nevertheless more or less dependent upon our ingenuity for their support. Here is where the need of an industrial leader is felt, and although it is not my specialty, this falls to me now and I have hopes of doing something, notwithstanding many of the advantages I once had have been lost. My hopes are still bright, and if after Mr. Phillips comes, I can get abreast of the work, I hope that this year will be an advance on the past. Pray for God's mercies and blessings upon the work of and for these people.

Changes in school work.

Report of Dr. Crozier:

It is with pleasure that I transmit the following report of the first year's medical missionary work at Tura, acknowledging before our loving Master the manifold blessings that have attended our efforts. The prayers of many interested ones both here and in America have in a marked degree been unquestionably answered; without this I fear many cases would have resulted differently, and many hearts would have remained closed, and many doors unopened. It has been the happiest year of my life, with more of personal sickness, I think, than in all the rest of my life together, but this very sickness has been a powerful means of bringing blessings into our home and to the work of our Lord among many people. Every member of the mission has been brought down with malaria this year, some of us several times, and some with other illnesses. Our dear little Gordon Mason has gone out from among us into the regions beyond, and now Olive and Eleanor

Joy, though in tribulation.

have started for America that their lives may be saved for further service in this world; but His grace is sufficient for all these things, and we rejoice in His loving kindness.

Mr. Dring's absence.

During most of the year owing to the illness and absence now on furlough of Mr. Dring, who returned to America during the summer seriously broken down, I have looked after the carpenters, repair of mission premises, care and sale of books, and the morning work of the boys receiving aid from the mission. Through all these necessary things an opportunity has been afforded to get into the lives of many of the boys who are going out to become leaders in the Christian work of the hills.

Training of medical helpers.

Not the least important thing in the year's work has been the training of three of the boys for medical mission work, without whose help much of the work I have done would have been impossible. And now these three are prepared to treat most of the diseases from which the people suffer, and after another year's training I hope to send out one of them into a large heathen section where the people have no one to preach to them the Gospel or teach them to read the Word of Life or care for their bodies. Others are expecting to take up the study of medicine next year, and it will be a mighty blessing to these multitudes when some of these young men can go out among them preaching, teaching, and healing.

Statistical.

Following is a summary of the medical work of the year: Total number of patients treated, 3,185, of whom 173 were in their own homes, 13 in my hospital. Approximate number of treatments, 9,500; calls in patients' homes, 745, of which 224 were made by my assistant. Number of deaths, 3; probable lives saved, 15. Operations, 92; chloroform, 16 times. For the last half the year fuller records were kept, showing:

Malaria (not counting spleen cases)	293
Large spleens	91
Of respiratory system (20 pneumonia)	209
Skin (some would have been fatal)	425
Digestive system have been (1 fatal)	371
Eye	59

Many were treated by medicine sold to be taken away; of these cases we can have no record. A great variety of other cases treated in smaller numbers.

Called in consultation by Civil Surgeon	9
Called in consultation by Civil Surgeon's Assistant	9
Calls treating government officers and clerks	33
Calls treating government officers' and clerks' families	69
Total	120

Courtesies.

I am indebted to the Civil Surgeon for his assistance and the use of the Charity Hospital operating room for my first important operation, and for a number of other acts of kindness and professional help. These occasions are giving opportunities for presenting the living truth and saving love of Christ to those in authority.

Opening doors.

It is with thanksgiving that I make mention of the doors opened among the families of the government clerks and officers, among the Nepalese, and to some extent among the Mohammedans, for large and effectual service. Hearts are being warmed by the living gospel, and some are coming to hear thoughtfully the word of love.

Self-support in medical work.

As yet it has not seemed wise to charge definite fees for my services, and great care has been required all the year to make it clear to many people accustomed to giving small sums of money for the sake of getting better medicine or attention, that all money received was actually used directly for medical purposes. The idea is pretty well established now that the actual cost of medicines should, if possible, be paid, and occasionally donations to the medical work are received much more than covering the cost of the medicine used. Nearly three-fourths of all money required for the current expenses of the medical work this year, including salary of assistant, has been received back from special donations and sales of medicine.

Filling the intervals.

Incidentally, besides 133 letters written by Mrs. Crozier, 252 letters have been written by me for all purposes: 138 of these to home friends and churches, resulting in some known instances in quickening the Christian life and missionary interest. The four weeks' tour this season with Mr. Mason has helped to give me a fuller idea of the field to be covered, the vast amount of work to be done, and the rich harvest that almost certainly will result from this work. I reverently thank God for his guidance and strength during the opening of this work and trust that opportunity may be granted for much of this sort of service in so needy and rich a field.

Heartlessness of heathenism.

I have before given some picture of the heathen heart, but here is another that may help some one to believe that with Christ in the heart there is love, but without Christ there is no love, at least for neighbors. Last week I was called to a village where a Nepalese was sick with pneumonia. He was soon much improved, but with the customary disregard for rules of health he brought on a relapse. After two days' and nights' close attention he again seemed better, but protested stoutly against my treatment and wanted me to leave him for two days, when he would again go on with my treatment if he was not better. Realizing the gravity of the situation and the ultimate hope of reaching many of these people, I called in five of the leading men of this race from the village for consultation. The case was clearly laid before them and the patient's request was granted. When the two days were up the man was not dead, but was worse, and he requested to be removed to my hospital, which was carefully done at noon. I told the people the man would probably die before morning, and asked if some one of his own race and religion would not come and stay with him. Before he was moved an employee on the compound did stay with him one night to help the woman in whose house the man was staying, for the sick man's home was several days away from here. An hour after dark my assistant came in and inquired with much concern who was going to stay with the man in the hospital. I told him to go again to the village and try to get some one, reminding them that the man would probably die before morning. He soon came back and said no one would come. We were both nearly worn out from being up many times the last few nights, and I had to be out that night with another critical case in the family of the head government clerk. Going to the hospital we found the man dead. Even then not a single heathen soul would come near, sending word that we could take care of him, if they did not come in the morning. No Christ, no love, lost!

IMPUR — 1876

Rev. E. W. Clark and Mrs. Clark (in America), Rev. S. A. Perrine and Mrs. Perrine (in America), Rev. F. P. Haggard and Mrs. Haggard (in America), Rev. S. W. Rivenburg, M.D., Mrs. Rivenburg, Rev. W. F. Dowd, Mrs. Dowd.

Churches, 7; members, 368; added by baptism, 132.

Report of Dr. Rivenburg:

The year 1900 has been a very unsatisfactory year at Impur, as far as the missionary force is concerned. Early in the spring, after Mr. and Mrs. Perrine were well on their way to America, word reached us that Mr. and Mrs. Haggard's return was delayed until the fall. This

Unforeseen changes.

announcement was almost paralyzing. Mrs. Clark's health was such as to make her remaining on at Impur during the rains actually perilous, and at their earnest request we moved to Impur to allow them to go to Darjiling, which they did in March, returning in November.

To my mind this necessity was unfortunate from every point of view.

Thirteen years had passed since we left the Aos, and the language had apparently totally disappeared from our minds; a few weeks, however, brought back a working use of it.

The year's record.

The churches have not increased in number during the year, but we have every reason to believe the preachers and teachers have been faithful in their work. Our proof is the 132 baptisms. No evangelists have been employed, but each church has reported a certain amount of evangelistic work in the neighboring villages.

At the association there were one hundred and ninety delegates, and the meeting was regarded as the best so far held. The whole of the business including programme was attended to by the Nagas themselves; the missionaries were merely "visiting brethren."

The village schools were not as well attended as they were last year, and the showing at examinations was poor.

Schools.

The station training-school numbered only thirty-five as against sixty last year. The work done, however, was very satisfactory. A multitude of duties made my teaching in the school practically impossible. But as one of the teachers has been promoted to the higher sphere of a wife, we shall be obliged to do some part of the teaching ourselves the coming year.

Twelve of the scholars were baptized during the year, and we believe all four of the remaining unbaptized pupils are Christians.

The nearest doctor being fifty miles away the calls for medical help were at times almost incessant.

The outlook.

As to the field, I doubt if the prospect has ever been so bright. As to the workers, not so much can be said. Mr. and Mrs. Clark, the parents of the mission, with their great hearts, their ripe experience, their intimate knowledge of the work, and their rare mental endowments, have engaged their homeward passage and are about to bid final farewell to the field that has become almost their heart's idol. In their stead have arrived Mr. and Mrs. Dowd fresh from school and full of hope and promise, but without experience as yet. The work is large for so small a force, but it is not ours, and if the Master does not send more fellow-servants to our part of the field we must bow and work on and say, "Thy will be done."

Mr. Clark sends these items concerning the year's work:

Mrs. Clark was strongly advised by two physicians to go to America, or take a change to Darjiling, a sanitarium in the Himalayas. We went to Darjiling. I took with me a Naga pundit and my literary work. From there was printed at the Baptist Mission Press, Calcutta, a translation into Naga of Dr. Broadus' Catechism. The Scripture reference texts of each paragraph were translated and inserted in their proper places. This considerably increased the size of the book, but made it complete in itself, and so much more convenient to use. Many of these Bible texts had never been put into Naga before.

Publication work.

A new edition of the small Naga hymn book, much enlarged, was also put through the press, and considerable work on perfecting the Naga dictionary for printing was done.

KOHIMA — 1879

Churches, 1; members, 14; added by baptism, —.

Report of Dr. Rivenburg:

From February 7 to the end of the year there was no missionary on the Angami Naga field. The Sunday services were kept up, however, the church members taking turns in conducting them.

Without a missionary.

The two evangelists have been at work as last year preaching in the villages. They report a considerable degree of interest as manifested in certain places.

Touring.

The year began with two interesting tours. For the first time in the history of the mission effective touring was possible, and it was a real disappointment not to be able to spend more time in this work which the removal to Impur made impracticable.

NORTH LAKHIMPUR — 1893

Rev. John Firth, Mrs. Firth.

Churches, 11; members, 441; added by baptism, 126.

Report of Mr. Firth:

Deobil has awakened from sleep, and the members are finding joy in God's service. Attendance at meeting has increased from twelve to forty, contributions from twelve annas per month to two rupees, and eleven have been baptized.

A church of boys.

Doolahat is the best church on the field. The membership is small, but they are rendering unto God a whole-hearted service. The pastor is a boy, and so are most of the members. God bless the boys! Thirteen have been baptized, and the Gospel has been carried to a neighboring tea-garden where seven have been baptized.

Ellengmara was organized this year and is doing splendidly. A chapel has been built, and twenty-five have been baptized. A sunrise prayer meeting is held in the meeting-house every morning.

Harmutti has passed through severe trials. Cholera took away several of the best members, but the few remaining ones are faithful.

Trials and victories.

Hulmari has had trials and victories. The former pastor was excluded; the new one is taking hold in earnest. Thirty have been baptized.

Joyhing is very badly off, and it is a question how the church will come out. The members who two years ago refused to attend meetings if they were to be asked to give money are still holding out. Several have been excluded, and just now twenty-five are "suspended." Ten have been baptized.

Kuddum has lost most of its members by death, removal, and exclusion.

Scattered by a torrent.

Lilabari. A mountain torrent washed away the rice land of the members and they have scattered in all directions. It is difficult to get them together for service. Several who went to live in heathen villages have gone back to the world and have been excluded. The old pastor is as faithful and good as ever, and eight have been baptized.

Rongajan is a new church organized in a new village.

Repentance and peace.

Serejuli is just now in a good spiritual condition. The deacon who nearly broke up the church has repented of his sins, and the peace of God reigns.

Ulabari is our oldest church under a new name. The fierce quarrels of the past two years have subsided and there has been a coming up to the work of the Lord. Attendance at meeting has increased from five to thirty, and eleven have been baptized.

A year of blessing.

This year has been a year of the right hand of the Most High. Of the one hundred and twenty-six who have been baptized, all but perhaps ten are converted from heathenism. Some of them have been raised up from beds of affliction by the power of God, and even the heathen have been constrained to glorify him.

A fellow-helper.

Miss Frith, formerly of the Canadian Baptist Telugu mission, lives here, and has done much work in the station as well as in Daphla and Nepali villages. Several have professed faith in Christ, and one Daphla young man has been baptized. The Garo brethren also continue their missionary to the Daphlas.

In the seven years since North Lakhimpur became a station five hundred and thirty-seven have been baptized, and there are now four hundred and forty-two members.

UKHRUL — 1896

Rev. Wm. Pettigrew, Mrs. Pettigrew.

Churches, —; members, —; added by baptism, —.

Report of Mr. Pettigrew:

New publications.

During the past year the work in this field has been practically a duplication of the previous year. The educational work at Ukhrul and in the valley of Manipur has kept the missionary busy the major portion of the year. Literary work also has taken up time. For the valley schools an Elementary Primer, Part II., has been composed for the use of the Manipur boys and girls. For the school at Ukhrul the second part of the "Story of Jesus," in Tangkhul Naga, has been put through the press and will be used as a text-book next year in the school. Also a primer on sanitary subjects has been prepared, and this also will be used next year. Translation work roughly done before my joining the Union has advanced a stage. The Acts of the Apostles, in Manipur, was rewritten and put through the press. The missionary is now correcting the proofs of last chapters.

Medical work.

Medical work has been faithfully done by the missionary's wife, and daily many have come to receive relief for simple ailments. The desire to ease pain as only a qualified doctor could, has often arisen in the heart.

A new mission-house.

Renewing fellowship.

The last three months have been occupied (1) in the building of a permanent bungalow. On account of the difficulties resulting from the nature of the place and the type of men one has to deal with much supervision by the missionary was needed. (2) In attending the Biennial Conference at Gauhati, which for people living so far away meant eighteen days' travel before reaching there. However, it was a pleasure indeed, and an uplift to meet old faces and enjoy a fellowship unknown for the past four years. The missionary and his wife returned to their labors with renewed zeal, and with faith that the Lord will in his own time give souls for their hire, making glad their hearts while living amongst such superstition and ignorance.

GOLAGHAT — 1898

Rev. O. L. Swanson, Mrs. Swanson.

Churches, 15; members, 542; added by baptism, 166.

Report of Mr. Swanson:

We praise God for his countless blessings during the past year, and are beginning the new century with renewed trust in the promises of him who said, "Lo, I am with you alway."

Evangelistic work.

As in former years the most of my time has been given to preaching the Gospel in villages, tea-gardens, and markets up and down the district. I think, on the whole, more people have in this way heard of Jesus and his willingness to save during this year than in any previous year spent upon this field. I have found a greater hearing among the Assamese than before, and to them hundreds of Gospels have been sold and many tracts distributed. More people than ever testify to their belief that our religion is true, and say the only reason they do not accept it more readily is the fear of their religious teachers.

Churches.

Last year eleven churches were reported with a membership of four hundred. During the past year four new churches have been organized. One hundred sixty-six persons have been buried with Christ in baptism. The total membership is now between five and six hundred. We try as far as possible to teach these churches that they must support their own work and lead their own religious meetings. The pastors receive the church collections as their pay. This support varies in general from two to four rupees per month.

Associational meeting.

Our second yearly Sibsagor-Golaghat Association met with the Bebijia church. As already reported, this meeting was the largest gathering of native Christians ever held in upper Assam. All the sessions were cheerful and spiritual, and brought work and workers near to one another and to the Master. We believe these associations will be the means of a more united effort to extend Christ's kingdom on our fields.

Teachers and evangelists.

During the year four teachers have been employed for school work. But they have also devoted a great deal of the time to preaching. The result of which has been that a number have been baptized at each place. Seven evangelists have been at work among the heathen and have also frequently visited the new organized churches. A marked enthusiasm and zeal manifested among these workers for the salvation of their fellow-men. And through their labors many souls have been won for Christ.

The only time I have been able to give to biblical training for these men was in the months of September and October. It has been my aim to show them both how to study the Bible and how to teach the same to others.

Personal.

On the whole we have had fairly good health with the exception of our youngest child Clifford, who for over four months suffered from malarial fever and did not see a well day during this entire time. In October he was taken for a change to the Hills, where this fever was broken. Although he is now quite well we have been advised not to keep him in India through another rains.

Furlough delayed.

We had all hoped to take our furlough to America, but as no reënforcement has come to this field, I feel it my duty to stay at our post for another year. But Mrs. Swanson and the two boys will leave for America in May.

Mrs. Swanson adds the following report of school work:

The station boarding-school.

The station school opened the first week of March, and continued without interruption until the third day of December. The attendance was as follows: highest, 31; lowest, 12; average, 20. The boarding department had on the average nine boys.

The two pundits we have employed are Christians. The first one worked only one month. So there has been no change in school-masters since April.

To some extent the school can be called self-supporting, as the boys have worked for their board, while the salary of the pundit has been paid by specifics from home.

Conversions.

Much time and pains have been taken in giving religious instruction. This has caused a number of the heathen day pupils to leave us. But we have rejoiced to see what a change it has wrought in some of our boarding-school boys. Several of them profess conversion, and have asked for baptism. True, our prayer-meetings and Sunday-schools have been bright beacon lights to lead them to Christ. But had they not attended the day school, the teachings would not have been so well understood.

Our village schools number three.

The average attendance at Bebedja Christian village is twenty-eight. We put one of our boys there as pundit, two years ago. We have been pleased to see the progress he has made; he presents a fine Christian example, and is a good teacher for the children. He has won the confidence of the whole community.

Village schools.

An evening school for young men unable to attend the day school has been held through parts of the year. Its attendance has averaged ten pupils.

At Nahoyan tea-estate our Garo school is situated. This averages thirty pupils. The pundit is a good young man just out from the normal school of Tura. He and his wife are doing an excellent work, not only for the Garos, but their influence reaches to all the coolies on the garden.

A graduate from Tura.

At Mohema tea-estate our little school has had a great deal to contend against. A great many children must work instead of going to school, so the average attendance is not often more than twelve pupils. It was by the wish and through the support of the proprietor of the garden that this school was opened. At first the educated natives or babus gave the pundit a great deal of trouble. But this persecution has nearly ceased as they learned they would bring trouble to themselves, should they continue. So we look forward to a pleasanter season next year. We thank the Lord that this little school has been kept alive through the entire year.

A friendly proprietor.

Two other schools are newly begun, but so recently that I cannot say to what extent they will be a success.

DIBRUGARH — 1898

Rev. Joseph Paul and Mrs. Paul (in America), Rev. A. J. Parker.

Churches, 7; members, 150; added by baptism, —.

Report of Mr. Parker:

It is with mixed feelings I report on the work and experiences of the past year; light and darkness mingle in the retrospect. Valuable time consumed in the cares of house-building; cessation of promising work, of much-needed shepherding, through unlooked-for opposition; the mystery of suffering and the anguish of bereavement; enforced absence to take up a second vernacular language — these are some of the seeming ills of the year's round. But the missionary feels he is settling to his harness and getting prepared for his work.

Shadows.

Despite drawbacks, in the past year not a little seed-sowing has been done. The word has been preached, and printed scripture disseminated, in widely separate parts of this field, and to several distinct peoples. The Christian communities, too, have been visited and ministered to as we have been able. And though these churches have been little helped by the missionary, there are cheering signs that the Life and the Light have not departed from them. The two native evangelists employed by the missions have continued their labors for both Christians and heathen, and one of them has been a distinct help and cheer to me in his devotion to the work.

Encouraging signs.

Now for a bright bit. The Christian brethren of this station, with a spirit as near self-help and enthusiasm as I have seen out here, giving of their money and materials, their spare time and strength, have designed and built a nice chapel and school-house. It is not quite a cathedral, but it will well serve their simple spiritual and educational needs, and we are all very thankful for it, and anticipate a brighter and more aggressive church career.

A cheering incident.

Another glad event is the re-opening of Sadiya to mission work. This frontier station

Closed district re-opened.

and its adjacent parts on the north bank have long been closed to the Christian missionary, but the way has now opened, and two faithful missionaries have just settled there. Messrs. Savidge and Lorraine, who gave proof of their abilities and zeal in their Lushai Hills' work, intend from Sadiya to attempt the evangelization of the wild, mountain-dwelling Abor tribes. Our mission also may now work in that long-neglected part, among the Miri, Assamese, and other peoples. There are many thousands of Miris inhabiting the belt of jungle which stretches for eighty miles along the north bank of the Brahmaputra river. Going up by boat, I stopped at some of these Miri villages, and found the people able to understand Assamese — a few could even read; but they had no recollection of a missionary or his message ever coming to them before. We hope to make occasional tours in that frontier region.

The Miri work alone of upper Assam might well engage the whole time and strength of a missionary.

Tea-garden work.

We enter the tea-gardens as we are able and are permitted by the European managers, and endeavor to convey the message of life to the large and heterogeneous coolie population there employed. But this work abounds in difficulties, and tends to be deeply discouraging to the missionary who cherishes any high hope of gospel propagation or high ideal of native Christian conduct and character. Our conference has just shown that a volume, full of incongruities, confusions, hindrances, and heart-aches, might be written on the subject of marriage and divorce — the words are much too dignified for the present use — among these "jungly" tea-garden laborers.

Morality at low ebb.

The missionary's best efforts seem almost vain, as regards permanent results, while the coolies remain on the gardens. There is a more urgent and hopeful call in the opportunity arising from the permanent settlement of "agreement-expired" coolies, who mostly take to agriculture, and in some parts gather into good-sized villages. These people are known as "phalto" (free), and thousands of them, by the circumstance of their liberty, and through the stabler mind their independence induces, are both in a physical and spiritual sense more accessible to the efforts of the evangelist. We feel with Brothers Firth and Swanson that this condition of things affords a great missionary opportunity in Upper Assam. Such people are free from the shackles of Hinduism (at present) and may almost be said to have no religion. I would like to see a Baptist missionary come out, full of the Holy Ghost, and with a genius for languages, who should devote himself entirely to the evangelization of these settlers. He might, perhaps, in coöperation with the missionaries, work on two or three fields in Upper Assam. Oh! for the arm of the Lord to be revealed, and the gathering of the nations unto Shiloh.

A more inviting field.

SOUTH INDIA.

Results of the famine.

The mournful features of the year's record in India are too familiar to need recital. Our own missions do not lie in the belt of territory in which famine conditions were most extreme, but in some stations distress has been great, and in all conditions have been such as to appeal powerfully to the sympathy and to test the practical endowments of the missionary. We are sure that the missionary and the cause represented by him hold a warmer place in the respect and affection of the people. The problems presented by the famine were wisely met. Not a little ingenuity has been shown in the devising of forms of work by which service might be rendered in return for pecuniary assistance given. Apparently great care was used that the distressing condition of the year should not result in confirming the people in a state of dependence. With all its painful losses, in the pitiful suffering involved, and in the interruption of regular plans of work, the experiences of the year have been attended by results of real value. Already it is clear that in many ways the work of the Gospel has been furthered. Ties of caste have relaxed somewhat. The beauty of Christian service has been magnified. And opportunity has been given for making known the Gospel to multitudes who, but for the straits to which the famine brought them, might never have come under Christian teaching. Some material gain also has come to the work, labor being so employed as to prove of permanent benefit.

Work for orphans.

The hearts of our missionaries as well as sympathy at home have turned strongly to those left in orphanage by the famine. The Ongole Orphanage is providing for nearly 200 children. While not directly under the care of the Union, this work is maintained almost exclusively by our missionaries and is in closest touch with our work. In other districts too special attention has been given to this need.

The letters which follow bear witness to the warm gratitude awakened in missionaries and in the native disciples by the generous aid received from our churches, and from the American people in general.

A painful accident.

With deep regret we report a serious accident to our veteran missionary of the Ongole field. Dr. Clough's labors were most arduous during the period of the famine, and official expression was made to him of the government's recognition of the great value of his service. His injury resulted from a fall suffered during a tour undertaken after the period of famine was past. Dr. Clough is just now reaching America in a disabled condition. A loving welcome awaits him. It is earnestly hoped that, after a period of rest, he may be able to resume the work in which he has been so conspicuously blessed.

Baptisms.

The year has been a time of harvest. The administering of baptism was deferred by our missionaries lest admission to the church should be sought through other than Christian motives. Before the close of the year, however, the number of accessions was such that the record fell but little below that of the preceding year. And since the first of January many hundreds of converts have openly put on Christ. Among these were several representatives of the caste people. Signs are becoming many that the time is near of the long-anticipated breaking from the ties of caste, particularly by many of the Sudra people. To Mohammedans also a door of access is opening. Their eager desire for education affords a favorable opportunity for bringing them under Christian influence.

The general work of the mission has been marked by genuine advancement. Faithful service has been given by a force of workers altogether inadequate. Development of self-support has unavoidably been retarded, but the end is kept steadily in view. The college at Ongole has maintained its excellent work, and the work of the seminary at Ramapatam is at its best.

NELLORE — 1840

Rev. David Downie, D.D., and Mrs. Downie (in America), Rev. W. L. Ferguson, Mrs. Ferguson, Miss Mary D. Faye (in America), Miss Katherine Darmstadt (in America), Miss Frances M. Tencate, Miss Lillian V. Wagner, Miss Caroline W. Coats, M.D., Miss Harriet M. Sipperly.

Churches, 3; members, 803; added by baptism, 30.

Report of Mr. Ferguson:

Multiplying fields.

Early in the year under review Dr. Downie and family left for America on furlough and I removed with my family from Ramapatam to Nellore and took charge of the station and the Mission Treasury. Just prior to this Mr. Davis' health suddenly broke and he had to leave Allur, his station, for America at once. His furlough had already been sanctioned by the Executive Committee and arrangements had been made between Mr. Davis and Dr. Downie for the care of Allur by the latter during the former's absence. Mr. Davis' sudden departure prevented him from doing many things which he had planned for the last months of his work — for he had intended staying some time longer, and Dr. Downie changed his plan and went to America a year earlier than he had supposed he would. Thus, upon coming to Nellore, I found myself in charge of two fields and the Treasury in addition to Kandukur, which I had taken charge of a year before, when Mr. Boggess went on furlough. Since October 1st Atmakur field has been transferred to Nellore, and thus at the present I have the interests of the four fields to care for. Were it not for the help of Mr. Stone, such an arrangement would be wholly impracticable, and as matters now stand, the arrangement is undesirable. So large and so needy fields cannot be adequately worked and cared for with the present staff. I am glad to know that Mr. Davis' health is improving and that he plans an early return. I trust that Atmakur and Kandukur fields may early be provided for, thus leaving Mr. Stone and the Nellore missionary free to work the field which properly belongs to them, and which needs all the labor that can be bestowed upon it. I believe it will be fruitful in due time.

Touring.

During the year Mr. Stone has toured faithfully and extensively on the Nellore and Allur fields, and as occasion has permitted I have joined his camp for a few days at a time. Up to this time I have cared for Kandukur and Atmakur myself, going to and conducting each *nelasary* (monthly meeting) personally. In another place the amount of touring and attention which Kandukur has received are set forth. Mr. Stone and myself plan a tour in Atmakur immediately.

The year in the church.

This year has been one of trial for the Telugu churches on the Nellore field. While there has been no famine here, still prices have ruled very high, and the people have not felt able to contribute as liberally as formerly. The pastor at Razupalem has held on resolutely in the face of many trials; and when he has had calls to go elsewhere, believing that his work was still with his church, he has refused to leave. The church has been aided by the Nellore church and missionaries during a part of the year; but a good harvest is now in sight, and it is expected that the Razupalem people will care for their work fully next year. The church has made progress during the year, six having been baptized. The Nellore church has been pastorless for the greater part of the year. Rev. A. Subbiah, the pastor, was loaned to the seminary at Ramapatan last year. He returned to Nellore in May and remained till July, when he was again loaned for another year to the seminary. The teachers, preachers, and occasionally the missionaries in Nellore, have carried on the work of the church; and Pastor Subbiah has attended the usual monthly meetings. The church has maintained a good degree of liberality, and has made some improvements to its house of worship. The church at Rebala having ceased to contribute anything worthy the name for the support of its pastor, and the missionary refusing to increase from mission funds the grant in aid of the church, is now without a pastor. The work is being cared for in the meantime by the school teacher. There are signs that the church may again decide to undertake the care of a pastor.

Self-support required.

Last year Dr. Downie ceased the payment of salaries to all the village school teachers on the Nellore field. This resulted in a diminution of the number of schools. However, I am glad to report that four schools have continued in operation, and that the teachers, and not the missionary, are the managers. A few rupees of pecial help have been given these teachers, but not from mission funds.

Other workers.

Misses Darmstadt and Tencate have continued their excellent work in the Nellore schools and have had complete management of the same. Also Miss Wagner has had charge since July of the zenana work, and has carried it on with commendable zeal and with good results. Dr. Coats has kept the hospital open during the year, and Miss Sipperly has been for some months in Nellore studying the language. The statistical tables will give such other information as should be included in a report.

ONGOLE — 1866

Rev. J. E. Clough, D.D. and Mrs. Clough (in America), Prof. L. E. Martin and Mrs. Martin (in America), Rev. J. M. Baker, Mrs. Baker, Rev. Henry H. Huizinga, Mrs. Huizinga, Miss Sarah Kelly, Miss Amelia E. Dessa, Miss L. Bertha Kuhlen (in America).

Churches, 14; members, 19,421; added by baptism, 1,160.

Report of Dr. Clough:

Psalm 97: 1 and 2. "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne."

Retrospective.

At the close of the year 1899 we were able to make a very fair report for Ongole and the work which we here are trying to do. Health had been, in a good measure, granted to us, and God had blessed his own words, and 1,160 had been baptized upon profession of faith in Jesus Christ, and we hoped that the hard times, really semi-famine, with which we had been contending for three or four years, had passed away, and we are glad and thankful.

Invited home.

In fulfilment of a promise given to my youngest daughter, Gratia, that I would go home with her and see her set up in life if she would come out and spend two or three years with me as my personal assistant, I fully intended to return to America early in the present year. Man may propose, but God disposes. The way for me to return seemed to be very plain. The Ecumenical Conference Committee of New York sent me a very kind invitation to be present in New York at their meetings in March, and the executive officers of the Missionary Union also gave me as kind an invitation as ever a missionary need to have, to come home and to attend the Ecumenical Conference at New York and to be present at the anniversaries in Detroit. I intended to go and my passage home was tentatively engaged, yet for several weeks the signs of the continuation of the semi-famine became more imminent day by day, and I was ill at ease. But the time came when I must decide whether I would go or not. There were anxious days for me, and during the night before the final decision had to be made I tried to sleep, but sleep would not come The 10th chapter of John and parts of the 50th chapter of Isaiah came to mind and would not go away. The result was that before morning I had decided to remain with my people and help them all I could during the famine which was so imminent. My daughter when I made my decision known to her bore it gracefully, but not without tears.. And later she returned to the homeland with her sister and Professor Martin, and the good Lord has evidently recognized her sacrifice and given her many blessings.

The plan abandoned.

As anticipated, the famine came on, and by the first of April thousands of the poorer classes were without work and in a starving condition. Friends in America had now taken in the situation and had begun to forward money for relief. The "Christian Herald" of New York had also inaugurated, on behalf of India, a most magnanimous charity. Personal friends were not slow in sending contributions. But the question was how to utilize these various charities. Government in this section had not established relief work, and on account of the already fearful condition existing in Central and Northern India there was no probability that any relief work on a large scale would be started here. But I knew, unless something was done, thousands of the depressed classes, great numbers of whom were Christians, would inevitably die of starvation, or of disease brought on by hunger. After talking the situation over with the chairman of the Ongole Municipality and the sub-collector of Ongole, and others, we decided that it would be best to put all those who asked aid on some public work. The municipal counsellors of Ongole assigned to me for this purpose several streets which were to be made either entirely new or should be repaired. Also they recommended that several wells be dug and one or two tanks deepened. The chairman of the municipality, V. Anando Row Puntulu Garu, kindly offered to take charge of any relief work that I might inaugurate in person and to aid me in any way in his power. To make quite a long story short, the work was started early in April and continued until September. The number of coolies was from 1,000 to 6,000 daily. The aggregate number of coolies engaged for a longer or shorter time was probably not less than 40,000, and this meant that relief went into as many homes. A relief-kitchen for those who were wholly unable to work was also started and continued until the last of December; the total number dieted in this kitchen was about 600.

The famine on.

Plans for public relief works.

Besides large sums of money, in the aggregate, sent to me through the executive officers of the Mission Rooms, and by personal friends, and by the "Christian Herald" India Famine Relief Committee, 2,000 bags of American corn, sent to India by the "Christian Herald," were allotted to me, and were faithfully distributed.

Famine distribution.

The result of all this work has been to me most gratifying. Our God makes no mistakes, and I do not and *will not* complain, but oh! I would rejoice to know that the good Lord would now save us from further famines.

Notwithstanding the famine, the ordinary mission work has been carried on about as in former years. The village schools have perhaps suffered the most, but on account of the liberal aid given to the teachers and some of the scholars very few of the two hundred and twenty village schools have gone down, while some twenty-five

Gains in school work.

others have been started in as many centres. Hence at the close of the year there were more village schools than we had at the beginning and most of them are doing a good though not a great work.

The native preachers, also, as a rule, remained at their posts, and Sunday-schools have been maintained in a large number of villages where we have schools. The Telugu services at headquarters have been as in former years, and English service in the evening conducted by the principal or assistant principal, or one of the teachers of the college, has been maintained throughout the year.

Miss Sarah Kelly. — Miss Kelly has worked as in years gone by, and her report, as of necessity, is about as in former years. On the rolls of her various schools there are 239. These give an average daily attendance of 228. Her schools are as follows: Boarding-school: This school contains 110 pupils and they study up to the seventh standard, and are taught by 7 teachers. Training and practising schools: In these schools there are 100 girls. These are taught by 7 teachers. Night school: This school teaches up to the fourth standard and in it there are 18 pupils taught by 2 teachers. Primary school for orphans: These children now number 96, most of whom are from the Onogle Faith orphanage. They are taught up to the third standard, and by four of the Christian young women graduated from the training school for mistresses.

Miss Kelly's school.

From the report handed to me by Miss Dessa I learn that her schools are: Lower secondary school, in which there are 198 pupils and 9 teachers. One night school, 44 pupils and 3 teachers. One branch school in the town with 101 pupils and 4 teachers. A Mohammedan girls' school with 57 pupils and 2 teachers. These make a total number of scholars studying in her schools, for longer or shorter periods, 341. The number on the rolls at the close of the year was 198. The government inspector's report regarding her schools was very favorable, while the result of the branch school showed that they did remarkably well and showed a daily average attendance of 63. Night schools also deserve mentioning, for notwithstanding the famine there was a regular daily attendance of 47. The result of the Mohammedan girls' school was also as good as heretofore or perhaps better. The girls attending this school are from the best families of Ongole, and we are glad to say that two of the girls have passed the government primary school examination. These are the first girls of Mohammedan parentage in Ongole who have attained to even this standard of education. We are glad now that these two girls are determined to study on until they are qualified to be mistresses of schools.

Miss Dessa's school.

Miss Millicent Smith. — Miss Smith took up the work laid down first by Mrs. Kelly and later by Mrs. Martin and Miss Clough. She has, as we think, successfully superintended the caste girls' schools and the hamlet schools of Ongole. These hamlet schools have been maintained throughout the year, notwithstanding the hard times, yet many of the children worked on the relief work for half a day and attended the school the remainder of the time. The primary hamlet schools are as follows: One school for girls, four schools for boys, five mixed schools, and four night schools. These aggregate 426 pupils and 16 teachers. All the teachers are Christians, but no aid is given to any of them, or to but very few, but the teachers are paid partly by the mission and partly by the parents of the children. These little hamlet schools are very hopeful, and if I mistake not the results of them will be good. Caste girls' schools, under her superintendence, are three, to wit: a lower secondary school and a primary school in Ongole town, and one school at Kottapatan. In these three there have been 167 girls in attendance. At the government examination of these girls 31 passed, which we think is a pretty good showing.

Caste girls and hamlet schools.

Connected with the Ongole station, besides the four women who work especially at headquarters, there were 41 Bible women and 21 assistant Bible women at the beginning of the current year, but two of them were called away to be with Jesus. Therefore the present number, in the aggregate, including the ten Darsi mission Bible women number 70. The work of these women would seem most encouraging when I say that of the 1,160 who were baptized this year 705 were women who were led to Jesus through the instrumentality of the Bible women. The station Bible women tried their best to take up the work that Miss Kuhlen laid down in September, 1899, and they have been most assiduous in carrying it forward. They have, as a rule, held meetings in all the centres as heretofore and have also kept up the primary school for women. They are a hard-working, zealous company of women, and going as they do to women and children only, their work has been greatly blessed of God. I have nothing but good to say about these Bible women.

Bible women.

Resume. — During the year 1900 our blessings were very, *very* numerous indeed, not only to me, but to the native preachers, teachers, and Bible women. Two only were taken away, but they went rejoicing in Jesus, and several others have joined our mission, so the total number of our workers are more than they were at the beginning of the year. The blessings have been so many to me personally, that now I look upon what I thought was a sacrifice in order that I might stay among my people to be quite the reverse. Mrs. Clough, who some two years ago went to Europe on sick leave, has returned with health very much improved. All departments of the Ongole mission I can confidently assert were never in a more flourishing condition than they are to-day. I was not allowed to attend the Ecumenical Conference and meet the great gathering of Christian workers of the world, but the more humble work of standing by my people was given to me. That my work was not insignificant from the point of view of the government of Madras, will appear from the special government order which I enclose for your information. And I would with the Psalmist say: "Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all his benefits." Psalm 103: 1 and 2.

"All His benefits."

The "Government Order" recites at length the service rendered by Dr. Clough in the recent famine and in that of 1876–78, both in wise measures of relief for the poor and in the promotion of public improvements. This paper, which "echoes the feelings of the whole town of Ongole," is one of which its recipient may justly be proud.

A deserved testimonial.

Report of Miss Dessa:

One lower secondary boarding and day school, 198 scholars and 9 teachers; 1 town branch school, 101 pupils, 4 teachers; 1 night school, 44 pupils and 3 teachers; and 1 Mohammedan girls' school, 57 pupils and 2 teachers.

In writing about the year just passed, I would like first to acknowledge with deep gratitude the many blessings that have attended us, and the loving care that has preserved our lives and health in the midst of so much want and sickness.

The lower secondary boarding and day school had a total enrolment of 341 pupils during the year, 198 of whom are still at school. Of the remaining 143, some have graduated and

Boarding and day school.

joined the college, others are awaiting nomination to enable them to join the seminary at Ramapatam; and some others yet have gone to their homes to establish village schools. But the largest number left school to accompany their parents and find work in more favored districts, where work was to be obtained.

The number of non-Christians, Hindu and Mohammedans in school last year was 48. These boys behaved very well, and have taken part in all the religious exercises of the school — such as singing of hymns, answering of questions on the Scripture portion read at morning prayers, and recitation of the Scripture lesson of the day.

Kindergarten and object lessons were introduced in the lower classes last year. In all else the course of studies was the same pursued the year before.

The Scriptures are regularly taught in every class, and in this, as in other studies, the pupils have to pass an examination at the close of the year.

Results.

Three of the four boys presented for the lower secondary examination passed. Equally good results, viz., 75 per cent., were gained in all the other classes also. The government inspector remarked favorably on the work of the year. He also remarked that more furniture and a better library should be provided in the near future.

Teaching staff.

A few changes have been made necessary by the departure of three teachers. The first assistant left us to join the Christian college at Madras, in order to pass higher examinations. Our drill and gymnastic instructor was offered more salary than we were giving him, and as we could not afford to outbid the other offer, Dr. Clough relieved him of his duties in our school. The seventh assistant, who was an untrained teacher, left the school because he thought a change of position desirable. We have replaced the first and seventh assistants by men as well qualified as they were; but the vacancy made by the resignation of the drill master has not as yet been permanently filled.

Conduct.

The behavior and Christian life of the boarders have been very satisfactory — not a single case of misdemeanor that required punishment greater than a severe reprimand occurred during the last year. Dr. Clough, who kindly took charge of the school while I was on vacation, said to me on my return, when I was thanking him for all he had done, that the boys and teachers had governed themselves so well during my absence, that he was scarcely conscious of having the care of such a large school. I was very gratified at such a report, but not much surprised.

The health of the boarders was very good; but for the two cases of cholera, a few cases of ever, and a few cases of mumps and colds, we might report a "clean bill of health."

Town Branch School.

The Town Branch School did exceptionally well in the examinations, both secular and religious, this year. In the primary class 23 pupils were presented and 21 passed, and in the four lower standards an average of 88 per cent. was gained. These results are very satisfactory, and do the teachers great credit.

There were 109 on the rolls during the first few months of the year and 101 in the latter months. An average daily attendance of 93 was maintained throughout the year. The Sunday class was well attended by the scholars of this school, and also by many boys of other Hindoo schools. We have had an average of 63 pupils weekly.

Night School.

The Night School has been doing good work. Although the number of those who passed averaged in all classes a little over 50 per cent., yet when we remember that these pupils are mostly day laborers, and that to earn a sufficiency to live and support their families on during the famine, they had to work both early and late, these results might be considered very fair.

The number on the rolls last year was 44 and the daily attendance averaged 32.

During the famine the pupils of this school helped their parents by splitting mica into thin leaves. This work was given out by the contractors to Mohammedan men, who took it to their homes, where their wives and daughters did it in the seclusion of their own houses. A girl working from 9 A.M. to 5 P.M. earned half an anna a day. Although the emolument was so small, still they were glad to obtain the work.

Mohammedan Girls' School.

Notwithstanding many difficulties the pupils did well in the examination; two-thirds of the full number in school passed. We had only two pupils in the fourth, or primary, class; both of the girls passed. These two are the first Mohammedan girls who have appeared for the above standard in Ongole. They are now undergoing training as "primary grade teachers" in the Madras Normal School for Mohammedan women.

In a former report I mentioned that I had with difficulty secured the services of a teacher who would remain in the room while I spoke to the children about Jesus our Saviour. Teacher Mohideen Bee at first would leave the class to me and sit just outside of it. Very soon I began to ask her to read the lesson for the day to the pupils, and she has done it cheerfully ever since. I once forgot and left my Hindustani Testament at school. In returning it to me the next time I went, the teacher said, "I have been reading the book to my father and my mother, for we wanted to know all about 'Yisu Masih' (Jesus Christ), so I hope you do not mind our having retained it." I at once told her that I was glad to have her read the "book," and that in future I would leave it in school, so that she might take it whenever she wished to. Mohideen Bee is a pretty gentle young woman and only needs the love of Jesus to make her a lovely character.

"First the blade."

There are many little signs that the work done for the Master is telling. I will content myself with mentioning one. A few years ago when I was in the habit of offering the girls little picture Scripture cards, in hopes that they would question me about the pictures so that I might by that means teach them the "sweet old story," they invariably refused to accept of the cards. Some time back I was surprised to find just such cards pasted on the walls of their school-house, and on questioning the girls I found that the cards were those I had given their brothers in the Town Branch Sunday School. I was still more surprised when the girls went round the room and told me the subject of each card quite correctly. My heart has yearned over these poor girls so much in past years that even this little encouragement cheered me.

Personal.

I take this opportunity of again thanking the ladies of the West for the money they have been so kind as to send me, to repair my house and to make some necessary additions to the school compound.

In looking through some old letters I discovered that money for the above purpose was first asked for in 1894, and though, by force of circumstances, my request was not granted before, the money coming now is none the less welcome. The rainy season will have no terrors for me now. I will be able to join the masses in heartily welcoming the monsoons this year.

My health has on the whole been fairly good, and I thank God for these ten years of service in the Telugu mission. I feel my own unworthiness to work for him, and my earnest desire is to be made daily more fit to care for the children entrusted to me.

RAMAPATAM — 1869

Rev. J. Heinrichs, Mrs. Heinrichs, Rev. R. R. Williams, D.D., and Mrs. Williams (in America), Rev. W. B. Boggs, D.D., Mrs. Boggs.

Churches, 1; members, 730; added by baptism, 53.
Number of pupils in Seminary, 57.

Report of Dr. Boggs:

In the class-room.

My teaching work in the seminary during the year has been with three classes; the *first* year class in the "Life of Christ" and the "Life of Paul; the *third* year class in the "Work of the Ministry and Homiletics;" and the *fourth* year class in the "Epistle to the Romans." In this as in all other mission work there is mingled light and shadow. Some of the students repay, by their manifest growth and improvement, every effort that is made to instruct and mould them. We are continually hoping that more young men of superior ability may be drawn to the ministry by deep convictions of duty.

Evangelistic work at Tettu.

At the village of Tettu, three miles from Ramapatam, we built a chapel and began regular evangelistic work nine years ago. The care of the work at this place during the past year has devolved chiefly on me, and a preaching service has been maintained there every Sunday afternoon when possible. Cholera of a virulent type raged there for about two months in the latter part of the year, and forty-five persons died of it, the leading man among the Christians, and also his wife, being taken away very suddenly. But the work has not been without encouragement. The little Christian flock has been kept together and shepherded, and in spite of all they have suffered from famine and cholera, they come to worship every Lord's day. Ten persons from this place were baptized in December, and there are more applicants to come forward soon. I re-roofed the chapel in August, and it is now in very good condition.

The Yanadies.

Mrs. Boggs, when here, has continued her special work among the poor wretched Yanadies. This work which is very difficult, on account of the almost incredible depths of their ignorance, is at the same time encouraging; for the children are being taught, and some of them are very satisfactory, and the poor people are by degrees learning something of Christian truth and civilization, and some are being brought to trust in Christ. It is chiefly foundation work that is being done, the fuller results of which we expect will be seen in days to come.

Personal.

At the end of March Mrs. Boggs and our daughter Evangeline left for America. I accompanied them as far as Italy, whence they sailed direct to New York. I then went on to England, and also went across to America for a short time. I was back in India by the middle of July, for the new term in the seminary. Mrs. Boggs returned at the beginning of November. We have come to the end of the year in good health, for which we are indeed grateful.

ALLUR — 1873

Rev. W. S. Davis and Mrs. Davis (in America).

Churches, 2; members, 278; added by baptism, 12.

Report of Mr. Ferguson:

For the past year the work at Allur has been under the care of the missionary at Nellore. All branches of the work have been sustained and twelve baptisms have occurred on the field. The church at Allur has maintained its regular worship and Sunday-school and prayer meetings. It has had no settled pastor, and the Telugu brethren have done most of the preaching. Four schools are in operation in the villages. The Salvation Army has entered this and the Nellore fields during the year; has taken into employ a number of men who for various causes have been cast off by our mission, and with them as helpers has been at work in all the villages where we have Christians, confining its efforts, so far as I can learn, to these places. The result has been some defections from among our Christians, occasioned mostly by the promises of help with money, lands, etc. Up to this time, however, the promises made are largely unfulfilled, and the people are paying less heed to the innovators than they did at first.

Story of the year.

SECUNDERABAD — 1875

Rev. W. E. Hopkins and Mrs. Hopkins (in America), Rev. F. H. Levering, Mrs. Levering, M.D., Miss R. Emma Pinney (in America), Miss Kate French.

Churches, 1; members, 212; added by baptism, 103.

After the close of the year Mr. and Mrs. Hopkins left for America to take much needed rest, their place being filled by Mr. and Mrs. Levering.

Report of Mr. Hopkins:

Retrospection.

The way we have taken during 1900 seems very zigzag. We had hoped for so much, planned for *too* much. To-day as I retrace our steps and try to gather up that which will cheer, encourage, and in some measure offer compensation to my brother and sister co-workers for their sympathy and help and prayers, fields almost barren, pools nearly dry stifle me, and I would close aching eyes to the weary scene.

This season, the century's last day, winds up another year of prayer and practice, and more to us, it marks the close of our first term. We must lay down — for a time — much loved work. Eight years in India, and what can we say of it? Failures? Yes, sad failures. The failure of our Telegu Christians to fulfil *our ideal;* our own failure (of vastly greater moment), to meet the obligation, attain the high ideal of a missionary of Jesus.

And yet, "Why art thou cast down, O my soul?" The year, the term, has not been fruitless. True, drought and famine and personal illness have come upon us and darkened our way; deep shadows of discouragement and disappointment have overcast our sky; but we close the year, and our first term also, in better health of body and spirit than we thought possible, and with a sense of victory.

Hindrances.

District work has been hindered during the entire year either by scarcity, drought, famine, or cholera. We have been thronged on every tour by the hungry and sick. Every village service we have conducted has been followed by requests for some form of aid. Consequently the spiritual side of the work has suffered. Those baptized were chiefly candidates who had been openly confessing Christ for months, and some for a year. Twice the number have professed faith in our Saviour whose motives we questioned, and their applications were refused.

Varying moods.

The attitude of Hindus and Mohammedans has been changeable to a remarkable degree. In some sections of the field they have openly opposed us even in famine work. In adjoining neighborhoods our people have the good will of all classes and receive marked favor even to the giving of assistance to their preachers. We are more and more impressed with the utility of a good newspaper in the vernacular as a means to effect an entrance for the Gospel. Our preachers have found the new paper, "*Ravi*," published at Cocanada of great service.

Important changes are taking place on this field. When Rev. A. Friesen was in Boston two years ago it was suggested to him that the entire Nalgonda district be manned by the Mennonite missionaries who should come out under the auspices of the Missionary Union.

Territorial readjustment.

Immediately upon his return in October, 1899, therefore, this plan was considered and adopted by those of us responsible for the territory and work involved. According to this arrangement Rev. H. Unruh has now taken charge of the district east of Secunderabad with headquarters at Bhonigir. This relieves the missionary at Secunderabad of a field thirty miles square and including one hundred eighty church members. At Mr. Friesen's request, however, I have cared for this work until the present time, while Mr. Unruh was acquiring the language, and as a consequence both members and helpers are included in the Secunderabad report for 1900. But now that Mr. Unruh is on the field the transfer of membership and organization of two new churches will be undertaken.

Another equally large section of our field lies to the south of Secunderabad and includes the suburbs of Hyderabad. It forms the head of a rich, densely populated valley extending south to the Krishna river with the Palmur field on the west and Nalgonda on the east. The missionaries of these three fields have occasionally touched this belt of country and have endeavored to care for it, but have been unable to do so. By consent of the missionaries of these adjoining fields and with the approval of the Missionary Union, the Rev. N. N. Hiebert and his associates, Misses Suderman and Neufeld of the American Mennonite Brethren (Baptist), were invited to enter this territory. They have acquired Telugu and have begun work in several hamlets of Hyderabad where the gospel has not been preached. They are well received, have a regular Sunday preaching service, and the nucleus of a school. Their faith and methods of work are identical with our own, and there is every reason to believe that they will, ere long, become identified with the Missionary Union.

Mennonite workers.

After setting off these two large fields, there remains for this station a district to the north of the city thirty by thirty-five miles in area. It contains not a single Christian and is practically virgin soil. So far as I have learned, two missionaries have each made one tour only through it, but in the majority of the villages a white face has not been seen. Portions of this district are accessible from Secunderabad at all seasons of the year. It presents a rare opportunity with full scope for the exercise of any man's powers. We have already purchased property and opened one out-station which seems full of promise. Geographically this district is so related to Secunderabad that its loss would seriously affect our work. We can hold it only by working it, and the question which now remains to be solved is who is to do the work.

A waiting field.

Our city work requires the presence of the missionary. The close of the year finds us more strongly entrenched in our position here, with widening influence in both the native and European sections of the city and with correspondingly greater responsibilities. The baptisms of the year include some who are resident here, and the local congregations are increasing in number and regularity of attendance. The school and Sunday-school are drawing in more local pupils and we have established work in new sections of the native city — greatly increasing our work and the staff of workers. These growing interests, together with numerous duties and relationships of a public nature, all combine to keep a man at his post. To leave the station for touring is disastrous, and to neglect the district involves irreparable loss there under present conditions. A second mis-

Claims of the city.

sionary for this station is the only solution of the problem which experience in the situation suggests. And with a city population of 200,000, besides a garrison of 4,000 British and an equal number of native troops, the opportunity and need are apparent.

Boarding-school.

The boarding-school under the wise supervision of Miss Pinney continues to turn out good results. In the examination of December, 1899, one girl completed her middle school course in the Wesleyan girls' school with first prizes. She also passed the Normal training examinations this year with honor. One of our boys ranked first in his class in his middle school course in the Mahboob college of this city nearly every month of the last year, and two boys won prizes in the same institution. These records were made possible only by Miss Pinney's thorough work — particularly in English. The need of a middle school for our Deccan children was long ago acknowledged, and now there is a call for a normal training school. Secunderabad is the natural centre for our Deccan stations and affords many advantages for such schools. By means of famine relief work and special funds at our disposal, we erected teachers' quarters and a large boys' dormitory last season. During the coming year we expect to build the needed school-house — our special enterprise to mark the opening of the new century.

Christian Endeavor in India.

Perhaps the most conspicuous feature of the year's work in this station belongs to the Christian Endeavor Society. Mrs. Hopkins has persevered in this department and with gratifying results. Two delegates were sent to the "all India Convention," which met at Bangalore. They brought back impressions, and information, and quickened zeal, which greatly benefited and strengthened our society, and all this through the medium of the English language. The chief work of our society has been along the lines of the prayer and consecration meetings and Bible study. The boys and young men have aided our evangelists in street preaching by their singing and speaking. The girls and women have gone out with the Bible women in charge of the matron, and rendered most excellent service. This feature of work is new, and will be utilized freely during the coming year.

Soldiers' Christmas camp.

The "Soldiers' Christmas Camp" has become a most interesting feature of our English work. Free beer on Christmas day serves as a license for general drunkenness, and renders the barracks quite intolerable for days after. Our first camp was so successful that we enlarged our plans the present season. From December 22 until January 2 our native school-rooms and four tents were open to soldiers. Some forty men came for a period of from one to seven days. Mrs. Hopkins and Mrs. Levering boarded them in our homes with the exception of two days, when the number became so great that missionaries, children, and soldiers messed together as one large family in the boys' dormitory. We also sat down together to a bountiful Christmas dinner, spread by two officers of the garrison. Mrs. Hopkins' "Christmas tea" was postponed until the 27th, and then served as a welcome to Dr. Boggs. The social and home features of the camp made tender many a rugged heart, and opened the way for the Christmas message.

Lecture by Dr. Boggs.

Bible readings and gospel services occupied the men morning and evening, while the interval was given to social and religious converse, reading, Bible study, personal work, and outside calls. A good number of men who were on duty in the garrison by day joined us in the evening services. Some were converted and many were led into the way of a deeper experience of grace. Our chapel was crowded at the evening services — both civilians and educated natives joining. The crowning event was the series of lectures delivered in the theatre by Dr. Boggs. His subjects were, "The Christian Church," "The Christian Ministry," and "Apostolical Succession." These subjects have been under discussion here for some months, and Dr. Boggs was chosen to treat them at length. Large audiences, the closest attention, and, later, the publication of the series indicate something of the appreciation and interest which the lectures received. A limited supply is for sale here at eight annas for the set of three lectures.

An appeal.

My brothers and sisters, I crave your indulgence in presenting this lengthy report. The time and the conditions at the present stage of development seem to call for such detail in representing this field. I have felt the need, and have now sought to lay upon your hearts as well as bring to your knowledge a station of many sided and important relations to this state. Hyderabad is the heart of Mohammedanism in India. His Highness the Mizam, the ruling prince, stands second only to the Calipha (the Sultan of Turkey) as a prophet of Mahomet. Will you not unite with us in behalf of one million Mohammedans and ten million Hindus who are subjects of this prince, that both ruler and people may become the subjects of our King? And will you not, by your prayers, stay the hands of our successors — Rev. and Mrs. F. H. Levering — and support them at the gates of this fortress which is held by the powers of death?

Famine relief.

This report would be incomplete without some statement of famine relief operations. It became apparent to me in January that my field would be stricken with famine within four months. In view of these prospects, I posted an appeal to friends in India, England, and America. This was followed as the season advanced by reports of work undertaken and increasing suffering and need. Responses were prompt and generous. Friends who came to our rescue during the famine of 1896–7 again supported us. The "Bombay Guardian," the "Christian Herald," the English Baptist mission, the American Free Baptists, and our own executive committee all sent us aid. To all of these we extend sincere thanks in the name of ten thousand of famine sufferers.

Aims kept in view.

My experience in the last famine, together with considerable reading and observation of relief methods, led me to adopt two principles for the distribution of aid. The first, that those who eat must work — if able; the second, the preservation of the family. There have been many — as there always must be — who required free aid, the old and feeble and sick, little children, and special cases, such as widows, orphans, and cast-aways. We have aided many of all classes and in all conceivable circumstances and conditions.

Results.

But we have provided work so far as possible in city and district. We have repaired and enlarged our mission property and the property of Christians, Hindus, and Mohammedans. We have deepened wells and dug new ones. We have built walls and helped improve villages. We have supplied farmers with tax money, seed grain, bulls, fodder, food, and clothing, while they tilled their farms. We have provided wool and cotton to weavers and bought their cloths for the destitute. We have employed masons, carpenters, thatchers, stone quarriers, cartsmen, and every sort of coolie; the brick and tile maker, the mat and basket plaiter, the grass cutter, and the wood carrier — all have worked for food. Wages from one to twenty cents a day paid in money, in country grain or clothing, and in American coin. Children and old people, men and women, caste and outcast, the vile and the Christian — everybody who came hungry and would work was given a chance.

Family life maintained.

We have endeavored to so distribute aid and assign work that families might work together and live together. In village work whole hamlets worked together as one company — the old and infirm caring for the sick and young children by day while all able to work were employed. We encouraged this plan and prevented many families from breaking up and wandering into strange towns where, failing work or other aid, they sold their children into slavery. My city work was carried on chiefly by these wandering bands from the northwest districts where the suffering was most acute. They would come and offer their children to us for any sum we would name; instead, we put them at work and rented quarters in the bazaars for such as could not provide for themselves. When the rains came and they were able to return to their villages, there were touching scenes of parting. We might have forced them to place their children in charitable institutions, or to sell them, by refusing the extra expense of family maintenance. But better save the family even at greater cost. God bless the poor and save them from the terror that already casts a hideous shadow over 1901!

KURNOOL — 1876

Rev. W. A. Stanton and Mrs. Stanton (in America), Rev. W. R. Manley, Mrs. Manley.
Churches, 3; members, 880; added by baptism, 40.

Until the latter part of the year the station was in the care of Mr. Stanton, who, through failure of health, was compelled to leave quite abruptly, returning to America for rest and restoration. Mr. and Mrs. Manley reached the field early in December.

Report of Mr. Manley:

A vast field.

It is impossible for me to give a satisfactory report of this mission field and station for the year 1900, since I arrived here only on the 20th of November, more than a month after Mr. Stanton had left, and there was no time to become familiar with so large a field as this, with such a variety of work, in the forty days that remained in the year. This at present is one of the largest, if not the largest, mission field in the entire Telugu mission. It embraces five large taluks, or counties, with a combined area of 4,728 square miles, and a total population, in 1891, of 535,070. So far our work lies mostly in three of these taluks, but this means that the other two, with an area of 1,706 square miles, and a population of 225,247, are left almost untouched. The old Ongole and Nellore fields were subdivided on the basis of a missionary for each taluk. Considering that these taluks average 940 square miles in the Kurnool district, and over 600 in the Nellore and Kiltena districts, with an average of over 100,000 people in all these districts, one taluk is certainly enough for one man. This does not mean that the Kurnool missionary is doing the work of five men. It simply means that he does, to the best of his ability, the work of one man, and that all the rest remains not done.

Vacant mission houses.

Three additional men could be located on this field, each having more work than he could possibly do justice to, where now a single man is praying daily for wisdom to use his strength to the best advantage, and for grace and patience that he may not worry over that which it is impossible for him to reach. But when we think of asking for these new men, or even a single one of them, we remember the mission bungalows at Atmakur, Allur, Kundakur, Podili, Gurzala, and Markapur, closed, or soon to be, for want of a missionary; we remember too the condition of our mission treasury, and our hearts sink within us, and we can only ask, "What does it all mean? Is God displeased with us? or has he other plans for the salvation of these people?" It certainly does not mean that he is indifferent to their great need of the Gospel, or that he means that we should be. We can only wait and see what God will do.

Mr. Stanton did all he could to secure waste lands for the Christians to cultivate, hoping in this way to solve the problem of self-support. In securing the land, he was successful beyond what most of us would have dared to hope, as there is, ordinarily, violent opposition on the part of the caste people, who are unwilling that the Christians shall become cultivators, thus in a measure being freed from dependence on their old task-masters. It is too soon to say what the outcome will be. Few of our people have ever had experience as cultivators, and how well they will succeed in raising crops on their newly acquired lands remains to be seen. The uncertainty of the seasons too is a discouraging feature of the case. Failure of the crops, more or less complete, may be considered almost the normal state of things. And a final problem is presented in the Christians themselves: will they remember their promise to give, out of what they receive, a certain definite portion for the Lord's work, or will they be forgetful and need constantly to be reminded of their duty like — well, like Christians in America?

Experiment in self-support.

The fact that some Rs. 423 was raised during the year under review speaks well of Mr. Stanton's work, and augurs hopefully for the future. An average of nearly half a rupee per member, when the poverty of the people and the famine conditions prevailing through a large part of the year are considered, places the Kurnool Christians high up in the scale of benevolence. If Mr. Stanton's successor can keep them up to their duty in this matter he will be thankful.

A good record.

The number of baptisms was small on account of the famine, which also affected very seriously the attendance in the village schools.

The possible reduction of fifteen per cent. in the appropriations for the year's work hangs over us as a cloud. Retrenchment means, of course, the cutting off of work; and where expansion is so much needed we cannot think of curtailment in any department of work without distress.

MADRAS — 1878

Rev. A. H. Curtis, Mrs. Curtis, Rev. I. S. Hankins and Mrs. Hankins (in America), Miss Mary M. Day (in America), Miss S. I. Kurtz (in America), Miss Anna M. Linker.

Churches, 2; members, 250; added by baptism, 35.

Report of Mr. Curtis:

The past year has been very much as former years; the work has been conducted along the same lines; we have encountered the same obstacles; we have overcome them in the same way. There is necessarily much monotonous routine about the work, and much necessity of having faith to believe that more is actually being accomplished than is revealed upon the surface. Yet it has been an encouraging year. We can see that advancement has been made, and that slowly but surely the work that was established here in 1878 is becoming more firmly established.

It is exceedingly necessary for success that the native helpers should be enthusiastic about their work. During the past year such enthusiasm has been very noticeable, and it has had its natural effect upon the rest of the Christians, nor has it been lost upon the non-Christians. Together with this enthusiasm an excellent Christian spirit has prevailed among the helpers. For some time they held special weekly meetings in which they prayed for a greater amount of the Holy Spirit's power. And we believe that they have had a greater desire to see the work built up and souls saved than they have ever had before.

Enthusiasm among workers.

During the year the church membership has been increased by thirty-seven, of whom thirty-five were added by baptism. The regular services of the churches have been held as usual and the attendance has generally been very good. The members are learning how to conduct church matters themselves, but as yet are able to do but little towards the financial support of the work.

The preachers have been doing their work most faithfully. On Sunday afternoons they hold meetings in those places where there are Christians, and thus we provide services for those who for one reason or another are unable to attend the morning service at either Tondiarpett or Perambur. Many of these people are employed as sweepers in Madras and spend most of their time trying to keep the rest of the city clean, but the places where they live and where we hold the meetings are generally greatly lacking in cleanliness. During the week the preachers devote most of their time to preaching to the non-Christians irrespective of caste. We try to reach as many Telugus as possible; with more helpers we could reach many more than we do. Sections of Madras are assigned to the different preachers in the city, and they are to have, as it were, a pastoral oversight over the people, whether Christian or non-Christian, living in those sections. In some of these there may be other missions working among the Tamils, but our work is in the Telugu tongue and among the Telugu people. Some of the preaching is to good-sized audiences gathered in the shade of a tree or of a house, while at other times it is to individuals in their homes or met on the street. Having regular places to visit they are able to follow up week by week such impressions as may have been made.

Faithful preachers.

Every Wednesday morning we hold a meeting with the preachers at the bungalow, when a portion of the time is devoted to study and the remainder to giving reports of their week's work, with a view to helping one another with encouraging incidents and helpful suggestions. This year they have been studying the life of Paul.

Preachers' meetings.

We continue to have interesting meetings at our preaching room in Blacktown, attended by large numbers of caste people. We have the most convenient building for our work that was to be found in that neighborhood, but still we find it inadequate for the work we should like to be doing there. During the year two other missions have opened rooms for similar work in Tamil in that same neighborhood, but their presence does not in any way seem to interfere with our Telugu work.

Caste people reached.

During the recent famine many Telugus from the districts where our own and the Canadian Baptist mission are laboring have gone as emigrants to Natal in South Africa, embarking from Madras. While waiting for the ship to sail, they were kept here in the city at the emigration depot, which is like a large stockade. Among them there were many belonging to some of our Baptist churches. Through the courtesy of the superintendent of the depot, we received permission for some of our preachers to visit them, and for them to attend our church services on Sundays at Tondiarpett. This opened the way for us to reach some of the non-Christians also who were in the depot, with the result that sixteen of them were converted and became members of the Tondiarpett church.

Emigration to Natal.

Another place where special interest has been manifested, though as yet none have become Christians, is in a hamlet of basket-makers. The preacher who has been working among them has been much encouraged, and we trust that the faithful preaching will before long bring forth fruit.

While the larger part of our work is in the city, yet we are trying to do what we can for the Telugus in the villages north of the city. Here is a field large enough to take up a

Village work.

missionary's whole time. The most distant of the villages in which we have Christians is about thirty miles from Madras, but there are villages still more distant that we try to visit occasionally. This work was started in Dr. Jewett's time, but has never been pushed as thoroughly as we wish it might have been, nor will it be until a missionary is appointed to that particular work with headquarters in one of those villages.

Bible women.

The Bible women have, during the year, gone in and out among the homes in which they had work, teaching in some places and preaching in others. It has been most faithfully done, and those who have been engaged in it can see the gradual beneficial effect of the repeated visits of Christian women. The Bible women's work is superintended by Miss Day, Miss Linker, and Mrs. Curtis, who go with them to the homes and have many earnest conversations with the women. Some of the work is in zenanas among high caste women who know almost nothing of the outside world except what is told them by others. Some of the work is among a poorer class of caste people who do not live in zenanas, but go out of doors without restraint; and still another part of the work is among women of the lowest classes, even those who work with their husbands in sweeping the streets of Madras and in removing garbage. So it is not altogether "Zenanna work" that our Bible women are doing, but "work among women" of all classes. More time is now spent in preaching the Gospel, and less time in teaching fancy work and secular studies. They all have their place, but the preaching of the Gospel has first place.

School work.

We believe that in our schools we have a faithful band of workers. We try to make the schools mediums through which the Gospel may be carried to the children, hoping that the truths they learn in their youth may abide with them through life. And we believe that even in those schools from which we as yet see no converts coming that the earnest work now being done shall be for the glory of God.

Boarding and day school.

Mrs. Curtis has found much to encourage her in the work done by our boarding and day school as well as in the other schools under her supervision. The insufficient accommodations for some of them has made the work rather difficult, but at the last inspection the results were very satisfactory. In these schools the teachers are now all Christians, so it is a Christian influence that is being exerted upon the children. Thirteen boys who were formerly students in our boarding school have during the year been studying in the college at Ongole. One of our boys has recently passed his F. A. examination there, having led his class, and being the first Christian boy who has passed that examination at Ongole. Another one of our boys, in the fourth form, has during the year succeeded in getting the highest number of marks of any in his class.

Hindu girls' schools.

Miss M. M. Day has charge of the two Hindu girls' schools, in which work she has been engaged many years. The Washermanpett school is a specially interesting one, being larger than the other. We believe that some of those girls are really believing in Jesus, though they may be unable to openly profess it because of their Hindu parents. By studying the Bible during the week and having a Sunday-school on Sunday they are learning much regarding Christianity. There has been a slight gain in the attendance during the year, and the work has gone on very much as usual.

Miss Linker's school work.

Miss A. M. Linker has continued looking after the schools that were given into her charge last year. One of these is composed of Mohammedans, Sudras, Malas, and Madigas, and the instruction is given in both Telugu and Tamil. The other school is among the sweeper class and the instruction is all in Telugu. There has been an increase in the number of pupils during the year, but the work is very difficult as so many of the pupils work part of the day as sweepers. The assistant teacher was formerly a pupil in the school and has recently been converted. Others are showing much interest, and we trust they will before long come out on the Lord's side.

We feel that the Lord is on our side and that in all the work he is guiding us and blessing us. The work was never more encouraging than now.

Rev. I. S. Hankins, who has served as pastor of the English church, returns now to America. Mr. Curtis, with the aid of other missionaries, will care for the church until the arrival of a successor to Mr. Hankins.

HANAMAKONDA — 1879

Rev. J. S. Timpany, M.D., Mrs. Timpany (in America).

Churches, 5; members, 372; added by baptism, 28.

Report of Dr. Timpany:

The year under review has witnessed many changes, and while we have not fully accomplished our ideals we feel that we are making decided advancement which will in time influence our whole work for good.

The work upon the field has been pushed on as best we could under the trying circumtances of the year. Owing to the unfortunate prevalence of famine, and later of cholera, our regular work has been considerably hindered, and much time has been spent in caring for the suffering people.

Famine relief work.

Fully fourteen thousand poor people have been given work and many have been supplied with food and clothing. To some I have given bullocks to replace those that had died. In villages where the poor were suffering for want of water, owing to the drying up of wells, we have deepened their wells, thus securing good water.

In providing work for the thousands who have come to us, I have, as far as possible, arranged such labor as would best promote our work. I have removed tons of stone from our compound and have prepared it for building purposes. Hundreds have been kept at work for months, digging and preparing limestone. This we are having piled in our compound to burn into lime as we need it. We have erected a large lime kiln in our compound and great quantities of lime have already been burned for our work. Brick making has also found work for many.

Continued destitution.

Though the stress of famine is over, still we have many people looking to us for work, and we are now providing employment for fifty or sixty people daily. Many of these are people from other districts where the stress is still severe. The gospel has been faithfully preached to all who have sought work and help from us during the recent famine times.

Religious condition encouraging.

Owing to this extra work which has taken so much of our time for months, we have not been able to do any systematic touring over the field. We have, however, visited many of the villages and the work is in a more encouraging condition than ever before. The Gospel has been faithfully preached and we are seeing good results. Many have sought baptism, but fearing ulterior motives we have put them off. We have, however, had more baptisms than last year.

Prosperity of new field.

The new part of our field which I reported last year as having come to us from the Canadian mission is a very encouraging part of our field. Though more than a hundred miles from us, still I have had it visited each month, the Christians there bearing half of the railway expenses of the man sent, and also feeding him while there. This work, being situated as it is in the midst of the church mission work, is an ever-increasing problem to me. Many people in that district have sought baptism from us, but recognizing the church mission's claims, it is with great care that I consent to receiving any of them. We now have a membership of one hundred twenty-one in that region scattered among ten or twelve villages.

The number of the churches remains the same as last year.

Increase in self-reliance.

Some of the churches have seemed to take on new life, and the members are more active than ever before. The station church seems to still do without help from the society. One month, however, during the hardest part of summer, they could not meet their pastor's entire support, so I helped them out. They are learning to depend more and more upon themselves, and less upon the missionary, which is, of course, a joy to him.

We now see definite signs of healthy life and growth and the members are becoming interested as new ways and means of work are followed.

Christian Endeavor Society.

Last October it was my privilege to start a Y.P.S.C.E. in this station church (the first on the field), and it has been a constant joy to watch its growth and influence for good. Already there is an active membership of nearly thirty-five, and every meeting evening the church is filled with bright, interested faces. People walk two, four, and one man seven miles to attend the meeting; men and women whom I never heard speak or pray before, take part regularly. Where before the meetings used to drag, and it was hard to fill in the time, now it is difficult to find the time for all to take part.

The society is making itself felt for good by its pledge of the individual service of its members. I continually hear of work done by individual members.

Deepened interest in church.

The church has also felt the effect of the new life within, and is now requiring a more faithful walk and life from its members. It has long been a trial to me to see the lack of interest the church has shown in the matter of discipline. Since the organization of the C.E. Society this has changed and we are actively engaged in dismissing and dropping the names of all who are not walking faithfully.

Station school.

The station church celebrated its *Second* Annual Harvest Home gathering and we had great reason to be encouraged, and in spite of the hard times through which the people had just passed, still the interest was greatly increased, and the donations were *fully twice* as large as last year. From our experiences with the two we have had we feel that certain changes should be made, and we hope to introduce new elements into it which will greatly increase the interest.

In the out-stations.

Regarding the work of our out-station churches, it is carried on as last year, and the plans of work reported last year have been followed this. Of the many who requested baptism we have baptized only twenty-eight. During the coming year we hope to finish the work of removing the dead wood we have started to remove and we will then know how many true earnest Christians we have. We have already removed a great many. The contributions for the past year have been good, notwithstanding the famine, and we can report a gain over last year. We are gaining each year.

Medical work.

My medical work still continues to be a very promising feature of our work, and the coming year will witness great advancement in that line. The medical work has opened many new doors for us during the past year, and has given us good friends.

When famine first began we kept up the medical work also. Soon, however, when cholera came as I never saw it before, and people were dying all about us in scores, and people far and wide came to us for help, and three preachers and myself were busy night and day with the sick and dying, it became clear that we could not carry on all the work, and as we could not let the cholera-stricken die without help, we stopped our general medical work, and devoted all our time to famine relief and the care of cholera patients. In this way we were able to treat fully five hundred cases with a *very* small percentage of loss. As a result of this we have made many new and good friends.

A grateful Brahman.

Among the many treated was the wife of a Brahman village officer. After her recovery, out of gratitude he placed a field at our disposal, giving us liberty to dig all the lime stones we wished. This has proved a great help to us, for by that means we have been able to provide work for many more poor people, and it has helped us materially in our collection of building material.

The medical work has certainly helped the general mission work along very much. It has made a name for itself, and through it we have gained the respect of the people, so that the Gospel is received, and we are welcomed everywhere. I believe the time has come when the medical work will fill a large place in the general work of this mission, when the medical work will be a great factor for good, and its influence will be felt throughout the district.

A hospital planned.

With the money in hand, and that promised from friends who are interested in my hospital scheme, with which I can buy timber, etc., and the large quantities of building I have been able to prepare by means of famine coolies, I have started the erection of a large dispensary building which I hope to have completed in a few months more. This I hope to have as the nucleus of a well equipped hospital, as the needs of the work grow and the donations come in for it. As we believe God is leading us out very clearly into this work, and he is giving us friends who are interesting themselves in it, we feel satisfied that he will enable us to accomplish it in his own time.

Personal.

During the year Hanamakonda has witnessed some changes. Mrs. Timpany was obliged to go to America for a year's special treatment for her hearing. As a result of this Miss Sipperly was temporarily sent to Nellore to study. The loss of these two has been felt by all, and *especially* by the missionary, whose loneliness has been great. He is, however, encouraged with the thought that he is where God wants him. He is, however, encouraged with the thought that Mrs. Timpany is receiving decided benefit from her treatment and hopes in a few months to have her back with him greatly helped if not cured. Before another year goes we shall hope to have both Mrs. Timpany and Miss Sipperly back with us.

At this the close of this year I desire to record my gratitude to God for all his goodness and care to me, and look forward to greater blessings in the coming year.

CUMBUM — 1882

Rev. John Newcomb, Mrs. Newcomb, Rev. G. J. Huizinga, Mrs. Huizinga.

Churches, 4; members, 2,815; added by baptism, 3.

Report of Mr. Newcomb :

Relief operations were begun in March and continued till November. The principle of distributing relief was nothing for nothing. Those who were able to work were required to

Relief work.

Forms of work devised.

Appreciation of American liberality.

work by task contracts from which they could earn a living wage. All had to work —men, women, and children. It required much prayer for wisdom to know how to furnish five to seven hundred people with work daily when apparently there was nothing to do. First of all they were employed carrying clay from a distance for brickmaking, then in making brick itself and in carrying of wood from the jungles for burning the brick, afterward in carrying stone for wall building, and in building walls, of which they constructed about one and a half miles. Later they levelled the mission compound by filling up pits for which they had to excavate and carry earth from a distance. Besides all this, sixty or seventy wells were dug and deepened and repaired; school-houses, teachers' houses, and the houses of the poor and destitute were put in neat repair. The old and feeble, blind and lame, to the number of one hundred and fifty a day, were provided with food in a kitchen erected for the purpose. The work was measured and paid for daily, and it was well past eight o'clock at night before all the payments were made. Had not these works been started, more than two hundred poor people would in all probability now be in their graves. All classes were treated alike. The coming of six hundred bags of American corn helped to save many lives in the more remote villages. The liberality of the American people has touched the hearts of all classes and has made them more accessible to the Gospel. While the work was hard and trying, the people bless your missionaries for helping them in their dire necessities. Government opened a few test works, but as they were not well supervised they were more or less a failure. If the same works had been under the supervision of the missionaries, and the people had received payment daily, they would have been well attended and afforded relief to many. While the famine is generally over in India the outlook in parts of the Telegu mission and on my field is more dismal than a year ago, necessitating further relief.

The Gospel furthered by the famine.

Because of the relief operations touring was out of the question, but as the people from all parts of the field, and from every village, came to us, the opportunity of giving the Christians line upon line, and of giving the heathen the Gospel, was not lost. I have in another report spoken of the advantage of the quarterly meetings, but a new thing has come to pass, and that is, our corps of workers throughout the field have begun monthly meetings for mutual encouragement, and deepening of the spiritual life, at their own charges, in the chief centres, so that all the field is helped by them. Besides this they have started a "Lord's Tenth" society for the support of various causes, such as the Bible society, publication society, and the Home mission society, and for the expenses of delegates to Telugu conventions and similar claims. There were hundreds of applications for baptism, but none were received during the relief operations; ninety-seven were baptized at our last quarterly meeting, Jan. 27, 1901, and hundreds more are believing and will soon receive the ordinance.

Schools.

Good work was done by the teachers of the lower secondary school. Ten pupils appeared for the government lower secondary examination and three passed. One of these must bring up another optional subject. We hoped for better results. Another boy failed by only seven marks in English. This examination lasts about four days. The papers are allotted to a number of examiners who report the results to the commissioner for government examinations. The primary school has also done good work and a number of the pupils appeared for and passed the upper primary and lower primary examinations. Both the lower secondary and the primary schools meet together for Bible instruction and prayers every morning at the church; Christians, Hindus, and Mohammedans all study the word and repeat verses of Scripture. The village schools, 29 in all, with 515 pupils, have under the pressure of famine managed to exist, but for these schools I am convinced that mission management entirely separate from the government system is better.

Churches and "congregations."

There are four churches recognized as such on the Cumbum field, but the congregations in the various villages with their organization of *Peddulu* headmen, selected by themselves and approved by the missionary for the work of deacons, approach closely to the organization of New Testament churches, and might be recognized as churches if sufficiently strong in numbers to support their own pastors and provide for the church expenses. Discipline of the members and reception of candidates for baptism rests largely with the congregations from which they come, as they know more about them than others can. Many of these congregations raise two-thirds of the support of their teachers, who also conduct meetings for them and look after their spiritual welfare. Our aim is to have a recognized church in every village as soon as the numbers and the ability of the several congregations will permit.

Although we were ordered to take furlough on medical certificate a year ago, the great distress of the people in the midst of famine kept us upon the field and at our station during the hot season, and we are thankful that our health now seems to warrant our stay for another year in order to initiate our brother and sister Huizinga into the work before leaving it to their care. We extend to them a hearty welcome to all the joys and sorrows of the mission work. We thank God for their coming, and we pray for his richest blessing to rest upon them as they enter upon the great work before them. The workers have done good work, and those at the mission compound have been very busy assisting me in the relief operations. Some of them worked often till nine o'clock at night, after teaching school all day, and all this extra work was cheerfully done.

VINUKONDA — 1883

Rev. Frank Kurtz, Mrs. Kurtz, Miss Erika A. Bergman (in America,) Miss Dorcas Whitaker.

Churches, 1; members, 3,774; added by baptism, 55.

Report of Mr. Kurtz:

Relief-work.

For six months of the year we were largely engaged in famine relief-work. The government recognized famine as existing here, and carried on work employing two thousand coolies for eight months, besides distributing gratuitous relief in many villages. Through the kindness of the "Christian Herald" and other friends in America, we distributed four hundred and twenty bags of corn and as many more of native grain to people unable to work, during a period of nine months. We furnished work to six hundred coolies for several months. Four miles of road were built, forty wells dug or deepened, and seven small tanks, used for holding drinking water, were repaired. Twelve carloads of brick and roofing tiles were made by Christian coolies and sold. Several Christians have now learned the trade. Various other projects furnished work to different groups of coolies.

Cholera came with the famine and eighty people died in the town, but very few of the Christians were attacked. During the last four months fever has been very prevalent, and the death rate has been high. One hundred and twenty-five of our members have died during the year.

During the hot season fifteen thousand out of the ninety thousand people on this field

An exodus to rice-fields.

were absent from their homes. On the seacoast there are immense rice-fields irrigated by the Kistna river, where formerly there were great uninhabited wastes. The farmers there have never been able to obtain a sufficient number of coolies to harvest their crops, and all the efforts of government to get coolies from the uplands to move to the coast have never been very successful. The famine has accomplished what the officials failed to do. Every day of the year there has been a continual stream of people going to the coast.

Emigration to Natal.

In February a Natal emigration depot was opened here. One hundred of our members are now in Natal working on sugar, tea, and coffee estates. Several hundred other Christians from the surrounding stations also went from here. Among these there were a number of school teachers, who being unable to keep open their schools, so many of their pupils having moved away, gathered together some of their friends and relatives and left for Natal. So far as possible these teachers are conducting worship among the coolies. The coolies receive from ten to fifteen rupees per month, while here they did well to earn from three to five. Some are sending money to their relatives here. The coolies go on a five years' contract, after which they are at liberty to return to India or settle down in Natal. Many never return. There are now nearly fifty thousand Indians, chiefly Tamils and Telugus in Natal, and the number is rapidly increasing. In Burma where we have a few hundred Telugu Christians, the Union has appointed a missionary. There are now nearly as many Telugu Baptists in Natal as in Burma. A missionary, or at least a native evangelist, should be sent to them.

Emigration would largely solve the question of famines in India. But the difficulty is to get the people to go in any numbers. For the most part the native prefers to die of starvation at home rather then earn a good living in a foreign country.

In the field.

Touring among the villages occupied the cool months. Many of our members were absent from home and others were so busily engaged in getting something to eat that we often found it difficult to get our usual audiences. Five idol houses were destroyed. A number of those excluded some years ago were restored to membership. One hamlet was received from the Nursaravapetta field. Several Christians under pressure of the famine reverted to their former habits of stealing cattle, and were excluded. Fifty-five were baptized during the year of whom thirty-nine were heathen.

Church services in Vinukonda have been held as usual. Large audiences including many heathen were present all through the hot months. One Sunday in February, when Mr. Thomssen a former missionary, was here, more than one thousand people attended so that the chapel was not large enough to hold them. This was the largest meeting in the history of the station.

Schools.

Six chapels have been built in important centres this year. Village services and Sunday-schools have been much interrupted. In spite of the irregularity of attendance and the removal of some twelve teachers to Natal, thirty-six village schools were examined and nearly three hundred pupils passed. This record is by far the best yet attained.

The work of our village teachers is very valuable. They live with the people, conduct regular services and Sunday-schools, and exercise spiritual watchcare over the members. The majority of our qualified teachers have been trained in the boarding school. This school continues to be very expensive, especially in famine times. The people do not appreciate education enough as yet to support it. However, the government grant of Rs. 200 and the fees of nearly Rs. 100 pay for one-quarter of the expenses. Seven pupils passed the fourth class examination this year. Some twenty orphans have been recently received.

The cash contributions are less than last year. The workers felt compelled to reduce their gifts to one anna to the rupee. It is very difficult to take up a collection in a crowd of beggars, and that is what the most of our Christians have been for this year. The church has continued to support all the pastors and has raised its expenditure to Rs. 500.

Giving lessened.

Government did not collect the taxes last year, owing to the failure of the crops, and promised a remission of twenty-five per cent. The crops have been fair this year, so the promised remission has been cancelled and the whole of last year's taxes with interest and the taxes of the present year are being collected at once. This means that a number of our members who have obtained lands during the last fifteen years will lose them. We know, however, that the Christian's spiritual growth by no means depends upon his earthly possessions.

Doubled taxes.

NURSARAVAPETTA — 1883

Rev. William Powell, Mrs. Powell, Miss Helen D. Newcomb (in America).

Churches, 30; members, 4,743; added by baptism, 85.

Report of Mr. Powell:

The closing year of the century brought us varied experiences, some of which were very perplexing; but the Lord gave us grace and strength according to our needs; and we derived benefit from the very experience which it was hardest to endure.

The failure of the rains in 1899, and the high prices of food-grains through several years past, forecasted a time of severity; and it came with great force the first five months of 1900; but by the timely help of generous and kind friends in America and other countries, who sent money and grain, we were enabled to assist many thousands of poor people of all classes, and especially needy Christians. We freely gave money, grain, clothing, and medicines to the poor, aged, sick, blind, lepers, and small children and orphans who really could not help themselves. Many of these poor people expressed their sincere gratitude for the assistance received; but some, who were able to work, but would not, were greatly disappointed because rupees were not given them. We thoroughly believe in teaching these people, even in famine time, the dignity of labor and self-respect; and we positively refuse to give grain or money to those too lazy to work to support themselves and their families. We helped many people by providing work, giving seed grain for cultivation, and loans upon household goods to be redeemed when the crops came. We also secured, through government, labor for thousands who cared to work at famine rates.

The famine.

We take this opportunity of expressing our warmest gratitude to our friends, especially those who gave through the Missionary Union and the "Christian Herald" fund, for their kindness to the people of this station and field. We have long prayed and worked for a hospital building for women and children at our station, and the Lord at last opened the way for its erection. A part of the famine money sent us was spent in providing labor for many poor people upon this hospital. In this manner many were supplied with food, while suitable buildings were erected where many of the long neglected women and children in need of medical treatment will find accommodation and enjoy some of the advantages which the women and children of western lands are enjoying. We trust this hospital will become a powerful agency for promoting the spiritual as well as the physical welfare of women in these parts. This hospital will be completed by April 1, but we need a good woman doctor to take charge of it. We trust

Hospital for women and children.

the Lord may soon direct one to us, and that our society will take this institution under its wings and supply some of its needs, but the patients should from the beginning be induced to pay according to their means for medicine and treatment.

Touring.

The first ten weeks of the year were spent in touring, visiting Christians and preaching to them and others. Generally we had warm receptions and good congregations. Short tours were also made during the last six months of the year, but the people were more concerned for their bodies than for their spiritual needs during famine time.

Progress in spiritual life.

In many villages we had very good meetings with the Christians and we were very glad to observe the progress many had made in their religious life. Only a few years ago many of these people were among the most degraded and superstitious heathen of these parts, but now it is a pleasure to listen to them, especially to the children and young people as they sing God's praises and reciting passages from the Scriptures and pray and giving testimony for the Saviour. Would that all our members were of this class, but some unhappily are careless and prayerless and must soon be excluded from the church unless they repent and reform. Some of these indifferent members, while refusing to attend divine services, do not wish to return to heathenism. O for an outpouring of the Holy Spirit upon all!

Pastors and teachers.

Our pastors and teachers have been dependent upon the mission during the famine, as the people had not this means to support them. We trust that with the return of good seasons our churches will resume the full support of their pastors, and contribute largely for the maintenance of their teachers, and for the erection of chapels and school-houses.

Day schools.

Several of our day schools were closed, as the children were taken away with their parents in search of work and food. Some of the teachers struggled hard to keep their schools open, and great credit is due to them.

Sunday-schools.

Many of our Sabbath-schools have also been closed during the past six months because of the people leaving their villages. A number of the schools have flourished, and many have derived great spiritual benefit from them. The Sabbath-school is a mighty agency in Christian missions, and effort should be made to establish them in every village. Of the eighty-five persons who joined our mission in 1900, fully half were young people from our Sabbath-schools; others also are now ready to declare themselves the disciples of the Lord Jesus Christ. Our chief hope in the Christian church in India is in the young people.

BAPATLA — 1883

Rev. W. C. Owen and Mrs. Owen (in America), Rev. G. N. Thomssen, Mrs. Thomssen, Miss Lucy H. Booker.

Churches, 20; members, 2,515; added by baptism, 21.

Report of Mr. Thomssen:

Thanksgiving.

The 126th psalm recites exactly our experience for the past year. We joyfully use these words to express our deepfelt gratitude to our Heavenly Father for his leadings, so gracious, so mysterious, so glorious.

> *When* Jehovah turned against the captivity of Zion
> We were like them that dream. —
> *Then* was our mouth filled with laughter
> And our tongue with singing.
> *Then* said they among the heathen:

"Jehovah hath done great things for them!"—
Jehovah hath done great things for us:
We are glad.—
Turn again our captivity, O Jehovah,
As the rain streams from the South!
They that sow in tears,
Shall reap in joy.—
He that goeth forth and weepeth,
Bearing precious seed,
Shall doubtless come again with rejoicing,
Bringing his sheaves!—

Normal school.

While our statistics do not show increase, but rather a decrease in membership, yet there has been substantial growth in every department of work. The normal school for some years has shown very unsatisfactory results, the students having been subjected to examination in subjects not taught in the school. Although the examinations were very simple, yet only about three out of every ten students have passed during the past five years. Our teaching staff has been reorganized and we have now a large school in the town, instead of out of town, where the mission house is built, and our influence is greater now than ever before.

"Gospel Hall."

The "Christian Herald" Gospel Hall, the finest building in Bapatla, is now our church building and school-house. By the generous gifts of the "Christian Herald," expended in supporting famine labor, this building was made possible, and we are deeply indebted to that noble enterprise for giving us so timely aid when our need was so great.

Famine relief.

The work of famine relief has kept us very busy; thousands were besieging us in our home and clamoring for work. We could, therefore, do very little travelling. But although we could not visit the villages, the villages came to us and we could preach Christ and him crucified to larger audiences than ever before. Mrs. Thomssen worked faithfully in relieving distress. Many thousands were daily fed by her, and only eternity will show the results of her unselfish, untiring work, during the great heat and drought of the past year. Twice we were afflicted by the smallpox, and three times by cholera in our famine camp, yet the deaths have been very few.

Personal mercies.

The Lord has graciously given us health and money and strength to do this great work. Glory be to His Holy Name! Our children, all in America, have also been well. We have only words of gratitude and none of complaint. We regret that we could not do more for our villages, but have encouraged our Christians as best we could. Everywhere there is a spirit of devotion manifest, and we believe Bapatla will again be a fruitful garden of the Lord. We need the prayers of God's people, and earnestly plead with all. "Brethren, pray for us!"

UDAYAGIRI — 1885

Rev. F. W. Stait, Mrs. Stait.

Churches, 1; members, 342; added by baptism, 0.

Report of Mr. Stait:

The year has been one of downright hard work, the scarcity which prevailed throughout this part of India bringing in its train many burdens and anxieties. These times of famine are a serious obstacle to the steady growth of our mission work. This is true not simply because the missionary's time and strength are withdrawn from his work and given to effort to alleviate the sorrows and sufferings of the people, but for many years afterwards the work must suffer from the evil effect of a free distribution of money among people only too willing to live on the exertions of others, and requiring the stimulus of actual necessity to rouse them to mental or physical effort.

Moral entail of famine.

As famine relief work has influenced every other phase of the work, I will give a short statement of the plans pursued in conducting it at Udayagiri.

Last April I gave notice that work would begin on the mission compound for all willing to work at the famine rates as fixed by government. The people began to come in from the nearer villages, and as the weeks went by and the news spread from hamlet to hamlet, the crowd grew until sometimes fifteen hundred people were waiting in the morning for the ticket necessary if they would enter the ranks for the day. The different bands were divided off according to their ability. For some there was brick making, for others the preparation of lime, building of walls, digging of wells, building of houses, — six houses being erected during the season, — the removal of old and useless buildings, clearing of land, ploughing of fields, and planting of crops. Even the old and decrepit, the maimed and the blind had work suited to their weakened bodies. So carefully was this system of "no work no pay" carried out that during the eight months that have passed since the work was begun, only eight annas has been handed out gratuitously, and that to a non-resident. As at that time I had no man whom I could place in so responsible a position, I was forced to stay on the plains during the whole of the hot season, and to superintend every department personally.

A waiting multitude.

Work for all classes.

Such a statement as the above carries no adequate idea of its real meaning to those who are unacquainted with Indian ideas and systems. Thus he must not only give general directions in regard to the work, but must personally see that the workmen have obtained the right sort of clay, and have not taken that from a nearer bank, to save time and labor. He must also see that water is brought, that in the counting of the bricks he has not been overreached by a thousand or two. That the wood brought is really that which he had secured and not a cheaper quality, while the better quality is spirited away. He must see that the bricks are properly burned, and above all he must have his eyes open to note whether the men are at work or taking easy naps under the trees, or gossiping and chewing betal nut, the water-carriers meanwhile wasting their precious time standing in groups waiting for the work to begin again. This would be hard enough were the brick field the only place that claimed the missionary overseer's attention; but when the lime kiln workers, the well diggers, the house builders, must be watched and every minute detail of work, even to the hanging of a door straight, requires the European brain and oversight, the service becomes one taxing every power of mind and body if it is to be accomplished in a way that will prove a blessing to toiler and overseer. A chief question with us was, how can this year be made of spiritual as well as a temporal blessing to the hundreds gathering daily on the mission compound? It was therefore decided that, besides the personal word spoken "in season and out of season" to the people, the bell for "off work" should sound at an earlier hour on Wednesday and Friday evenings and all should be gathered together for Bible teaching. These meetings have been greatly blessed and hundreds might have been baptized had it been thought advisable to gather them in during a famine year when so many motives are influencing the people to

A busy "overseer."

"For the furtherance of the Gospel."

Baptism deferred.

take this step and assume a position which we have found them only too ready to renounce when the time of suffering was past and heathen rites again enticed them. Those who are true will only be the better for a year's teaching and waiting.

The word "Christianity" of new significance.

Of one thing we are convinced and it casts a bright light over the struggles of the year. The people who have been working here week after week will always be nearer us in heart, and will have a truer conception of what Christianity is. To them the word will not henceforward be an empty sound; it will carry with it the thought of all that is best, purest, and most true, for they have learned that whatever was done under that sacred name must bear the impress of honesty and righteousness,—that their work would not be accepted if any sign of evil or deceit was found in it, and that on our part there was no effort to deprive them of what was honestly earned. No, we shall be nearer to these hearts and lives because of our union during those months of sorrow and united struggle.

The results of the season's labor are:

Material results of famine work.

1. Five good substantial houses for our boarding school teachers and head workers. One large house for storing of mission supplies.

2. The deepening of one well and the digging two new ones.

3. Provision of bricks, lime, and tiles for a new hospital and dispensary.

4. Walling in of the land for the above buildings.

5. Clearing and walling in of land for a cemetery.

6. Clearing of useless rocky land, bringing of good soil, and converting of the land into pasture fields. Also the clearing and sowing of fields for the purpose of supplying the boarding schools with grain; so that besides the homes that have been saved from destitution we have been able to improve the mission property and increase its value.

Accompanied by the pastor and several preachers, I travelled through the western portion of my district, which extends over fifty miles.

Religious work.

The central work has been carried on vigorously, and the Sunday services have been well attended. We have morning and evening preaching, with a service of song for an hour every Sunday afternoon. This has been one of the delights of our work, and old and young have taken part in it with enthusiasm. The Sunday-school has also been well attended, and we have reason to rejoice in the development of a new feature of that work. A number of heathen children come every Sunday morning and we have set aside special teachers for them. The number is increasing and we hope to have a fine branch Sunday-school for them in the other building, as we are already overcrowded in the church.

Work of Mrs. Stait.

We have organized a Y.P.S.C.E, which is full of life. The women's prayer meeting conducted by Dr. Stait has been greatly blessed. They took up a definite line of study and had both written and oral examinations. These examinations showed not only that they had followed their teacher closely, but also that they had learned to use their own minds. The study for the past year has been given to the life and journeys of the apostle Paul.

Dr. Stait has also held a sewing class to which she has been able to bring a few of the heathen women. The members were much encouraged by the sale of few articles and by a kind gift from the collector's wife, of money to buy new material to keep the class employed. A cheering feature of this sale was that when the profits were divided among the members of the class they of one accord handed it back themselves, asking that the money be used for the Lord's work. We have therefore used it to buy new collecting bags for the church. On Saturday besides practice in singing for the boarding school children we have a meeting for the study of the Sunday-school lesson. The weekly prayer meeting has been well attended. We have sought to carry on the usual work without letting the famine relief measures interfere with it.

Educational.

Considering the great want that has oppressed our people on every side, the schools have been very satisfactory. We are now notified by government that we cannot draw further grant unless we secure a teacher who will raise the school to the proper standard. We are seeking to find such a one. The result of the government examination this year was very cheering. Applied 41, passed 35, merits 17. The children have improved in their behavior so that it is a delight to see their earnest faces. They asked leave to be allowed to stay in school for half an hour every Wednesday after dismissal, for prayer by themselves. We granted their request, and although we keep watch they are virtually alone in their little meeting and their prayers and addresses are full of earnestness.

Medical work.

Dr. Stait has carried on the medical work as usual and has had a number of calls to visit Purdah women. We hope next year to have our new hospital and dispensary ready. The present building is far from suitable, although it is the best we could arrange at the time. The people come thirty and even forty miles bringing their sick, and we long to have ready a place where the poor sick bodies can rest after the hard journey. Immediate return to work again after one examination and treatment is so disappointing and unsatisfactory. We here extend our most grateful thanks to those who have sent us special aid towards our hospital. It will be a blessing to all in this section of the country.

Cholera.

Cholera has been laying our town waste. As many as twenty-four have died in one day. Some of our Christians have been taken away, and while we were absent for a short rest which we were forced to take, the disease broke out in our boarding school. Happily only one case proved fatal and no other scholars were attacked.

Continued famine.

This year the prospects are even darker than they were last year. We have no crops. The little grain that had been nourished by the dews has been destroyed by a heavy unseasonable day or two of rain just when it was needing the dry sun heat to ripen it. So we are left with the prospect for the coming months of barren fields and empty grain bins.

PALMUR — 1885

Rev. Elbert Chute, Mrs. Chute.

Churches, 1; members, 731; added by baptism, 93.

Report of Mr. Chute:

We have just passed through the most trying year of mission work we have experienced since our arrival in India. The sight of half-famished and naked crowds begging for food and clothing will never fade from our memories.

Among the famine-stricken.

The time of the missionaries has been occupied chiefly in endeavoring to save those perishing with famine. The distress in the section in which our mission field is located was especially severe. Many applications for help were made as early as the month of November, and appeals increased in number and persistency until the month of September. Mrs. Chute and I spent the month of May, the hottest of this exceptionally hot year, in a native house at Gudval with the roof but a foot above our heads, administering to the wants of the famine-stricken people in that locality. While there we repaired the house of the out-station, built a stone wall around the lot, and dug and stoned up an excellent well in which was nine feet of water when we left. When we returned to Palmur the starving people accompanied us and here we contrived to supply them with work and food until the harvest came. Hundreds were thus saved who otherwise must have perished.

Preaching in-doors and out.

We have endeavored to improve the opportunities thus furnished in preaching the Gospel and impressing upon the minds of the people the need of salvation. Much of the time our church building, though large, was packed from wall to wall, aisles and all, even to the top of the pulpit steps, by a mass of human beings of various castes (for in their distress but little attention was paid to caste) who listened to the Gospel with much interest. At the same time, another congregation of above seven hundred, unable to find room in the church, gathered in the shade of a large mango tree in the compound and there heard the word of God. A third congregation filled the school-house. They assembled in this way three times during the day and thus the three assemblies had nine sermons preached to them each Sunday. We held a service for the English-speaking people each Sunday evening. In the month of August, cholera, which nearly always accompanies famine, attacked our famine camp and took off a number of the people. But we were thankful that none of our Christians or their children died of the disease. On the first of September I myself suffered an attack of it which almost proved fatal and from the after affects of which it required nearly two months to recover sufficiently to again attend to my usual mission work.

Baptism postponed.

The preachers have done good work in their stations and in touring in different parts of the field. Owing to the possibility that some might be tempted to profess Christianity during this famine year because of the loaves and fishes, we received no applicants for baptism until about the middle of the month of November. Since that time we have baptized a number of converts. There are many others in distant villages in the district who are ready to receive the ordinance as soon as we have an opportunity to visit them.

Spiritual progress.

In the month of March two of our preachers, Samson Rungrah and B. Ambrose, were ordained to the work of the Christian ministry. They are excellent men, well-grounded in the word of truth. Samson Rungrah still retains his position as pastor of the Palmur church. He is also head teacher in the boarding school. The church pays his full salary of Rs. 20 (Nizam's currency) per month, besides all other necessary expenses of the church. The church is in a prosperous condition. The Christians are developing in the Christian graces and have lived in peace and harmony with others during the year. The preaching services, the weekly prayer meetings, and the Sunday-school have been attended by unusually large numbers and much interest has been manifested. The B.Y.P.U. have met regularly each week throughout the year.

School work.

No part of our mission work has been more encouraging than the school work, not only because of the increased numbers in attendance, but also because of the progress made by the pupils. I have been surprised to hear small children read, recite the multiplication table, and repeat Christian hymns, the Lord's Prayer, a number of the parables of the New Testament, and the ten commandments, and answer questions from the Old and New Testaments.

One little blind girl who had been in the habit of attending school could recite and answer questions quite as well as any. A number of the children have been converted and the conversion of many of the adults in their families may be traced directly or indirectly to their influence. Many other villages are asking for schools, but we have not the teachers with which to supply them. During the year we have sent eight pupils to institutions for higher training. We have now fifteen pupils who are prosecuting their studies in advanced schools.

Medical work.

Miss Graham has prosecuted the medical work with vigor and much success. Her work has been a great help to us in rendering the people friendly and accessible. It has also furnished many excellent opportunities for presenting the claims of the Gospel; thousands of treatments have been made and many have expressed their gratitude for relief.

A much needed and commodious hospital erected by famine labor is now approaching completion. It is a substantial building of stone and brick, and will be a great convenience to the medical work and we trust a blessing to the afflicted for many years to come.

NALGONDA — 1890

Rev. A. Friesen, Mrs. Friesen, Rev. A. J. Hübert, Mrs. Hübert, Rev. H. Unruh, Mrs. Unruh, Mrs. Lorena M. Breed, M.D. (in America), Miss E. F. Edgerton.

Churches, 4; members, 1,037; added by baptism, 115.

Report of Mr. Friesen:

It is with special gratitude to our Heavenly Father that I am reviewing the past year; for through his loving kindness Mrs. Friesen and I have had the great privilege of returning to our work (in October, 1899). Not only this, he has also manifested his blessed presence in all the branches of our mission work.

"Teaching them to observe."

Our greatest attention, after returning, was called to our churches. Through the great famine burden, which rested on the shoulders of the insufficient force at Nalgonda during our absence, the work among the Christians of the district had been painfully neglected. Thus the most important duty of ours last year was, obedience to the *second* part of our Master's great commission, viz.: "Teaching them to observe all things, whatever I have commanded you." To this end special meetings were arranged for the deepening of the spiritual life, first of ourselves and our Indian workers, and secondly of our Christians. The annual Nalgonda convention in March, which lasted for four days, was a season of great blessing, and especially helpful. More than 700 persons, including the children, were gathered in our compound, and 420 members gathered with us around the Lord's table.

The churches.

Of the four churches which so far have been organized in this field, the Nalgonda church has enjoyed entire self-government, and has paid its own way without drawing on the Missionary Union.

The meetings in the mission compound have been as usual. Every day, morning worship with the people that were able to come; Wednesday night, prayer meeting; Saturday afternoon, children's service, and Sunday morning, Sunday-school and divine service; in the afternoon, Women's Bible class and evening praise meeting.

The plan, laid out about five years ago, to lead the three churches in the district to self-support, has been upset by the three years of scarcity and suffering. But praise God, our courage has not been upset, for we believe in *God Almighty*, who will surely, for his glory's sake, lead his people on to grow into a full manhood in Christ.

The touring work has been very helpful, and has been a real pleasure to me. I was received everywhere by our Christians with a hearty welcome on my first tour. Touring. Though the pastoral work occupied the greatest part of my time, there was also time for evangelistic work, and in this rare opportunities were met with. There is no doubt the time of scarcity and pestilence (cholera was everywhere, and was very bad) has prepared the hearts of the people for the precious gospel. I have never preached "the truth as it is in Jesus" to more attentive crowds than last year.

Besides the regular mission work a good deal of care and time was devoted to help the poor and suffering. Building of much needed outhouses, sinking of wells, burning of bricks, and other works were arranged for those that were able to work. The old, Famine works. cripples and sick ones received grain or money, as it seemed best. Miss Edgerton and Pastor Muttiah have rendered very valuable service in this trying work of famine-relief. It may not be out of place to mention right here that in some parts of our district we are short of rain by one-fifth of the average amount, and this, with a year of great scarcity just passed, keeps the prices for food rather high. The coming hot season may bring a good deal of suffering upon many of our people.

The medical mission was sadly interrupted by Dr. Breed's breaking down and ultimately leaving Nalgonda. Two native nurses did what little they could up to October, Dr. Breed's illness. when the Lord sent to us Mrs. K. Christie, a medical lady, who has graduated from the medical college, Madras, and who has had quite a number of years of practice. Now this branch of mission work is reviving, and we will be able to "hold the fort" until Dr. Breed's return. For the returning of Dr. Breed we are anxiously waiting and earnestly praying.

In October I gave over charge of a portion of the large Nalgonda mission field with headquarters at Sooriapett, to Mr. A. J. Hübert. By the recommendation of the Mennonite Brethren churches of Russia, Brother and Sister Hübert were appointed by the Dividing spheres of labor. Missionary Union and designated to Sooriapett,[1] and before the year closed I again divided the field with Mr. H. Unruh, who also, by the recommendation of the Mennonite Brethren churches of Russia, was appointed by the Union and designated to Nalgonda. Brother Unruh was, from the beginning, filled with the desire to work in that portion of the large Nalgonda mission field, which is a connecting link between Secunderabad, Hanamakonda, and Nalgonda. This division of the field has been done with prayer and in harmony with the desire of the missionaries of those respective fields. With the permission of the Missionary Union Mr. Unruh will (D.V.) settle at Bhonigir.

It may seem strange to some that the missionaries representing the Mennonite Brethren churches of Russia should work together in one part of the A. B. Telugu mission. For the following reasons it seems to be the Lord's plan:

1. The part of Hyderabad Deccan (Nizam's Dominions), in which the Missionary Union is working is one of the most needy mission fields of India. Up to the present time Nalgonda has been the only mission station in an area of about six thousand square miles, and among more than half a million people. Now as the Missionary Union could not possibly supply this need without weakening the work in the Madras presidency, the Lord of the Harvest is using the Mennonite Brethren under the auspices of the Missionary Union to supply this need.

2. Considering that the Mennonite Brethren church of Russia have not and never had any direct connection with the Missionary Union; and considering that they, not knowing

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[1] The statistical returns will, for the year 1900, appear under "Nalgonda."

English, have had no knowledge of the history and tradition of this union — it seemed best to concentrate the interest in the missions of the Mennonite Brethren church by using their *men* and *means* in a certain field. This is the only way (at least for the present) to keep up and deepen the missionary spirit of these people. It is a great joy to see how the interest in mission work is increasing among the churches, as they more and more realize that the Lord has laid upon them this work, and that unless they send the saving gospel to these people they have to perish. Not only that the Mennonite Brethren church of Russia are bearing the greatest part of the financial burden of the general mission work in the Nalgonda district, they have also contributed very liberally to our famine relief work. In fact, they have supplied us so well that we had to turn neither to the Missionary Union nor to the "Christian Herald" for assistance. I also gratefully acknowledge here the kind assistance of some of the Baptist churches in Germany, who sent their money through Rev. Ph. Bickel, D.D.

The "rush" in America proved to be too much for my nervous system, but by the kind permission of our committee I had a very profitable rest last hot season, and am now, thank God, as well and strong as ever. Mrs. Friesen, also, was not very strong when we returned, and during the hot season was seriously ill, but nobody has more pleasure than I in stating that she is a good deal better.

We rejoice in a good lookout for another term of service in our Master's work in India.

Report of Mr. Hübert:

Nearly up to the end of this year Nalgonda was our home.

Visit to Coonoor.

In the month of April we all went to the hills, where we resided for six months. This did us much good; although we had not much time for rest, the change of climate was profitable to us.

Immediately after our arrival at Coonoor, we began to study and kept on with it till we left the place.

I am very glad and thankful for the good opportunity I had there to study Telugu.

About the mission work I have nothing in particular to report, as Mr. Friesen will report about the work at Nalgonda.

In the new field.

Beside the visits that Mr. Friesen and I have made several times to Sooriapett on account of the land for the new station, I in company with my family have made two long trips in our new mission field.

Thousands of people have heard the sweet Gospel, and now our prayer is that the King of kings may bless the seed sown in his name for his glory.

Wherever we went we found good opportunities of helping the sick and suffering ones. People hearing of our having medicine with us came often in crowds, even before we had pitched our tent. The name Nalgonda is known, and many of the people also know that there is a mission doctor, and as our dear Dr. Breed had the full confidence of the people around, they would come and require help for sicknesses that no man can cure.

Mrs. Hübert found much joy in helping the suffering ones, and the Lord blessed the medicine to their good; but she found soon that she had not enough of medical knowledge.

During the year thirty-three persons were baptized by me. May God help them to be shining lights to the people amongst whom they live!

In the traveller's bungalow.

Although we have done our best in order to obtain land for the new station, yet up to this time we have not succeeded. We are at present living in the traveller's bungalow at Sooriapett, hoping that we will soon be able to begin with our own. We have already collected considerable material for the good work of the mission house.

We are praying that the Lord may pour showers of blessings upon the people who are in darkness.

Report of Mr. Unruh:

The year 1900, our first one in India, was for us a year of joy and blessings and a year of profit for our future work in this vast field of Nalgonda, in which God has placed us. Our hearts are filled with praises and gratitude to Him who bestowed all this upon us.

A year of preparation.

We count it a great privilege that we had no definite work to do among the people here our first year in India, but that we could mostly spend our time in studying the language of the people, and we could not have chosen a better place for this purpose than Nalgonda. Mr. Friesen did his best to get a good teacher for us so that we might get a good foundation for the beautiful Telugu language, and I can say now that God has blessed Mr. Friesen's efforts, for we have had always good teachers.

At Coonoor.

As Mr. Friesen and other experienced missionaries advised us to go to the hills for the hot and rainy time to study there the language, we followed this advice and went for seven months to Coonoor, and we believe that we have done well in doing so. As we had a good teacher there, so we had a good opportunity to study the language and God helped and blessed us richly in our work.

Our dwelling in the hills was not only of great profit in studying the language, but also in meeting so many experienced and devoted missionaries there. It did us much good to hear how they were relating their experiences in the work and how they gave their opinions on the different branches of mission work.

We find it especially very useful to work in connection with Mr. and Mrs. Friesen after our return from the hills.

Fellow-laborers.

Whilst Mrs. Unruh is trying to learn from Mrs. Friesen how to care for the weak ones and how to lead the mission work in the compound during the absence of Mr. Friesen, I am touring with Mr. Friesen around in the field and I intend to proceed with this till the hot season. I believe that it is a good plan when a Missionary Society gives no definite work to a young missionary in the first or first two years, but lets him learn during that time in the school of an experienced missionary.

KANIGIRI — 1892

Rev. Geo. H. Brock and Mrs. Brock (in America), Rev. J. A. Curtis, Mrs. Curtis.

Churches, 8; members, 3,510; added by baptism, 35.

Report of Mr. Brock:

Early in the year ill-health necessitated my leaving for America, and so the field has been under the direction of the Rev. J. A. Curtis. Before leaving, however, some touring was done, in which we saw that the spirit of God is abroad among the people. The Christians received us gladly and we were astonished at the reception the heathen gave us, arranging meetings in the evenings after the day's work was over, and listening as long as we desired to speak.

The famine.

During the year famine showed its dreaded form, and a great deal of the time of Mr. and Mrs. Curtis has been taken up in helping the poor famine-stricken people. More than one thousand persons were kept at work for some time. The funds sent by

American Christians enabled us to provide work. The amount sent by the "Christian Herald" was most acceptable As an outcome of the famine, an orphanage has been established with thirty-five children who had been left destitute.

This providing of work for the distressed people is no light task, and it turns the missionary into an overseer or director of public work. Some hundreds of thousands of bricks were made and burned with great quantities of lime, and walls were built around the mission property. A road was made which was much needed. The real work of our mission suffers during such a time, but it probably only appears to suffer, for in reality the heathen are always impressed with the liberality of American Christians when famine strikes India. We fret and worry at making bricks and mortar, and roads, and walls, but we go ahead, and God blesses in ways we know not of.

Work provided.

As I was leaving Kanigiri hundreds of Christians came to say farewell, some walking as much as thirty miles. The moment of departure came, and then the senior preacher, K. Peddiah, took my hands in his and bending his head the dear old veteran wept, and the tears trickled down over my hands. We all wept together. Then he said on behalf of the Telugus, "When you reach America tell the American Baptists we are so glad that they sent the Gospel of Jesus to us." No happier message could be brought to any people. He also added: "But ask them when they are going to send missionaries to the vacant stations;" and I bring their question to you.

An affecting parting.

KAVALI — 1893

Rev. E. Bullard, Mrs. Bullard.

Churches, 1; members, 322; added by baptism, 97.

Report of Mr. Bullard:

Another year has passed and with all that has been lacking in us as workers, and in the work around us, there has nevertheless been much for which we give thanks. Personally the year has been one bearing, and trial of faith and patience, but we hope that because of it we shall be the stronger for faithful service hereafter.

A year of trial.

Around us poverty and wickedness have been rampant, and as with the rest of our mission stations, more or less of famine has been felt throughout the year. We have to acknowledge with much gratitude the receipt of Rs. 2,000, during the year, for famine relief. In addition to this sum, received through the Missionary Union, some help has come to us through the "Christian Herald," for famine orphans and destitute children, also fifty bags of American corn from the same source, all of which has been distributed to the best advantage possible. The number of our workers has been very limited, but such as are with us have done good work, and the blessing of God has been upon their work, as may be seen from the statistics given herewith. One hundred have been received during the year, ninety-seven of whom were received by baptism.

Spiritual blessing.

In this connection it gives us great joy to note that on the last Sabbath of the year our dear daughter was baptized, not indeed in India, but in America, a few months after she had been left in school by her mother. Mrs. Bullard returned to Kavali in November, bringing with her a niece from Canada, Miss M. M. Ritchie, who is devoting her energies to the acquisition of the language with a view to working among this people in any way possible for their spiritual good.[1] The welcome given by the natives to

Good tidings.

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[1] Miss Ritchie died suddenly, a few weeks since.

Mrs. Bullard and Miss Ritchie, on their arrival, was the most hearty and enthusiastic of any I have ever witnessed.

A new school. The school which has been established here through the "Christian Herald" famine fund promises to become, under their care, one of the most useful and successful agencies we have for reaching the people of all classes, and doing them good. Much valuable help was also rendered in this work and in the work generally during Mrs. Bullard's absence, by my sister, Mrs. Bustard, of Ootacamund.

KANDUKUR — 1893

Rev. Wheeler Boggess and Mrs. Boggess (in America).

Churches, 2; members, 545; added by baptism, 10.

Report of Mr. Ferguson:

An unoccupied station. Another year has passed without a resident missionary at Kandukur. It cannot reasonably be expected that the work would make so marked progress under occasional supervision as it would were one able to give his undivided time and attention to it. Nevertheless a little progress can be reported. And for this I am glad. I had hoped that ere this Mr. Boggess would be back from America to resume carrying out the plans he inaugurated prior to taking his furlough. Since the Executive Committee has twice expressed itself that the Kandukur plans be given the fullest possible trial, it seems to me no more than right to ask that Mr. Boggess be returned at a date as early as possible.

Interest among Sudras. In February and March, accompanied by Mrs. Ferguson, I made a tour of the entire field, visiting nearly every village in which Christians live and many where there are none. We were received with many tokens of favor, especially by the Sudras, among whom there seems to be an unusual interest in listening to the Gospel. We received several invitations to come to places and hold meetings — invitations which we could not accept in many cases because of the limited time at our disposal. Everywhere we went on the entire field the Sudras were most cordial, allowing us water from their wells, inviting us to their homes, and presenting us with gifts. I much regret that my other duties have prevented me from making a second tour. However, I plan to be among the people again soon.

Relief work. In common with many other portions of the Telugu country, Kandukur has shared in the scarcity of food and water consequent on the failure of the monsoon last year. I have aided the Christians in deepening twenty-five wells, and have had men out directing the villagers in cleaning their premises and repairing their houses, paying all who worked at the usual famine rates established by government. A good deal of gratuitous help has been given for seed grains and the relief of the old and infirm.

Ten persons have been baptized during the year. Fully one hundred and fifty others have asked to be received; but I have held them off till all famine relief measures are over and a crop is harvested. One school, supported by the people, has been maintained during the year.

ATMAKUR — 1893

Churches, 1; members, 66; added by baptism, 4.

Report of Mr. Ferguson:

Not much is to be added to the report of last year in regard to this field. The conditions which Mr. Hankins then set forth have prevailed substantially without change during

Station unoccupied.

A serious drawback.

the year. Mr. Hankins has continued in charge of the English work in Madras, and this has left Atmakur without a resident missionary and without missionary touring among the people. The field was under the care of Mr. Hankins till October 1, and was visited by him from time to time, prior to that date, for the purpose of meeting the preachers and Christians at the *nelasary* (monthly meeting), inquiring into the work of the preachers, and encouraging all to steadfastness in the faith. Deeming it impracticable to care for the work longer from so great a distance, Mr. Hankins gave the field into the care of the missionary at Nellore. Since assuming charge of the field I have made three visits to Atmakur looking after the interests of the work. At this writing plans are made and in process of execution for a complete tour of the field. The preachers have uniformly reported a good interest among the people; there are several reports of conversions and many invitations to visit villages during the coming tour. The work at Atmakur is young, so far as size at least is concerned. It is a pity that for so long a time it has had to be without the supervision of a missionary on the field; and that too at a period when visible fruitage was beginning to appear. The work will have as much attention as that of any other field under my care, but this is far from saying that it will have the attention it needs.

PODILI — 1894

Rev. A. C. Fuller (in America), Rev. W. T. Elmore, Mrs. Elmore.

Churches, 2; members, 5,092; added by baptism, .

Dr. Clough, who has cared for this work through the year, writes:

The famine.

In my last report I gave some account of the work at Podili and the workers. I then described them as a hard-working company of brethren who, in the absence of their missionary, were doing the best they knew to acquit themselves like men; but they have had during the year many obstacles to encounter. The failure of the crop of which, in my last report I spoke as anticipated, was fully realized, and the Podili Taluq has been in the condition of semi-famine the whole year. But for the timely aid rendered by the mission and by the "Christian Herald" Relief Committee and Hon. R. O. Fuller, much sadder records would now have to be written. The money which came for relief was distributed to those in need, and the four hundred bags of American corn, allotted to us by the "Christian Herald" Famine Relief Committee, was distributed by Mr. Baker and myself, assisted by a number of trustworthy native assistants. Hence the money for relief went just where it was needed. Besides the relief money and the "Christian Herald" fund and the aid sent by Hon. R. O. Fuller and others, we issued seed grain to six hundred and seventy small farmers. The seed grain was given just at the time when they needed to sow their fields, and was a great boon.

Native workers in compound.

The same three brethren who lived together with their families in the mission compound when Mr. Fuller went to America have continued their work there. One of these is the supervisor of the village schools, and one is responsible for the compound and is the preacher in it, and the other is the teacher of the primary school, the children coming from the hamlets of Podili. They have done very efficient work.

Schools.

On account of the severity of the famine some schools were abandoned for a time, but they have all been reorganized and are doing now fairly satisfactory work. There are about 62 schools taught by 94 teachers.

The preachers are in the same places where they have been for some years and are doing their work in the same humble but faithful way. There are 2 ordained, 11 unordained, and 21 lay preachers.

Preachers.

The 8 Bible women have worked, as in years gone by, and I have reason to believe, have done a very fair work. If they could have had more superintendence (the same way for preachers also) no doubt better results would have been attained.

Bible women.

During the year I held four quarterly meetings, each of which continued from three to five days. But this was not all. All the workers, and, in fact, all the members of the mission, have the same privilege of sending delegations to Ongole and of writing to me, as my own station workers and people have. All know this and make full use of their liberty, and I was enabled to give advice and help whenever needed. During the year 63, upon profession of faith in Jesus, have been baptized, but not until the famine was practically at an end. As intimated in my last year's report, Podili is such a high dry country that it is easily affected by the famine. As the crops were so largely a failure up there this year, many of the able-bodied men and women went away to the Kistna and Godavari delta for work. It is estimated that 1,000 of the Podili mission church have thus gone away. They will, however, most of them return when propitious times come. I was quite willing or even glad that this exodus to the rice fields of the Kistna and Godavari rivers took place. It is so near to their homes that most of them will return again in due time, and in the meantime they will send a good share of their earnings to their homes, no doubt.

Personal relation to Podili.

Migration.

DARSI

(Members, 3,000.)

This field has had no resident missionary. Dr. Clough has given to it such oversight as he was able with his multiplied cares.

SATTANAPALLI — 1894

Mr. W. E. Boggs and Mrs. Boggs, Miss Lillian Bishop.

Churches, 1; members, 1,138; added by baptism, —.

Report of Mr. Boggs:

We, too, here in Sattenapalli have to look back on the year as the darkest that the Sattenapalli mission has seen. We have not, it is true, known famine in the same sense or to the same extent as the people of affected areas in Bombay and the Central Provinces, and even in other parts of our own Telugu mission, but we have known scarcity and a measure of distress which we have no desire to see renewed.

A dark year.

Our taluq is one of the best in the Krishna district, and people are generally well-to-do. The crops that were raised, although vastly inferior to those of ordinary seasons, might, perhaps, have sufficed for local consumption, but the prolonged scarcity elsewhere, calling for the exportation of a large part of the stock of grain, had the effect of raising all prices in this locality to about three times good season rates, and so the majority of the poorer classes had to suffer and to suffer severely. Many who were in comfortable circumstances, with land, and cattle, and good houses, have mortgaged all they had, have lost cattle by starvation or in exchange for food, and in many cases compelled to leave their homes in search of work and food in what they hoped were more favored districts, have returned to find the roofs of houses gone and the mud walls melted away by the monsoon rains. Debts have been contracted that in many cases will be handed down to children to handicap them through a good part of their

Grains deported.

The sad aftermath of famine.

lives, and many will, by thus being brought into the clutches of the merciless Indian money-lender, whose exorbitant rate of compound interest so soon causes principal to double itself, lose all they have inherited or earned.

So far as we are aware no case of death from starvation has occurred. Many were relieved through funds received either from our own Missionary Union famine relief fund, or through help that came from the "Christian Herald" fund, which enabled us to open up work for those who needed it and were able to do it, and also to dole out assistance twice a week to the sick, the lame, the blind and those otherwise incapable. We were able thus to aid people from twenty-one different castes and classes — Mohammedan, Hindu, and Christian. On one occasion we had 795 at work in the station besides numbers of others in neighboring villages.

Relief work.

The rains came in seasonable time and generally we had good crops. People were working with us at famine rates, 1½ annas[1] a day to men, and 1 anna to women. The week following the rains it was impossible to get more than two men and one woman to come and cut our grain, though I paid the men 5 annas and the woman 4. I was reminded of the story recorded in II. Kings 6, 7, when sore famine so quickly gave place to plenty. We are still highly favored. Crops of food grains have all been good, and people have begun to live again. Would that this visitation of Providence in withholding and this revelation of love in bestowing again were understood by the people of the land, and that this one of the many warnings to repent, that He has been sounding through the country, had reached their dull ears, that they might turn to Him "from whom they have deeply revolted."

Crops abundant.

We are fearful that having thus safely passed through this shadow, another perhaps deeper and more gloomy is just ahead. At this season of the year after the monsoon rains are over we ought to find rivers, tanks, and wells full of water. But to-day they are practically as dry, with the exception of a few tanks, as they were before the June rains began. If such scarcity of water exists now what can we expect in a few months more, unless God shall interpose, but suffering from water famine that will surpass all that we have passed through and be much more difficult to relieve from outside sources. Food can be imported, not so water, at least in the quantities that are required in this land.

A water famine apprehended.

Touring was carried on during the early part of the year until it became so hot in tent that we could not continue longer. We were very much encouraged with the kindly reception accorded us everywhere by the Sudras. In all parts of the taluq we met with the greatest kindness and most attentive hearing. In one village we began our meeting at eight in the evening, and after midnight, when we had to send many away, we found several evidently reluctant to leave. The Madigas of that village had invited us to come and had indicated a desire to become Christians, so we continued our meeting for them until after two o'clock, and at their request cut off the heathen lock of hair from the heads of eighteen men. In this village we found some high caste Sudra women who heard us with the most rapt attention, and have shown us in a subsequent visit made to that village that they are still considering our story. We long for a good efficient worker to send to such people. Instances might be repeated of individual Sudras who stand close to the line wanting to step over, but held back by social ties. The relief we were able to render during the hard times brought us into closer relation with a good many caste people, and all through those days we had numbers of them in

Access to Sudra caste.

Near to the Kingdom.

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[1] The anna equals about 2 cents.

regular attendance on our Sunday worship, both in our general services and our women's meetings. The seed has been sown among them and we still watch and hope for fruit in His own time.

No baptisms have taken place. We are, however, looking forward to receiving some at an early date, who have been under instruction and, we believe, under the influence of the Spirit.

Self-support delayed.

Our progress toward self-support has been sadly impeded by the hard times we have been experiencing, but self-support must be realized in time, no matter what temporary hindrances we meet. There are indications on the field that the people will come to it when they realize that other props are cut away. In one village where we have a number of adherents, although as yet no communicants, the Madiga community requested me several times to send them a teacher. I told them that financially I was in no position to do this and that I wanted them to attend to that matter themselves. So they have called a trained teacher and are supporting him with no assistance whatever from the missionary. Our people are able, and will, I feel sure, be willing to help themselves when they can be made to understand fully that these burdens are theirs and that no one else will carry them.

A co-worker.

Our hearts have been cheered by the arrival, during November, of our long-wished-for co-worker. Miss Bishop has come to us for work among the women, and she has a field before her worthy of her best efforts. Large numbers of intelligent and interested women are waiting for her Telugu tongue to be unloosed.

The year has been one full of reason for thanksgiving for constant good health on the part of ourselves and our children. Our Christian community too, has been wonderfully preserved from the ravages of cholera, which has been claiming many victims in the taluq. Only three or four of our people have been taken away by this dreaded disease.

OOTOCAMUND — 1895

Rev. John McLaurin, D.D., Mrs. McLaurin, Miss Sarah R. Bustard, Mrs. Ellen B. Bustard.

Churches, 1; members, 45; added by baptism, —.

No report has been received from this field.

The death of Mrs. Pearce is greatly mourned. The school for missionaries' children in which she has been so deeply interested has cared for a larger number of pupils than in any former year.

Dr. McLaurin writes hopefully of conditions in the church.

MARKAPUR — 1895

Rev. C. R. Marsh and Mrs. Marsh (in America).

Churches, 4; members, 4,060; added by baptism, 2.

No report has been received from this field. Mr. Marsh is just now reaching this country for needed rest. Mr. Newcomb with the aid of Mr. Huizinga will give oversight to the field in his absence. The year has been one of arduous labor.

GURZALLA — 1896

Rev. J. Dussman and Mrs. Dussman (in America.)

Churches, 2; members, 1,737; added by baptism, 150.

Mr. Dussman left his field early in February. Mr. Kurtz will give to it such oversight as his cares will permit.

Report of Mr. Dussman:

The year under review closes eight years of our work in India and five years' service in this station. It was a very eventful one, and in some respects most prosperous of all years for the spiritual welfare of our churches.

Famine contracts taken.

In common with others we suffered severely by famine, and opening relief work as early as March we had people at work until October, the number at times being as high as five hundred. It was my privilege to take two contracts, one of repairing a road, the other of repairing a tank. The two yielded 1,800 rupees, and nearly all the work was work which any laborer could do.

Improvements in compound.

Through the noble gifts of our churches at home and the "Christian Herald" fund I was enabled to make extensive improvements in the compound which was necessary, but up to this time lack of means prevented of doing it. Had it not been for these gifts I believe many would have died of starvation. This the people recognize and are very grateful for all that was done for them.

Christian love magnified.

The influence upon the community cannot be estimated; suffice it to say that many asked the reason for all the care we have taken with the poor and why we give work to sustain the needy. I lost no time in telling them of God's love that prompted our people to help suffering humanity. Many have received a different idea of Christianity, and it seems as if a new future is before us.

Extensive touring.

The spiritual part of our work has not been neglected. While the people from all parts of the field were here we had good opportunities to meet them all in the house of God. During the first four months we were on tour as much as possible, and as soon as we could leave the station in October we went out again making total of one hundred and two days visiting all our Christian villages twice and some three times. The heathen were not neglected, but I made it a special object to make known to them God's love. We have our Christians living in fifty-seven villages which are spread over an area of one thousand miles, which means extensive travelling to reach them all.

Caste people baptized.

During the year I had the privilege of baptizing one hundred and fifty, among them being thirteen caste people from three different villages and from different castes. In several other villages caste people are inquiring about the way of eternal life, and it is our prayer that they may come to the true light. We have prayed and labored for them ever since we came to this field, and now it seems that the light is breaking upon them. May it please the Great Shepherd of souls to call many to his service!

Two churches.

Our Christians are organized in two churches with a membership of 1,887, and are cared for by eight preachers who again are assisted by thirteen teachers and two lay helpers. The latter two do not receive any mission money. All of them have done faithful work and conducted themselves throughout the year with great patience and self-denial.

The Gurzalla church has kept its pastor, who has endeared himself to all and led his people in the way of eternal life. The most encouraging fact about this church is that the women have come to the front, and some of them go Sunday afternoons to the Sudra women to tell them of the love of Jesus. In church service they take the lead in singing, and even in prayer have advanced much farther than some of the men. Surely this is deeply significant in this land.

A new day for woman.

But the other church has also moved onward. Self-support has ever been held before them. As long as they were in a starving condition, not much could be realized in this line, yet since the harvest has come we have collected sufficient to pay nearly all our workers.

Self-support.

School work has not prospered; children with an empty stomach have not much desire for learning, and so it was that many forsook school and went about seeking where they could beg something to satisfy the craving of hunger. The teachers in nearly all cases have done the work of an evangelist so that their time was not lost.

School work interrupted.

Last April Mrs. Dussman was obliged to leave for home, so that the care of the boarding and caste girls' school fell upon me in addition to my already heavy burden, and I must confess to my great regret that I could not do justice to all the work laid upon me. We are very grateful that we were spared from any sickness, especially from cholera which generally follows famine, and which we had all around us. Surely God's hand has been with us throughout the year, and many times we had reason to say with the psalmist, "Bless the Lord, oh, my soul, and forget not all his benefits."

In labors too abundant.

CHINA

Conditions in China have been considered in our general introduction so that we are glad here simply to leave our missionary brethren to tell their own story of the events of the year. We invite careful attention for these letters, which we are sure will repay reading. Actual contact with the men engaged in mission work in China is the best corrective of mistaken prejudices.

Enlightening letters.

We are confident that a new and better era for work in China is opening. Those best informed predict a great ingathering from this vast harvest-field in the near future. It must be that God has purposes of grace in the permission of such events as those of the late summer-time. Looking for the revelation of a purpose worthy of him, may we be found ready to fulfil his gracious design.

A purpose of grace.

We would call attention to the number making Christian confession during the year. These candidates were received in part before the outbreak of the disturbance; in Suifu and in Yachau, in Western China, notable additions were made in the spring-time to the little churches. But many of those received during the year witnessed their good confession in the summer time, when to human view it seemed that their baptism might be in truth a baptism into death.

A good confession.

Dr. Goddard, of the East China Mission, has completed a five years' task, the entire Old Testament having now been rendered into the colloquial dialect.

BANGKOK, SIAM — 1833

Rev. H. Adamsen, M.D., Mrs. Adamsen (in America).

Churches, 2; members, 109; added by baptism, 18.

No report has been received from Dr. Adamsen.

Work is prosecuted among Chinese and Peguans. In a letter received near the close of the year, Dr. Adamsen writes:

> The work was never more prosperous here. Both day and night-schools are well attended. Several in the night-school think of uniting with the church. We have had some of the princes from the king's palace at our meetings. Thus the Gospel is being spread among the upper classes.

NINGPO — 1843

Rev. J. R. Goddard, D.D., Mrs. Goddard (in America), J. S. Grant, M. D., Mrs. Grant, Miss Helen Corbin, Miss Ella M. Boynton (in America), Miss Anna K. Goddard (in America), Miss Helen Elgie.

Churches, 7; members, 439; added by baptism, 33.

The work has continued with very slight interruption, although conditions in the surrounding district have been much disturbed, an attack being made upon the chapel at one of the out-stations. Mrs. and Miss Goddard and Miss Corbin returned to America, Miss Corbin returning to China a few weeks since.

Report of Dr. Goddard:

Disquieting rumors.

The year began with every prospect of successful work, and for some months everything moved on in the usual lines with much to encourage us. But in June came reports of the troubles at the North, which were soon followed by disturbing rumors, and a very excited and uneasy state of feeling among the people, and for a time all work among the heathen was practically at an end. The native Christians were openly and constantly threatened by their heathen neighbors, and the situation was extremely critical. Though we were not aware of it at the time, the order of the Empress Dowager for the extermination of all foreigners was sent to the general in command of the troops at Chin-hai, but before preparations to execute it were completed the order was countermanded. To their credit, be it said, that the officials of this city, particularly the prefect and city magistrate, were exceedingly vigilant and prompt to put down every attempt at disturbance, and to their care and vigor we owe it, under God, that no serious disturbance broke out here. The conditions were ripe, and a little indecision or weakness on their part would almost certainly have been followed by trouble. But they acted with an energy and watchfulness very unusual for Chinese officials.

Resolute officials.

Mrs. and Miss Goddard.

Both Mrs. Goddard and our daughter suffered so much in health during the first part of the year that a change for the summer became imperative. They went to Japan, but failing to find the needed help there, they started for the homeland in September.

Near the end of July I was called to Shanghai by telegram to confer with the other members of the missions about the return home of Messrs. Holmes and Bousfield and their families, after their escape from the mob at Kinhwa, and also to make provisions for the missionaries who were coming down from Western and Central China. In deference to the wishes of our consul, and the urgent advice of the other members of the mission, I remained in Shanghai till the end of August. My teacher came to me, and I carried on the work I was doing on the Old Testament in the Ningpo colloquial without interruption. Returning to Ningpo September 1 I have been here ever since with occasional visits to some of the out-stations, making my translation work my chief duty, but also looking after the schools, carrying on services in the street chapel and on Sundays, and looking after the preachers at the out-stations.

In Shanghai.

I am thankful to say that the preachers and the native Christians generally have stood the trials of the past year nobly. The preachers have stood at their posts bravely, and among the native Christians there has been little, if any, drawing off. During the months of trial I baptized four converts, and others were desirous of receiving the ordinance, but it was thought best for them to wait.

Steadfast in trial.

The effect upon our boarding school has been disastrous. The first half of the year with eighteen or nineteen pupils, we are just able to pay expenses. Since the summer the number of pupils in attendance has ranged from eight to twelve, none of them being the best paying pupils, in consequence of which the school accounts show a serious deficit.

The school.

But though our work has been disturbed, and our hearts are sore over the tragedies which have been wrought elsewhere, no thought of discouragement is in our minds, no word of retreat is on our lips. How these difficulties will be settled it may not be wise to prophesy, but we believe that God is directing it all, and that he will make even this outburst of wrath to praise him. We need to rally all our forces for a fresh attack, assured that the millions of China are a part of the inheritance he has given his son, and that they are soon to become his possession. I hope the churches of America will realize their share of responsibility in this work.

Undismayed.

Report of Dr. Grant:

"Bless the Lord, O my soul, and all that is within me, bless his holy name.

"Bless the Lord, O my soul, and forget not all his benefits."

In glancing back over the past year I am constrained to render thanks to God for his protecting care and the peace he gave us, when affairs in Ningpo looked the darkest, for the greater faith in some of his promises through an actual testing of them during the past sad days, when so many of his children were permitted to die the martyr's death.

During the early months of the year the greater part of our time was spent in the country. The plan of taking several workers and working from village to village was followed. Mrs. Grant and two or three native women accompanied us to most of the villages that could be reached with the boat. Many portions of Scripture were sold or given away and the Word was preached.

Early months.

During the latter part of the year the stations have been regularly visited, but on account of the critical state of affairs the work has been restricted to preaching in our chapels, visiting the members in their homes, and speaking quietly with all who came near us. Learning to read, the study of the Bible, the committing of verses to memory, and self-help are some of the points upon which special stress has been laid.

Touring continued.

I am trying to make our members realize that all they have belongs to Christ, and that one-tenth of their income at least should be given to his work.

An escaping family.

Si-u was the only one of our stations from which the preacher and his family were forced to flee; in all the other sections the families were prepared to flee at short notice, but God graciously spared them. At Si-u the lives of the preacher's family were threatened.

One afternoon about one hundred of the roughs of the town gathered round the house and began firing stones and shouting, "Kill them; kill them." Through the restraining power of God, however, the crowd left without doing any serious injury, saying they were coming back again. During the night the family by the help of a friendly boatman and some of the good neighbors got away and came to Ningpo.

They reached our house Sunday noon as we were taking dinner. How our hearts went out to them, and how gladly we would have borne this painful trial for them!

Spoiling a chapel.

Many things which these could not carry with them were taken in charge of a friendly neighbor. On the following day the mob returned, broke into the chapel and took away everything movable even to the church bell, which was more than one man could well carry.

Spoils restored.

The pawnbrokers refused to buy these spoils from the chapel; this, together with the advice of some who were friendly to us, made the leaders of the mob begin to suspect that after all the foreigners might not all be done away with at this time, and that a day of reckoning might come. By the end of the week all that had been taken was brought back, though in a somewhat damaged condition. In the removal of the bell considerable damage was done to the house, but Dr. Goddard and I thought best not to push the matter against the disturbers. The preacher's family went back to Si-u nearly four months ago, and work is now going on there as usual.

At *Kong-kio* and *Siao-Wing-Miad* there is little to report. Faithful work has been done without much apparent result; yet we know it is not in vain in the Lord.

A prudent landlord.

At *Dong-ao* all our members were forced to flee, though all of them remained faithful. The chapel, a rented one, was taken back by the landlord, who publicly took down our sign. He has since told us that he did that in order to save the house from being torn down by the excited people. He has again turned it over to us, the members have returned, and the place is being visited by a preacher every two weeks as formerly.

Giving out of want.

At *Nving-Kong-Gyiao* the members are trying to build a chapel to replace one destroyed by flood two years ago. Some are giving nobly, while of others the reverse of this is true. A case has come to my notice of one who already, like the widow of the New Testament story, was giving out of his *want*, but who was anxious to do more towards building the church. He works away from home, and he felt that he ought not to send less than usual home to his mother and his wife and child. So he decided to do with a still poorer kind of o-vain (a name given to the vegetables, meat, fish, etc., they eat with the rice), he found also a way to get his barbering done at a lower rate than before. The amount saved by these devices he gladly gave to the church. If my readers could see this man's face, they would certainly say he was a happy man.

Miss Corbin.

Miss Corbin did effective hand-to-hand work in the early part of the year by visiting the houses of many of the Christians, instructing their wives and children in Christian truth, and teaching them to read.

Two new stations *Keh-Tseng* and *Lih-dzo* were opened in the early part of the year. We have been able to hold Keh-Tseng, but Lih-dzo, in which we had a tedious time in renting a place, and upon which we spent some money in making repairs, is apparently lost to us. Lih-dzô is a busy little town on the canal route to three of our stations, hence we were able to visit it whenever we went to any of those stations. God grant that the seeming present defeat in that place may be turned to victory!

"We are perplexed, but not in despair."

Medical work. The hospital has not been opened during the year; I thought it was more than I could do to carry this on and at the same time do the country work with fidelity to both. Thousands of out-patients, however, have been attended to as in former years, and many sick, both in the city and country, cured or relieved.

Success assured. On the whole, fewer have been baptized at my stations than the year before. This is not surprising when one thinks of the state of the country. We expect "showers of blessings" soon. We are holding ourselves in readiness to "enlarge the place of our tent, lengthen our cords and strengthen our stakes;" for He has promised that we "shall break forth on the right hand and on the left."

SHAO-HING — 1869

Rev. H. Jenkins, Mrs. Jenkins, Rev. C. E. Bousfield, Mrs. Bousfield.

Pupils, 26; churches, 2; members, 48; added by baptism, —.

Mr. and Mrs. Bousfield were visiting Mr. and Mrs. Holmes at Kinhwa when an assault was made on the mission-house at that place. After the trying experience of the party in reaching Shanghai, Mr. and Mrs. Bousfield returned to America for recuperation. Early in the present spring they returned to China, together with Dr. and Mrs. Jenkins, who have been in America throughout the year. Shao-hing is reported in a condition permitting full resumption of work.

Report of Mr. Bousfield:

The year 1900 has been indeed an eventful one for our work in Shao-hing. It began in peace and with every token of a time of quiet progress and blessing for our work, and of ingathering for our churches. In February a new church was organized at Ko-gyiao. This was followed by a school at the same place, for such was the activity of the few Christians then, and so great their liberality, that they undertook to rent a larger house for a chapel, and to provide a smaller one for the school besides making other offerings. Athough they were babes in knowledge, as all recently gathered from heathenism necessarily must be, they were active in telling others what they did know, and what the Lord had done for them. They had a very flourishing prayer-meeting for inquirers, where all studied the Scriptures together. In May four were added to the church by baptism, and there were others coming forward seeking the way of life. Everywhere else we found the same readiness to hear the Gospel, but not always those who were willing to accept it. Never before had we been listened to with such respect and welcomed with such courtesy. Never before was the Gospel regarded with so much favor, or met with so little opposition. It was getting to be an honorable thing to be a Christian, and the spirit of persecution was practically confined to a man's own relations and friends. Then the

A noble record.

The storm breaks.

storm broke. European aggression, grasping, greed, and injustice had made all those who thought seriously ask again and again what the end was to be. Many a time has that question been put to me by men in deep anxiety for their country.

"Steadfast, unmovable."

What the year has proved.

At last China, stung to the quick by indignities heaped upon her by the nations of Europe, and goaded beyond endurance, rose, and in a few weeks everything was changed. The Christians were in danger of their lives. Again and again they were threatened. Days were set upon which all were to die. Yet they held fast to their faith. Sabbath by Sabboth they met for worship. Some who had been inquirers were not seen again, but God's own people stood firm and waited upon him; none denied their faith. It pleased him in infinite wisdom and love to spare all, and none of our people were called to lay down their lives for Christ. Now the clouds are breaking and the storm is passing away. We have received many letters begging us to return at once, The Chinese magistrates also are asking us to come back. They have kept our homes safe, and the chapels safe, and the Christians safe. With glad hearts we go back to our work again. If the storm has done nothing else, it has proved to the world that the Christians of China are as worthy of the name as martyrs of old; that China wants the Gospel though she does not want to be robbed and plundered by Europe; that her government, in spite of all that has been said against it, values the work of missionaries high enough to offer them protection unasked. With a new confidence and a brighter hope we look to the Lord, who now sends us back to move the hearts of his people to sustain the work and send for many new laborers, and above all to uphold us, their representatives, by their prayers, knowing assuredly that labor in China will indeed be not in vain in the Lord. In our absence the work has not ceased, but has gone on, and we hope to find it larger on our return than it wa swhen we left it last summer.

KINHWA — 1883

Rev. T. D. Holmes and Mrs. Holmes (in America), Miss Clara E. Righter (in America), Miss L. Minniss (in America), Miss Stella Relyea (in America).

Churches, 3; members, 119; added by baptism, 13.

As the letter of Mr. Holmes records, assault was made on the mission house in July, the missionary party narrowly escaping death. Through the goodness of God, they reached a place of safety under protection of the local official; and, under an escort furnished by him, they arrived safely at Shanghai after a six days' journey. A little later, following medical advice, the missionaries of this station returned to America.

Word has just reached us of a visit made by Dr. Goddard and Dr. Grant to Kinhwa by request of the local magistrate. Officials and people were most friendly. The native disciples have remained true, services having been maintained by them in the absence of the missionaries. The magistrate, as in his view an act of justice, made restitution for the property losses incurred in the riot.

Report of Mr. Holmes:

The past year opened with as great promise as any year since we have been connected with the work. But before July the storm that had long been gathering in the north came southward and soon burst over Kinhwa. The latter half of the year would be a blank in our report but for the cheering letters that have come from our preachers reassuring us of the goodness of God and the steadfastness of the Christians.

Before the outbreak.

In the churches five candidates were about ready for baptism. One had faced the opposition and persecution of her family, choosing suffering with the people of God rather than the comforts of home and with a son to support her. Another, an old man who had heard the Gospel for more than thirty years, at last offered himself for baptism. He had long ago given up idolatry, and believed in the Gospel as the only way of salvation, but could not make up his mind to break away from old associations.

The churches were making good progress also in the line of self-support. They were giving what they could more cheerfully and willingly than ever before.

The Sunday-school work as reorganized with the help of Mrs. Holmes and our associates was putting new life into the churches. It was very cheering to see the children even of heathen parents becoming interested in learning the Scriptures. Some persisted in coming to the school though punished and severely whipped by their parents. Even at the outstations which we could not often visit, the work was bearing good fruit. One boy who had been taught about the true God refused to worship ancestors longer. Thereupon his grandfather beat him severely, and asked, "Now will you worship your ancestors?" "No, grandfather," said the boy, "I cannot; I have found a better way."

A warning.

When the trouble connected with the Boxer uprising reached our province, we were spending the summer on the hills, together with Mr. Bousfield and his family. On July 12 we were providentially warned from three different sources that we were in danger of attack. The next day we made all haste to reach Kinhwa where we could have protection from the local officials. That night about seventy rioters, who had already joined in driving the foreigners from the eastern part of the province, reached Kinhwa and placarded the city, seeking to stir up the lawless element to kill us. Believing it unwise to incur great risk, we decided to get a boat and set out for Shanghai. The anti-foreign element, seeing that we were planning to get away, began to crowd about our front gate. By the time our clothing and provisions for the journey were put upon the boat, the mob was so large and violent that it was evident we could not get away safely. The officials had been very kind to us, and had promised help if we needed it. Accordingly we sent for an escort of soldiers to enable us to pass through the mob.

A mob gathers.

Attack.

Meanwhile, as evening was coming on, the mob grew more violent, and tried to break down the gates. Fearing the worst, we took the trouble to the Lord in prayer, and asked him to pity our little ones, and provide a way of escape. Soon the rioters began to throw stones, breaking our windows and forcing us to seek safety in the back part of the compound. As it was evident that our assailants would soon break into the house, we decided to climb over the wall into a neighbor's place. This seemed the only avenue of escape, and though we knew these neighbors were quite anti-foreign, we made the attempt. The Lord opened their hearts to us, so that they helped us to reach an alley without being observed by the mob.

A way of escape.

As we passed down the alley, a new danger confronted us. The broad street before us was also filled with the mob. But here again the Lord had provided for our deliverance. At the moment when we needed them most, we met our preacher with the soldiers for whom we had sent. By their help we reached the house of the military official, Major Siao. He and his people treated us very kindly, protecting us from the mob during the long anxious night, lending us money, and sending us in the morning with a large escort of soldiers safely through the mob to our boat. Then began the journey to Shanghai, the escort of twenty-four soldiers accompanying us. After six days and nights of physical suffering and anxiety, we arrived at Shanghai.

A noble appeal.

In connection with our escape from Kinhwa these three facts deserve emphasis: Through all the trouble the Christians were loyal, and helped us, even at the cost of being stoned by the mob, and losing their property together with us. Again, in contrast with what we hear from many other places, the local officials proved themselves sincere in observing the treaties, and in giving us help and protection. This, though their own lives were threatened by the mob. But above all we would praise and glorify God because his arm was most prominent in our deliverance. We looked to him for help, and he answered us. In some respects our escape seems to us not less than miraculous.

Three notable facts.

Since we left Kinhwa, several letters have reached us from the preachers left in charge of the work. These inform us that notwithstanding threats of mob violence, the churches have been opened every Sunday, and services have been held as usual. Though the chapel at Kinhwa was destroyed the members still gather for worship in another place. The Lord is testing the work in China, and it is enduring the trial, through the overcoming faith which he has given. Of late letters from the field are urging us to return. The lawless element has quieted down and it is quite safe to go back. The officials also are requesting us to return, and offering to make good all our losses.

Faithful disciples.

Invited to return.

Through these experiences the Lord has given us a new view of himself in relation to his work in China. Instead of being discouraged we believe that a new era is opening bright with hope for the evangelization of China; we know that he is faithful who has promised.

HUCHAU — 1888

Rev. J. T. Proctor, Mrs. Proctor, Rev. M. D. Eubank, M.D., Mrs. Eubank.

Churches, 2; members, 77; added by baptism, 6.

Mr. and Mrs. Proctor passed the summer at Shanghai, Dr. Eubank and his family visiting Japan for a time. Both families are again at Huchau. Mr. Proctor made frequent protracted visits to his field while residing at Shanghai.

HANGCHAU — 1899

Rev. W. S. Sweet, Mrs. Sweet.

Churches, 1; members, 16; added by baptism, 3.

Mr. Sweet passed the latter part of the year at Shanghai, where he has served as mission treasurer, sending needed supplies to the native disciples.

Report of Mr. Sweet:

The year has not been wanting in events, even though it has not been bountiful in gathered sheaves.

The first months of the year were spent in building and in getting our compound into shape, so that the church work was not pushed as vigorously as we desired. This work, however, was not without results, for our new baptistry was visited. The efforts of Mrs. Sweet and the pastor's wife were particularly successful. Families of wealth were interested, as well as those from the poorer classes, and all seem to have held their interest through the dark days which followed.

Preparatory work.

Our school, organized in very cramped quarters, prospered beyond our expectation. We had twenty-four boys, who were paying their entire expenses, even to payment for the furniture they used. The good name of the school seems to be reaching far beyond our borders; as the old pastor says applications for the next term are coming in from distant places. We greatly need a building and apparatus to the amount of one thousand five hundred dollars. In two months from now we are to open and the entire floor space afforded for recitation rooms, sleeping rooms, and eating rooms, for the teacher's family and the entire school, are but one hundred thirty-four square feet, equal to about three rooms, twenty-one feet square. We rejoice, however, in the day of small things.

Crowded quarters.

The printing plant has been kept busy throughout the year. The Sunday-school lessons, formerly prepared by Mr. Bousfield, also the prayer topics for the Young People's Union, have fallen to my care, and although the subscriptions have fallen off, each issue has been printed on time. During July the printers remained at their posts, even though they were in imminent expectation of being obliged at any moment to flee for their lives. It has given me pleasure to translate and print the "Three-Fold Secret of the Holy Spirit," by Rev. J. McConcky. This work is now ready for distribution. It was planned to start a Chinese paper this year and also to renew the "Greetings," but all this for the present is held in abeyance, in part because of lack of Chinese type and in part because of the disturbed conditions. During June we were all quietly at work when the imperial edict came over the wires enjoining the destruction of all foreigners. The governor, who resided near us, was favorable to this edict and soon dispatched it to all parts of his province. However, the usual Chinese delay saved our lives and the countermand by the viceroy Sin Kun-Yi, put us in comparative safety. All this development of peril and rescue was entirely unknown to us, testifying wonderfully to the reality of God's hidden hand of protection at times when we little realized his care.

Publication work.

Out of the mouth of the lion.

After our removal to Shanghai, reports of hideous massacres followed one upon another, and as the months passed our hearts vibrated between confidence that we might speedily return to our work and fear that for years we might remain adrift. This condition prevented any permanent work and so turned our attention to study of the language, translation, and work among our American sailor boys. The latter work has been a great joy and, we praise God, has resulted in the conversion of quite a number. It has been a blessed experience to see our own boys in blue freed from the power of sin here in this open mouth of hell.

In Shanghai.

American sailors converted.

Among the good things of our stay in Shanghai was the spiritual blessing attending the ministry of Rev. Barclay Buxton, of Japan. It is perhaps generally thought that missionaries are always at the high tide of spiritual life. Unhappily, this is not always so, but shining faces and happy testimonies have borne witness to these meetings as bringing an old-fashioned refreshing from the presence of the Lord.

A time of refreshing.

What of the future? Several trips to Hangchow reveal little visible change in the stolid bearing of the masses. It is hoped that a change from this will not come too rapidly and yet that it may appear rapidly enough and genuinely enough to keep alive the warm evangelistic spirit of the workers.

Pray for us.

SWATOW — 1846

Rev. William Ashmore, D. D., Mrs. Ashmore, Rev. S. B. Partridge, D. D., and Mrs. Partridge (in America), Rev. William Ashmore, Jr., and Mrs. Ashmore (in America), Rev. J. M. Foster, Mrs. Foster (in America), Rev. G. H. Waters, Mrs. Waters, Mrs. Anna K. Scott, M. D., Miss Edith Wilkinson (in Japan).

Churches, 3; members, 1,464; added by baptism, 170.

Mr. McKibben has resigned his connection with the Union after long and self-denying service.

In the absence of his associates, Mr. Foster has faithfully borne large responsibilities, with such aid as Mr. Waters, in his first year of service, could render him. Mrs. Foster returned to America in the summer. Mrs. Scott and her daughter, now Mrs. Waters, remained for a time in Japan, but insisted upon an early return to Swatow, where they have rendered efficient service. Miss Wilkinson continues in Japan. The work will soon be equipped with its full staff of workers.

Dr. Ashmore and his associates in America have rendered large service to the work in China in visits to the churches.

The record of the year at Swatow is such as strongly confirms confidence in the genuineness and stability of the work wrought through past years in the South China Mission.

Report of Mr. Foster:

The chiefly memorable events of the year are summed up by the Chinese Christians in three syllables, "Hwang-eng tóa" ("Winds — waves great").

A grave menace.

We encountered the usual opposition from heathenism without, and from partially sanctified human nature within the church during the first three months of the year; and in some places complications caused by the French-Roman combination — the priests, always ready to protect any who come to them when the magistrates are after them — caused us trouble. So far as we can see, this is the most threatening element in the Chinese problem. It is rather hard to be classed ourselves with the emissaries of Rome in the criticisms so freely lavished upon "missionaries" by people who have never studied the missionary problem carefully; this must be accepted, however, as a part of the cross to be borne.

We foreign workers were much refreshed by our conference at Chao-Chow-Fu in February. Then our own part of the field was depleted by the return home of Mr. McKibben, whose energetic evangelistic service has done a great deal toward the building up of the country churches and the increase of benevolence.

Signs of approaching trouble.

There were, even at that date, some signs of trouble. The Mandarins were suspiciously anxious to learn the names and the valuation of all our chapels, and the number and names of converts; and the noticeable freshening of heathen zeal over the New Year festivities made us feel that trouble was brewing. We record with thankfulness that when we met for the usual quarterly assembly of native helpers and others at the end of March, the spirit of God was with us more markedly than ever before. The Chinese responded to instruction and appeal as never in the previous experience of any of us.

This year has seen our largest and most satisfactory class of men in the Bible training school. Many among them are of serious mould and solid worth whom we hope to see grow into able, devoted preachers of the Gospel. My hands have been so filled in the absence of the older missionaries that to do full justice to the theological teaching, care for the pastoral and evangelistic work among forty out-stations and three millions of people, besides the care of the mission treasuryship and the usual correspondence — what do *you* think about it ? This inability to do more than touch the edge of what needs to be done is one of the chief trials of missionary life. It is my belief that in such emergencies the wisest thing to do is to plan some forward movement. We have in Swatow the best chapel for catching the crowd I have seen anywhere. Business has so grown up around the place that streams of people are passing all day. Doors open on three sides, each on a busy thoroughfare. To have this chapel closed was a burden of soul to me, but we had not enough preachers to supply the country stations at a distance — what could be done ? The only solution presenting itself was to send the men from the students' class over in the afternoon. They might have covered more ground in study by omitting this service ; we believe, however, this was more than made up in the experience gained and the stimulus derived from actual contact with men who need the Gospel. Thousands of this class heard the Gospel ; thousands of books and tracts also have been sold, seed that has scattered far and wide.

Student training.

While the Boxers were beginning their bloody work in the North, we had a remarkable religious movement here of a similar character — the Tai-Hong Hue. Nominally this was a development of the "Tea Society," a Buddhistic sect that furnished tea for thirsty travellers at the rest houses along much frequented roads. They adopted a new god, a Buddhist monk, who some two and a half centuries ago raised funds to build a long stone bridge, that he might revenge himself by spoiling the traffic of a ferryman, who one night refused to carry him across the river. The motive, however, does not signify ; the Hûa-Phêng bridge is a great boon to the people, and the great merit of the builder should be recognized ; so at least said an astute mandarin who had been greatly harassed by the aforementioned birds of the air that gather under the tree which France is helping Rome to cultivate here. Why should there not be an indigenous religious combination strong enough to cope with these troublers of the land ? One silver dollar and three hundred cash for a lantern was the initiation fee. At one time this society was taking in from five hundred to a thousand new members daily. They built new temples, repaired roads, built bridges, and also reformed the confederations of villages which in past decades had led to endless bloody fights and feudal strife. We informed the authorities at Canton and the viceroy ; then Li Hung Chang evidently gave instructions to the officials here, for proclamations began to be issued against such combinations under the name of benevolence and religion. Had the viceroy favored such a course there is no doubt that this society would have attempted here what the Boxers did in the North.

A threatening movement checked.

The strain of responsibility for us at that time was heavy. Dr. Barbour had cabled us to withdraw if the place was untenable. Our consul in Canton repeatedly urged upon us the wisdom of removing to a place of safety. Here the English and German residents would not listen to the idea that there was danger, and our alleged "Defence Committee" scouted the thought that it would be advisable to have a man-of-war in port as a means of prevention. Later they were glad to have one, and uneasy if she left for any length of time.

Anxious days.

Up to the first of July our regular work was not curtailed. It seemed strange to be holding our daily meetings and planning for another quarter's work with the Chinese, while our countrymen and others were training cannon on the Chinese forts and soldiers in the North. Our week of meetings was scarcely affected by it, and more than a score applied for baptism.

Mission property destroyed.

All our mission houses were soon occupied; all workers came in from the country stations and no one went to the hills. It was decided that some of the ladies and children should heed the insistent advice of our consul and remove to a safer place. Three ladies went to Japan; two, with five children, went to the United States. Then the storm broke on Jio-Pheng; the Ung-Kung compound and several chapels had not been wrecked many days when, one after another, Lai-Phu-Sua, Jio-Pheng City, and Z-Chhan were looted, many native Christians suffering great loss; these stations are connected with Kak-Chieh. Soon refugees came in and our accommodations for Chinese were well taken up. Had there been no man-of-war in port this would have added to our load of responsibility, but H.M.S. "Mohawk" was here promptly after the violence broke out and German ships later. We were very much annoyed that telegrams which we sent to the United States consul-general in Hong Kong were sent home in a garbled form by some lurid paragraphist, who added "Save us" and other phrases out of his imagination. It has been the policy of this mission to appeal to consuls as little as possible, and not to rely on the presence of gun-boats; but when the Chinese are aroused, the presence of a man-of-war may prevent great loss of life and property.

From evil, good.

These troubles certainly have been a blessing to our mission. They brought together many who were before unacquainted and have resulted in a union otherwise exceedingly difficult to attain. The daily service of prayer held at 8.30 A.M. during those months, and still continued, has been a means of blessing also. The "Dorcas Society" helped a great many who were destitute, and many private offerings were made. Some of the refugees earned quite a little by repairing and building roads.

The attendance at our chapels fell away, and many who were hearers only are said to have "carried-lantern," the euphemism for joining the Tai-Hong Society. We know of one or two church members who did so. One has already been excluded for this, but the loss was surprisingly small. We have heard of no defection on the part of our native helpers; they have stood by nobly.

Illness.

I was quite ill from fever and boils for a time, but was able to help in preparing the Jio-Pheng case for the officials. We were highly favored in having Lieut. Armistead Rust, U.S.N., sent as deputy by Consul McWade to personally examine the wrecked stations and report officially. His visit was in itself a source of great pleasure to us; it is a privilege to meet men in official life who are fair-minded and in sympathy with the work of missions,

Schools.

The baptism of forty-three in one day, with others at later dates, in October cheered us, and the state of things in the country soon became quite normal. We did not think it best to open the girls' boarding school; we continued only a day school. The two boarding schools for boys were consolidated, with smaller attendance than usual, partly because of the health of one of the teachers, who has been benefited by a change of work and at the same time has done valuable service in the country, and in part because we did not yet dare to assume responsibility for too many children away from their parents in this time of uncertainty.

We have reason to believe that the year's work for the schools was as profitable as that of the previous year, especially in the girls' boarding school. Mrs. Foster was much gratified with the work of the new native teacher and matron, and the advantages of the new school building. Mrs. Foster did not a little teaching herself in exposition of Scripture urging on the girls their duty to believe in Christ and their privileges in personal experience of Christ as their own Saviour. This bore fruit in conversions and in deepening of spiritual life.

The students' class was the largest we have had. Twenty-six were examined in the end of December. Two divisions were made for alternate afternoons in Swatow. Mr. Groesbeck, held here by the destruction of his house at Ung-Kung, took charge of this Swatow city evangelizing and had most encouraging success, large numbers to hear, good attention, and large sales of books, tracts, and leaflets, some of these going to men from Hu-Peh and Kiang-Si Provinces even. There is good reason to believe that some have been converted. For next year the brethren are planning to call a native pastor and we hope he will be able to gather in more of the fruits of this seed sowing. Mr. Waters expects to give some time to this part of the field also. He is, of course, largely giving his time to the study of the language, but has rendered very valuable assistance in many ways.

Work of associates.

Great credit is due to our consul in Canton, Robert W. McWade, Esq., for his prompt and energetic care for our interests. He secured the sending of a deputy from the acting viceroy who arranged for the settlement of all claims for loss by rioters. Our mission has increased its good reputation for probity among the Chinese, we hear, by making the smallest claim when we had more chapels and congregations attacked than any other. The high standing our mission evidently has among a large portion of the Chinese, and the high opinion they have of America, is helping to open doors for us wide and effectual, though the adversaries are yet many.

A friendly consul.

While we were felicitating ourselves upon the happy issue of the summer's danger, there came a most distressing revelation of unfaithfulness involving professing Christians, some of whom were in prominent positions. It was by far the most difficult complication I have been called upon to deal with, and for a time the issue seemed doubtful; but the church rallied, and in the best meeting of the kind I ever attended, on the last Saturday night of the century, after an intense yet self-contained discussion of the whole case, expelled the suspected parties and expressed righteous disapproval of any attempt on the part of a few to arrogate undue authority in a Baptist church. Chinamen have a wonderful appreciation of justice, and this administering of it put them in a good frame of mind for the convention held at Kit-Yang the following week.

Healthful discipline.

When we gathered there, the first delegated meeting in our mission's history, in a chapel built largely by native contributions in so troubled times, we could with difficulty realize that we had ridden out such a storm. To find that the number of baptisms in the stations now connected with this central station is as large as the year before, and that the contributions from the native Christians have amounted to nearly three thousand dollars (silver), is cause for profoundest gratitude to God for his marvellous goodness. Our senior native preacher says, "We must not think it is because of our goodness we were spared and others left to suffer. The Lord saw we could not bear so hard a test, so heavy a load, and has given to others the severer trial and the more honorable testimony. We should be thankful, walk uprightly before him, that we may prove worthy of his goodness and be ready to bear whatever may come to us in the future."

Convention at Kit-Yang.

Report of Mr. Waters:

In writing you my first annual report, I confess I feel somewhat at a loss to know just what it should be. The year has not been one of active service, but of study and general observation — the study of the language, and the study of the field, the people, and the work. To these ends I have sought to devote myself. In language study I have spent about five hours daily, using a personal teacher. This work has been in the character and in conversation, pursued along lines suggested by the older missionaries on the field. As yet there is no prescribed course, and no schedule of periodical examinations, either to guide the new-comer in the best attested plans of work or to give fair standards of acquisition.

Studies in books and life.

The result of the year's work in character has been the reading and review of Mark and John in Mr. Ashmore's translation. The conversational acquirement cannot be definitely reported. At times it has seemed tolerably easy, but again, when put to the test of speaking, one comes to realize that it is the work of years to attain command of utterance. I have been able to do some speaking, both in native services and in village evangelizing.

In the matter of studying the people and the work, aside from what has been learned on our compound, I have been able to visit a good many of the stations of the Kak-Chieh work and of the other fields also.

At first I went with Mr. Foster to near-by stations on Sunday. Then with Mr. McKibben to the dedication of a place-of-prayer, a room set apart in a private dwelling for services. The Hu City Conference took us all, except Dr. Scott, to Mr. Kemp's home, and in March I spent a few weeks with Mr. and Mrs. Groesbeck at Ung-Kung. In May I had two weeks with Mr. Speicher at Kit-Yang, and then the hot season and the disturbances began, and seven months passed before I was again away from Swatow.

At many stations.

Of course on these longer visits I had my teacher with me and studied just as at home. I feel then that the year has given me an insight into a variety of the phases and conditions of the work — new stations, old stations; centres where the work lags as well as centres where it is flourishing; living in chapels and houseboats; the compound and its problems, and the Swatow evangelizing work.

The last day of the first year found me for the first time alone among the people. I had gone with Mr. Kemp to visit a part of his field. Owing to sickness he was compelled to return, so I went on with his helper, spent a Sunday at Kham-E, examined ten candidates for baptism, and had my first experience of independent village evangelizing. These days, coming just when they did, seemed the beginning of a new era and filled me with joy and gratitude.

In trust with the work.

My appropriation for the present year makes no allowance except for study. This ought to be my chief pursuit, but it is my earnest desire as far as expedient to engage in the active work even if not taking over as yet the responsibility of a definite field.

The year, I want to say, leaves me deeply impressed with the inherent worth of the Chinese as a people, and the urgent and strategic importance of giving them the Gospel. It also leaves me deeply impressed that there is something very substantial and enduring in the body of infant churches already planted in this field.

An enduring enterprise.

Report of Mrs. Waters (née Miss Mary K. Scott):

The past year has been one of untold suffering in China, and many have laid down their lives for their Lord. Surely "God moves in a mysterious way, his wonders to perform," but his people can take courage, because the clouds they so much dread are big with mercy, and shall break in blessings on their head. Even now we can discern some of the blessings resulting from the fiery trials through which the Christians have passed. There is a closer union between the Christians of all

Trials overruled.

denominations throughout the land, and it has been proved to the world that those converted in heathen lands love the Lord even to the laying down of their lives for him. The term "rice-Christian" cannot be used so often after the events of this year of suffering shall be known.

In Southern China we have not had the severe trials experienced by those living in the North. Many of our Christians have had to flee for safety and have lost all their property, but no lives have been lost. Our compound has had many refugees during these months. We have tried to comfort them in their troubles and strengthen them spiritually. They have been in the different schools studying the word of God. A daily prayer meeting has also been held for all living on the compound.

A full compound.

During the summer, Swatow was so seriously threatened that the ladies were advised to go away for a time. Owing to this, I was away from my field of labor for the two months of August and September. I returned early in October and again took up the work. Affairs were not quiet enough to admit of work in the villages, so I opened the women's school. During the last quarter of the year thirty-six women were enrolled. Twenty others studied in the spring term, making a total of fifty-six who have received Bible instruction during the year. Mrs. Groesbeck gave valuable help in the last quarter.

Schools.

The Bible-women kept up their usual village work for ten months. During some of that time they could not work much among the heathen on account of the troubles, but by their visits they comforted and strengthened their Christian sisters during the days of trial. I worked in the villages with them for three months. During November and December the Bible-women were in the school for a special study of the Epistles which resulted in great spiritual good. Now they have gone to work again in the villages.

In the field.

The evangelistic work in the woman's hospital has been kept up during the year, — part of the time by Mrs. Kemp and part by myself and the matron of the hospital. The Bible instruction given in the hospital is a most encouraging feature of our work.

The Dorcas Society has had a larger sphere of usefulness than ever before. At the time so many of our Christians lost everything, the society did efficient work in clothing many of the needy ones. Seventy-six garments were given out, also financial help was rendered.

Dorcas Society.

We know not what lies before us this coming year, but our trust is in One who knows all and doeth all things well.

KAYIN — 1890

Rev. George Campbell and Mrs. Campbell (in America), Rev. G. E. Whitman and Mrs. Whitman (in America).

Churches, 4; members, 86; added by baptism, 15.

In the absence of the missionaries, both of whom were in need of a furlough, work at this station has not yet been reöpened. It is expected that Mr. Whitman will return in the early fall.

Report of Mr. Campbell:

As I left China for the home-land early in December, it is not possible to give a complete report of the year 1900. Very little could be done during the last half of the year, except to

Holding on.

encourage the native Christians and keep hold of inquirers. We were spared any actual violence, though threats were made, and there was more or less danger that some of them would be carried out. We have maintained our hold in Shong-hong (in Fuh-kien) where the magistrate showed himself friendly.

Outlook hopeful.

I believe we have the confidence and good-will of a large section of the population, and that there will be better opportunities than ever before for the preaching of the Gospel. By the time Mr. Whitman gets on the field, I doubt not the attitude of the people of Kayin will have changed towards foreigners generally. Our work there has lacked the appearance of permanency. We lived in rented house while the German mission dwelt in substantial buildings of their own, and were constantly adding structures needed for the accommodation of various branches of their work.

We now have excellent building sites, and it is not likely that there would be any serious opposition to our building as we pleased.

UNGKUNG — 1892

Rev. J. W. Carlin, D. D. and Mrs. Carlin (in America), Rev. A. F. Groesbeck, Mrs. Groesbeck.

Churches, 1; members, 450; added by baptism, 162.

In the absence of Mr. and Mrs. Groesbeck, the mission property at this station was destroyed. The house was rented property, but a considerable loss was sustained by Mr. Groesbeck and by the Union. Mr. and Mrs. Groesbeck remained in Swatow during the latter part of the year. Highly valued service was given at the Swatow chapel, and frequent visits were made to Ungkung, the missionary keeping in constant touch with his people. The Ungkung field gives promise of a great harvest.

CHAUCHAUFU — 1894

Rev. H. A. Kemp, Mrs. Kemp.

Churches, 1; members, 218; added by baptism, 12.

Mr. Kemp withdrew to Swatow for a time, but was able wisely to make an early return to his field. He states that the summer, on the whole, was peaceful and quiet owing to the influence of the magistrate, and that the native disciples showed a courage and steadfastness surpassing his highest expectation. On January 23 he writes again:

Mrs. Kemp and the children are now with me, and affairs have apparently resumed their normal condition. Mrs. Kemp visits among the people with her Bible women and meets a kind reception everywhere.

KIT YANG — 1896

Rev. Jacob Speicher, Mrs. Speicher (in America), Miss Josephine M. Bixby, M. D. (in America), Miss Harriet E. St. John (in America).

Churches, 2; members, 173; added by baptism, 40.

Mr. Speicher remained at his station almost continuously throughout the year, Mrs. Speicher, Miss Bixby, and Miss St. John returning to America. As the following letter shows, the year has been one of remarkable blessing.

Report of Mr. Speicher:

While many Christians in other parts of China have been called upon to die because of their faith, God has graciously permitted the past year to be a season of distinct advance and of much rejoicing to the work at Kit Yang. For this I desire to thank God at the very outset of this report. With all the rest of the Christians and missionaries in China we have had grave fears and doubts for months during the past year, and there were certain days of peril even in this part of China, but God did not permit the hands of wicked men to disturb the work. It has been a year of hard work, but we have experienced blessings from God far beyond those of any previous year. The only cloud that has darkened this condition of joy in the work was the departure of Mrs. Speicher and our two little children for the homeland. To be separated from wife and little ones is a severe trial, but as all are recuperating their health in the States, even this cloud has not been without its silver lining.

A best year.

Although our work at Kit Yang happily passed through the crisis of last summer without harm, we nevertheless have had a large number of isolated cases of persecution before and after the "Boxer" troubles, concerning which we cannot go into detail, but which have taxed not a little time, thought, and nerve force. Two cases of persecution of our Christians stand out above all the rest. The one was that of our Kau Bue people who were cruelly beaten and plundered of all their goods by their heathen neighbors. The Kit Yang magistrate tried the case and gave judgment in favor of the Christians for $1,200 damages, but a few weeks ago they were beaten and driven out of the village again. The other grievous case is the plundering, beating, and holding in captivity of some of our Christian people at Chiang Mui, a new station, an outgrowth of our Chim Khne church. This affair has grown to serious proportions during the past week, and evidently it will be weeks before the Christians of Chiang Mui will be able to go back to their homes and live there without molestation. Last summer attempts were made to plunder our Christian merchants in the city, also to break up our regular evening gospel meeting at the West Gate, and at one time to trouble us at our own house, but in all these instances God gave us signal victories over the enemy, and our work at Kit Yang is stronger to-day than ever before.

Persecution.

In the early part of last February we opened the chapel at Mi O. All traces showing that the building had once been a heathen temple had been removed. It is now one of our most valuable centres for spreading Christian truth in scores and even hundreds of villages. Excepting Kit Yang city, Mi O is the largest market town in this whole county, and with divine help it will be our endeavor to establish a strong church at that place. After opening the chapel there were large congregations that came to hear the Gospel. But during the spring the whole Mi O district, involving hundreds of villages, has relapsed again into a state of clan and village fighting. Hundreds of people have been killed, and for the time being it is impossible to do any mission work in that district.

At Mi O.

The church edifice at Kit Yang was completed in November. It was a red-letter day for us when the congregation was able to leave the old quarters and enter into the new church. We were able to baptize a large number of men and women on that day, and we all were impressed with the fact that God was in the midst of his people, and that the glory of the Lord filled his house.

The local church at Kit Yang has already raised $1,200 for this building in spite of the fact that it has been a period of reaction against all Christian mission work. The land bought for the chapel, together with the building, are worth over $2,900. Rev. J. M. Foster kindly gave $425 Mex. for the land out of a fund intrusted to

A notable enterprise.

him. The Missionary Union gave $800 Mex. The rest of the bill the native church has taken upon herself to pay, and all debts will be liquidated by the time this report is published in the States. Both the church edifice and the ladies' house were erected during the "Boxer" crisis without a protest on the part of the heathen. Thus while hundreds of chapels and mission dwellings were being razed to the ground all over China, we were permitted to build two beautiful buildings for Christian work.

Upon Rev. W. K. McKibben's departure for the States a number of out-stations in Kit Yang County, westward, that is, inland, from our central station, came under my care. Some of these out-stations are strong churches and grounded in the gospel truth. Two or three organized during the period of seeking enlightenment from Western methods, some two or three years ago, are very weak and we shall have much to be thankful for if there be no collapse at Gu Phni Lang and Tek Kie. Among the older churches I have inaugurated absolute self-support in all financial matters. Mr. McKibben began about three years ago to insist upon the churches assuming a larger share towards the support of their preachers. A few of these stations have been established over twenty-five years, and a rigorous method has proved that all can raise more than enough for their preachers and teachers. During the past month I have made a special effort to guide them in the path of self-support, and the churches contributed over $400 for this. During the past year I baptized twenty-seven persons from among the out-stations which have been under my care since February and forty persons were baptized from among the stations organized by myself.

Self-support.

What our churches need above everything else is to be possessed of the spirit of holiness. The Holy Scriptures do not emphasize the importance of numbers, but they do emphasize the importance of converts becoming more and more Christ-like. Our churches round about Kit Yang will undoubtedly have large numbers added to them during the coming years, but it is all-important that the church members be thoroughly trained in Christian truth and virtue so as to be a savor of life unto life to those who will be received into the churches later on. With a view to imparting to them some spiritual truth and gift and to the end that the churches may be established in their holy faith I have decided to live among the church members at various centres during the coming year. During the past month I have carried out this plan and the results were good. Lukewarm deacons and members have been spiritually quickened; shopkeepers have made a covenant with their Saviour and the church to observe the Lord's day ever hereafter. Our people must constantly be taught to follow after holiness without which no man shall see the Lord.

A helpful method.

Mrs. Speicher and our two children left for the homeland the 7th of August. Miss Dr. Bixby and Miss St. John left in October. Thus the hospital and women's work are suspended for the present. Miss Dr. Bixby has not been well for some time; we trust she will speedily recover and be able to take up the important hospital work again before long. Her numerous successful eye operations have made the Kit Yang hospital famous for scores of miles; the work is too important to be closed for a number of years.

Personal.

Miss St. John was not very well last winter and could not do full work last spring. Her summer plans were interrupted by the uncertainties of the political situation. Thus all the lady missionaries have left Kit Yang for the time being and it is a great loss to our work. The women living in the city are longing for Mrs. Speicher's return. There is plenty of evidence that the work of the lady missionaries is appreciated by the natives.

In conclusion I desire to write a few words concerning the convention of the Tie Ciu and

Kayin Ciu churches held a few days ago at our central station. The results were beyond our highest expectations. The meetings were spiritual and a good deal of enthusiasm was shown. The entertaining church has gained very much by reason of this convention. In all, the future of Kit Yang is as bright as the promises of God. We desire to have the benefit of your prayers in behalf of the work.

HANYANG — 1893

Rev. J. S. Adams and Mrs. Adams (in England), Rev. G. A. Huntley, M.D., Mrs. Huntley, Miss Annie L. Crowl.

Churches, 3; members, 86; added by baptism, 12.

Mr. Adams, absent from China during the year, and now about to return, writes as follows:

The beginning of the new century found China in revolt against her friends, and her foes. Failing to distinguish between the two, she has struck at both. Upon the missionaries of the Gospel, scattered over the northern provinces, the heaviest blows have fallen. Sixty-eight American men, women, or families, have perished. How many of the beloved native Christians have died we shall not know yet awhile.

Missionaries as mischief-makers.

"The missionaries are to blame for all these troubles; and for this reason so many have been slain." The charge is as false as the conclusion is untrue. The consuls and traders have been compelled by treaty to live in the ports. There they could band together for mutual protection under the guns of warships. The missionaries, living in little isolated groups many hundreds of miles from places of safety, were exposed to sudden and treacherous attack.

If the missionaries have done wrong, let the charges be made definitely before the consuls. Let the records of the consulates be searched for evidence. These charges are like hydrogen gas, offensive, but intangible, or like the cigar smoke of the club rooms where most of them were born.

A man lay suffering from drink in the London Hospital. During a sudden attack of delirium tremens he struck his gentle nurse a fearful blow, causing her death. Whom do you blame? The nurse? the patient alone? or the liquor seller as well?

Let us indicate, as briefly as possible, some of the real causes of this anti-foreign revolt of the Chinese:

England and opium.

Since 1792, when Warren Hastings created the opium trade in behalf of England, until the present time, China has been the subject of a grievous wrong.

(1.) China did not cultivate opium for other than medical uses. Her laws were prohibitive and severe.

(2.) It was the thoroughness and severity with which she carried out her prohibition that caused the first opium war.

(3.) Though beaten, fined £6,000,000 sterling, deprived of Hong Kong, and with his treaty ports forced open, the emperor, Tau Kuang, steadfastly refused to legalize opium. "Though I cannot prevent the incoming of the flowing poison, nothing will induce me to accept a revenue derived from the vice and misery of my people." It was thus he spoke.

(4.) The second opium war, among other concessions, admitted missionaries and legalized the opium trade.

(5.) The legalization of foreign opium killed the Chinese prohibition. No government could execute its subjects for doing what it allowed the foreign traders to do.

(6.) Hence England is responsible for the red poppy fields in China to-day — for millions of wrecked homes and sin-bound souls, a ghastly procession of opium slaves passing downward from the dawn of the nineteenth century to its close — and where is the end ?

"Assuredly it is not foreign intercourse which is ruining China, but the inflow of this deadly poison," writes the enlightened viceroy, Chang Chih Tung.

When all is taken into account at the day of judgment it will be found that the land of glorious Christian privilege has been the blackest sinner of all the nations for inflicting such an unspeakable curse upon the so-called heathen people.

France and Romanism

France has allowed her minister and consuls to become the agents of the Catholic priests, and the priests have become the tools of the French policy. The priests and many of their converts, by arrogant and unjust conduct, have made themselves disliked.

Writers and critics at home have apparently not learned to distinguish between Protestant and Catholic missionaries. The Chinese draw a wide line of distinction between them.

Through the minister of the French republic at Pekin, an imperial edict was secured March 15, 1899, giving Romish priests by rank the status and prerogatives of officials of the Empire. Ever grasping at temporal as well as spiritual authority, the priests pushed their advantage to the utmost. Protestants were offered the same official status, but it was declined. This answers the charges made against us of assuming authority and terrorizing the officials.

French conquests.

The conquest of Annam, Cochin China, Tonquin, and Cambodia by France — possessions of which she has made little use save as cemeteries for her soldiers, have only whetted her appetite for further aggressions. France is no friend to China.

Russia's advance.

For many years the slow approach of the White Czar has been a terror to China. The ill-controlled military of Russia would seem to carry out a policy of their own, whatever St. Petersburg may say. The rich provinces of Chinese Turkestan, Ili, the Amur region, have become Ruski. And Manchuria shares the same fate. Nothing will stop Russia in her onward march to ice-free ports on the Yellow sea. Port Arthur has been "leased" from China. It will never be released. Would Americans see the Northern States annexed by Canada and feel friendly?

German piracy.

The seizure of Kioa-Chow city, port, and harbor, with its hinter-land, was a shameless deed of piracy. If China had compensated herself at the same rate for every subject slain in California, the citizens of that State would now be under the Dragon flag. For the murder of two German subjects the Emperor William not only claimed Kiao-Chow, but included in his demand the right of making railways, and of opening mines in Shan-Tung, a province of 28,000,000 people.

Japan.

Japan joins in the spoliation of the ancient empire, scatters her armies, destroys her fleet, and annexes Formosa, the "Emerald gem of the Yellow sea."

Italy resists.

Italy, doubtless thinking that kingdoms were to be had for the asking, claimed San Men Bay, on the Cheh-Kiang coast province, with the right of mining and of railway construction in the "Garden of China," a province as large as England. At this time not a missionary had been killed, to give even a shadow of right to the claim. This demand was successfully resisted by the Chinese. Their success in opposing this impudent demand, undoubtedly influenced them in a course of action which has been attended with the most disastrous results.

The attitude of the Press in discussing the partition of China, her "division into spheres

Growing alarm.

of influence," and kindred suggestions, have aided to alarm the Chinese. The advent of the railway engineer, the sale of valuable mining concessions in various parts of the country, have also contributed to this unrestfulness. It seemed to the natives that the time had arrived for the break-up of the ancient empire.

The secret edict.

Several events took place which encouraged the Empress to believe that the time for action had arrived. The embarrassments of the British in South Africa, the opportune rise of the Boxer movement in Shan-tung, the unpreparedness of the Russian-Siberian railway for military duty, the improved condition of her armies since the Japanese war under the German drill instructors — seemed to indicate to her the arrival of the best opportunity for success. On Nov. 21, 1899, the Empress issued a secret edict to her viceroys, governors, generals, and principal officials, in which she declares the nation to be in a state of war.

The dowager empress herself is the principal cause of the anti-foreign outbreak. Her attitude has had much justification, and she has been seconded by the conservative portion among her people.

The United States; a golden opportunity.

It is providential that the United States are not pledged to any party or policy. The opportunity is afforded of influencing China for great good. Let the United States seize this golden privilege. Some of the powers would welcome a way of escape from the present deadlock. Let the Emperor Kuang Su be reinstated and supported by the powers in his reform and progressive changes. Let his policy of putting the revenues, civil and military education, and other departments of state, under the control of honest and impartial men like Sir Robert Hart, be approved.

A blood-bought right.

Let the United States protest against and demand a revison of the British opium treaties. Such a course would be an untold blessing to millions, an attitude which would cover her with glory, and earn the undying gratitude of China. A policy this, which would receive the support of Russia and Japan. The former has prohibited opium in her section in Manchuria, and the latter in Formosa. Let America withstand further aggression and wrong. Releasing China from the opium treaties, let her shine forth as the most Christian of all the nations gathered around China. Remember the missionaries who have died, the ninety-five soldiers and marines who perished, and make this blood a claim, not for compensation, but for a right to be heard in the final settlement which shall clear the way for the blessing of Christian civilization in China.

Darkness.

The outlook is *dark*, black with the gloom of superstition and abounding wickedness. China is full of angry millions, goaded by a century of injustice and wrong. May God have mercy on China.

The breaking of the dawn.

The outlook is *bright*. These hundreds of missionaries have not laid down their lives in vain. These thousands of steadfast native Christians have not bathed their land with blood for naught. The outlook is bright with the purposes of God's grace, who loves the land of Sinim too well to abandon it to be the prey of evil men. The devotion of God's people to the work of healing China's wounds will be shown. The gentle influences of the Gospel preached by a hundred thousand Christians, tested and true, will bring in an era of spiritual prosperity we have hardly dared to hope for. Oh! church of the living God, awake! awake! Seize the opportunities given you now. Let America realize how great her political power is in Asia, and let her use it for good and not for evil.

The missionary record of the year is graphically given by Dr. Huntley, who cared for the work of the station in the absence of Mr. Adams in England and America. The missionaries withdrew for a time to Shanghai and Japan, but improved the earliest opportunity afforded for return.

The letter testifies to the friendliness of the officials to which the preservation of mission property was due, and to fidelity among the native Christians. The outlook is altogether hopeful.

Report of Dr. Huntley:

A bright prospect.

A first cloud.

A strong stay.

> The year 1900 has been a checkered one for our Central China mission as indeed for all missions in this empire. The outlook at the beginning of the year was exceedingly bright, with three out-stations fairly well manned with native workers, and our central station with its full complement of missionaries. The hospital had a good many patients, and the dispensary — opened for out-patients every day except Sunday — was well attended. The church and evangelistic work was most encouraging, and the schools were flourishing. The first cloud to overshadow us was the serious illness of my dear wife, brought on, no doubt, by the extensive fire which took place in close proximity to the native house which we were occupying and which necessitated her removal during a bleak December night before our little son was two days old. When sufficiently recovered I took her to Ningpo, which necessitated an absence from my station of nearly six weeks, and arrived home again only two days before the departure of our esteemed colleague with his wife and family for their furlough. Now the work which was more than enough to keep two of us working full time and over time was laid upon the shoulders of one; we did not feel burdened with it, however, because we had learned the precious lesson to roll our burden upon the Lord. The task would not have been possible had it not been for our native workers, in whose praise I cannot speak too highly. Our senior preacher, Mr. Ts'ao Han Kin, has been a great comfort and a very real help. The evangelistic work has been in his charge; in this he has been assisted by Mr. Hu tsao kang, and during our nearly four months of enforced absence he has stood at his post, comforting the Christians and exhorting them all "that with purpose of heart they would cleave unto the Lord."

In the spring months.

> The work continued to prosper during the months of March, April, and May. Some were possessed with a passion to win souls, and voluntarily devoted a portion of their time to the preaching of the Gospel. Our ordinary church services were well attended, many of the members giving gracious evidence of growth in grace. Reports of a gratifying character were received from the out-stations, schools were flourishing, hospital work was never more hopeful, and the dispensary, which had only 103 attendances in January, and 183 in March, increased to 389 and 513 in April and May respectively, the neighbors were friendly, and we were altogether unprepared for the awful storm which burst over us during the summer and autumn months of the year.

Troubles in the Yangtze valley.

> Early in June I escorted my family to the Kuling hills where they hoped to spend the hot summer months, and where I had planned to join them for the month of August. Meanwhile the Boxer movement in the North was assuming serious proportions, but we did not think it would affect us, so I planned a journey to the out-stations to extend over one month. But our Heavenly Father had planned otherwise, and our disappointment was his appointment. While yet at Kuling the trouble started in the Yangtze valley by the riot at Tsao-shih near Hankow when the London mission premises were totally destroyed, and the missionaries barely escaped with their lives. This caused a panic at Kuling and several families left for the coast. To leave my

own family and return to Hanyang as intended would only be to add extra responsibility to the few men who were on the hill, whose hands would be sufficiently full in caring for their own families should trouble arise. I made a hurried visit to Hanyang and settled station matters, closing hospital, and leaving sufficient funds with native workers to last till the end of October. Then four more weeks at Kuling, and such weeks! Panic succeeded panic, but we determined to stay on unless ordered away by our consul, or advised to leave by the Home Board. Definite guidance, however, came on July 19, when orders came from both United States and British consuls for all women and children to go to Shanghai, and for all men to be prepared to leave at a moment's notice. Packed on board a river steamer in native quarters with fifty other refugees, we arrived in Shanghai on July 23d. Here I got some medical work to do among the missionaries and their children. Some were very sick, result of privation on journey and travelling in tropical heat. Every day brought news of riot and murder, and so serious was the situation becoming, the consul urged all who could do so to go to Japan or the States.

To Shanghai.

We started for Japan August 2 and spent most of our time in Arima in an unfurnished house which we shared with another family, sleeping on hard floors, and doing much of our own housework. The stay in Japan was neither enjoyable nor health-giving, and we were glad when on September 29 we set foot on Chinese soil again.

In Japan.

In the meantime we kept in close touch with our work by correspondence. There had been much persecution, and all aggressive work had to be stopped, but each letter brought the glad news that our native brethren were standing true and were sustained in the heavy trial which had come upon them. Many wild and agitating reports were published abroad, the most important of which was that we had large quantities of firearms and ammunition stored upon our premises. A heavy box of wet books rescued by Mr. Jones of the American Bible Society from a shipwreck and placed for convenience in our chapel, and supposed to contain powder, furnished the foundation for this report on account of its immense weight. On August 9 an attack was made upon our premises and the furniture of our street preaching and worship chapels was soon smashed, and the mob were pushing toward our mission house, and would probably have levelled it to the ground, but for the timely arrival of the officials. The local constable received seven hundred blows on the spot and two of the ringleaders were sent to the Yamen to be punished, while a number of soldiers were sent to guard our compound.

Attack on mission.

Shortly after our arrival in Shanghai I returned to Hanyang alone and found outside the doors of our premises the official insignia of lanterns, a few soldiers, and some seats, which being interpreted means, "A mandarin lives here." This august gentleman had turned our reception room into his private quarters. Here were bed, chairs, cupboards, and dirt, and the place looked as if it had been occupied by this same individual for at least a quarter of a century. The soldiers had placed their beds promiscuously in different parts of the large street preaching chapel which they had turned into temporary barracks. The damage done during the riot had all been repaired by the officials. The mission house had been opened by our military guard (?) and goods to the value of $250 Mex. carried away; for this loss the mandarin reimbursed us to the amount of $200, so that the Central China mission has sustained no great financial loss. The few weeks alone with the natives were very precious indeed. They had stood firm in the midst of threatened death, for unto them it was "given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." They seemed dearer to me and I to them than ever before, and we enjoyed sweet

A mandarin's headquarters.

"As silver is tried."

fellowship in the Lord. They were not "rice" Christians, but "wheat" Christians, if you like, for I believe they will be found amongst the "finest of the wheat" when the Lord gathers in the sheaves.

At home again.

I brought my wife and family back in the middle of December and Miss Crowl arrived a the same time. We are very glad to be at home again and once more at work. Of the three out-stations Kin-K'eo was abandoned at a time of threatened riot in August, and we shall not attempt to open it again till March (Chinese New Year). P'u-K'i and Kia-yu have not been abandoned, but aggressive work was of course stopped for several months.

Church statistics.

During the year we have added twelve new members by baptism and one by letter. The brother received by letter was baptized by me in the province of Shensi many years ago and is now my hospital assistant. We have removed one member through death, the wife of our Kia yu preacher who was accidentally drowned in the mission premises last summer. Our church book shows a total membership of 86 (including out-stations, 120); but some of these will probably be removed when the roll is revised upon Mr. Adams' return. The two brothers who "gave up cultivating their brains in order to cultivate their farms" could not stand the persecution which threatened them and have set up a heathen tablet in their homes. We pray for these, however, and hope for their return.

Medical.

The medical statistics are as follows, and report for 4 months:

In-patients: male, 57; female, 2; total, 59.

Out-patients, male and female, 1,970, of which 746 were new patients and 1,224 were return visits.

Operations (not including out-patients): Under chloroform, 23; under cocaine, 5; no anæsthetic, 2; total, 30.

Cash received from native patients, $18.39.

More hopeful than ever.

We are glad to close the year with work fully reëstablished in all departments with the exception of Kin K'eo and Miss Crowl's day school. We are more hopeful than ever for the future of this mission and believe that when peace is again established opportunities will increase and blessings will be multiplied. We "expect great things from God," and unless our hands are tied by financial straits and lack of men, we will, supported by the prayers and sympathies of the churches at home, and depending upon him without whom we can do nothing, go forward to the coming year and century attempting still greater things for God.

SUIFU — 1889

Rev. Robert Wellwood and Mrs. Wellwood (in Ireland), Rev. C. A. Salquist, and Mrs. Salquist (in America), Briton Corlies, M. D.

Churches, 1; members, 41; added by baptism, 16.

Mr. and Mrs. Salquist were about leaving for a furlough when reports of the troubles in northern China reached Suifu. By direction of the consul, Dr. and Mrs. Finch accompanied them to the coast, all shortly returning to America. Dr. Finch has since resigned his connection with the Union. He had rendered faithful and efficient service.

It is expected that Mr. and Mrs. Wellwood will return to Suifu in the fall.

Report of Mr. Salquist:

The first martyr.

The year of 1899 closed and 1900 opened with the very brutal murder of a young and promising English missionary, Mr. Brooks. As details became known, not only did the Christian people at home shudder and the critics of missions scoff, but the missionaries asked themselves and one another whose turn would come next. Over two hundred strong, Protestant and Catholic, ranging in age from the infant to the man and woman with gray hair, they have entered into the presence of the King. As we are not responsible for the results of obeying the command to go, we can safely leave it in God's hand and feel assured that, through all, his plans will be worked out for the salvation of the Chinese.

The great company.

The early year.

The work in Suifu was carried on much as usual and with encouraging results till all were compelled to leave. Early in March we had the pleasure of welcoming back Dr. and Mrs. Finch, and of meeting, though few in number, as an association. Shortly after this Dr. Corlies left us for his station, Yachow.

Baptisms.

In June sixteen persons were baptized, eleven men and five women, the youngest fourteen, the oldest seventy years. We felt that there was special occasion for rejoicing, because among the number were three couples, a wife, beside a man having a Christian wife and a woman whose husband was a Christian, thus at once making five united families.

Dr. Finch began work on the new hospital and had the foundation laid and some of the woodwork begun.

Down the Yangtze.

Things began to look serious in June, and the longer we waited the more threatening became the aspect. Toward the end of July we received the consul's orders to withdraw and to endeavor to reach places of safety if possible. It was both dangerous and unpleasant to travel on the river at high water level in the intense heat of July, not knowing how soon our progress would be impeded by hostile demonstrations. Fortunately there was no outbreak in the Yangtze valley and we reached Shanghai safely.

Present conditions.

Letters received from the natives report that conditions are quieting in the West and that our property is intact. Only about twenty-five miles from Suifu there was rioting at a Catholic station and some native converts were killed. The last letter received was written the day after Christmas, and tells of our Christians meeting for worship on Christmas day as they do also every Sunday.

Dr. Corlies, returning to Western China, reached Suifu March 11. He writes briefly:

The Lord has wonderfully protected the people. The Roman Catholic converts in this district have suffered terribly, over one hundred being killed, but our Christians were almost entirely free from persecution.

Sunday and week-day meetings have been sustained. The majority of the people have remained faithful. I am opening the street chapel for daily preaching. The people are most cordial. I am confident we are on the verge of a great awakening in which there will not be missionaries enough to care for the converts won.

KIATING — 1894

Rev. W. F. Beaman and Mrs. Beaman (in America), Rev. F. J. Bradshaw (in America), Mr. H. J. Openshaw and Mrs. Openshaw (in America).

Churches, 1; members, 8; added by baptism, 3.

Mr. and Mrs. Openshaw and Mr. Bradshaw left their station in compliance with the wishes of the consul in July, returning to America, their time of furlough being at hand. Mr. and Mrs. Beaman plan to return to Kiating in the early fall.

Report of Mr. Beaman:

Why missionaries left Western China.

Custodians.

Expenditures increased.

At this early date it is impossible to estimate the past year's achievements and losses in China. The work in Western China has received a temporary check, but has not been destroyed. The workers for a time left the field, but did not abandon the work. They left because they were withdrawn by their representative governments, not because they feared to stay or because the natives drove them away. In fact, the native officials and people urged them to stay, promising that they would use their utmost efforts to protect them, but the consuls insisted that they must go to places where protection would be insured, knowing full well that in case trouble should come the native authorities would be unable to give guaranteed protection, and that failure at this point would compromise missionary interests and involve the western powers. To leave the field for a time was doubtless the best thing to do under the circumstances. The mission property was left in care of the local officials of each city, who unhesitatingly assumed the responsibility of protecting it from being destroyed, if unexpected trouble should come. The mission work was left in the hands of the native churches to be cared for by pastors and evangelists who were to keep up the services and look after the schools and other departments of the work in general. It was a tremendous responsibility for the officials to assume, a great undertaking for the native churches to be charged with. It meant, not that the work was to cease or that expenses would decrease, but that the work was to pass through a time of trial with increased rather than lessened expenditure of money. Funds were left in the hands of the native Christians for the support of the work when the missionaries left the field, and provision made that such help as would be needed should be sent during their absence, so that it has not only called for the usual amount of money expended in carrying on the work, but there have been added to this various extra expenses, such as travelling to and from the coast, or in some cases to America, and such other expenses as must arise in caring for mission work during the absence of the missionaries under so extraordinary circumstances. Additional money will be required to make up that which will have been lost to the work by neglect on the part of those who have been left behind in charge of affairs; not because of unfaithfulness on their part, but because of their inability to keep things in a normal working state.

Into and out from the storm.

The early months of the year were attended with no little encouragement. Many were interested; not a few were definitely inquiring the way, and some were openly and avowedly taking Christ as their Saviour and Lord. But all at once and unexpectedly the awful storm burst. The intervening months have been fraught with fears and heart throbbings many, and the hour has been one of darkness and peril, but the sky has at last cleared and the bright sunshine again smiles upon us. The day dawn is bright and promising, the missionaries are astir, and the early hours of the day find some in their accustomed places in Western China and many others on their way thither. China Inland mission, Methodist mission, London mission, Friend's mission, and Baptist mission workers with faces set westward are pushing their way back to the interior, and thus the feet of God's messengers once more plant themselves upon the Sichuan's shifting soil along the course of the "River of the Golden Sands."

Dr. Corlies returning.

It is regrettable that in the returning ranks to the forefront we have as yet but one man going back to our mission in Western China. However, it is good to have even one. Our hearts go with our courageous, faithful Dr. Corlies, and our prayers are that he may indeed be the fore-runner who will clear a straight path in which many of our number, who are now waiting in America and England, may speedily return to the work of their heart's love and choice.

The work sealed of God.

Good reports are already reaching us that Dr. Corlies has found the people quiet and friendly and that no property has been destroyed. We shall go back with our forces somewhat reduced in numbers, but not in courage and zeal. There is a sweet consciousness that God has in a marked way set his seal on this work, not only sparing the workers from bodily harm during this recent crisis, but also in the past years when by riotous mobs we were all driven away to the coast, by marvellously preserving our lives and the work, and opening the way for us to go back and fill not simply the places allotted to us previously, but greater ones, enlarged, as a result of the troubles. God has set his seal on Western China. Let no man trifle with the seal of his Majesty!

Fragrant incense.

We shall go back with the confidence and consciousness that thousands and tens of thousands of God's dear people are going with us in their prayers, and sympathies, and gifts. How delicious this odor of sweet-smelling incense before God! We shall go back with multiplied opportunities before us and increased responsibilities resting upon us. Who is sufficient for these things? Is the Christian church really ready for this advance move of the Kingdom of God in China? Oh, church of Christ, arouse thyself and take on this beautiful service that time, and wars, and troubles, and martyrdoms, and perils, and labors of God's sainted hosts have made possible for thee in China!

YACHAU — 1894

Rev. W. M. Upcraft, Mrs. Upcraft (in America).

Churches, 1; members, 19; added by baptism, 5.

We are glad to receive from Mrs. Upcraft the following statement of the promising conditions at Yachau at the time when the directions received from the consul at Chungking compelled a withdrawal from the place. Mrs. Upcraft returned to America. Mr. Upcraft rendered temporary service as an interpreter in the British army. When word was last received from him, he had reached Chungking on his return to Yachau.

Report of Mrs. Upcraft:

The year 1900 opened full of promise and blessing. How little did we dream of the dark cloud of persecution and war with all its attendant horrors, which even then hovered over us.

All departments of city work were pursued as so many ways of reaching the people and sowing the seed, thus permeating the mass more and more with the knowledge of Gospel truth. These were: Daily preaching, Sunday services, and Sunday-school, free dispensary, reception of callers, the care of small schools for boys and girls, visitation in the houses, and three heathen Sunday-schools.

A triumphant death.

Two things stand out prominently. The first is the triumphant death of Mr. Yang. He was the most prominent man, the best beloved Christian, the most faithful, loving witness to Christ, in the little church. To our human and finite wisdom, he could ill be spared. But God took him home; and while we mourned for him we realized that in his death, so joyfully victorious, he was a mightier witness to the saving power of Jesus Christ. The heathen marvelled that a man could die so fearlessly and so happily. A printed account of his conversion, his short Christian life, and his happy death is being circulated far and wide, so that though dead, our beloved brother yet speaketh.

The country people.

The Word eagerly received.

The second thing that stands out prominently in the year's work is the interest among the country people. Mr. Upcraft, with native colporteurs, has visited and worked in many parts of the district, including the Lalo field, where he succeeded in getting into closer touch with interesting and needy people. Accompanied by native women, I had also made visits — too few and short — in several of the country places. In some places inquirers sprang up, one, two, or three at a time. But the largest number came from a district practically unworked by the missionary — *Tien-chuan*, a mountainous region lying about twenty miles northwest of Yachow. The Gospel first entered this field through colportage work. Gospel portions fell into the hands of some of the men, who read them eagerly and realized that they had found something for which they had long sought, — a Saviour who could take away sin and give peace to their hearts now and a sure hope beyond the grave. There were many hungering souls who gladly received the Bread of Life, both men and women.

The climax of numbers was reached in the third month, when seventy or more came in to spend three or four days that they might hear the Gospel more fully. Those were happy days when every hour was full of the blessed joy of giving the Gospel to hearts prepared for its reception. So wholly absorbed were they that the parade of the city god, which attracts thousands of country people, failed to elicit any sign of interest from them — they did not even go to the end of the lane to see it go by!

Three score inquirers.

Special meetings were held for men and for women. The latter seemed to *drink* in the truth for which (to use their words) they "had been seeking long years." And when, on Sunday evening, some sixty or more men and women arose on opposite sides of the chapel, indicating thus their desire to be saved and follow Jesus, — do you wonder that our hearts were full of a great joy?

Visions.

This seemed to us but the earnest of larger blessings yet to come in the near futures Every man and woman carried back to his home Gospels and tracts, to study and to scatter broadcast. Women were planning to bring ther rice and come in for two or three months' study in the autumn and winter. We saw visions of a study and training class for volunteer evangelists; a Bible school for the instruction of country women; the beginning of a self-supporting boarding school for the daughters of Christians and inquirers. But God saw otherwise — at least for the *immediate future*. But our faith is strong to believe these things shall yet be.

A message from the consul.

One day in July we were startled by a report of a French Catholic father escaping from the hands of rioters and coming to our city for protection. A few days later, a special messenger arrived bringing a letter from the consul at Chungking, ordering us to leave immediately for places of safety. After explaining to the natives the reason for our hasty departure, we bade a very reluctant farewell to the Christians and servants, some of whom came to the riverside, where with tearful eyes they prayed us to return soon.

Then followed the great exodus. Several hundred missionaries of all societies, all under similar orders, were leaving a quiet field and a friendly people. Contrary to all fears, West China has remained in this condition of quiet up to the present time. The latest reports from there say that property is safe and the people friendly.

Farewell.

The cloudy pillar is being lifted and God's people who were commanded to abide in their tents are once more bidden to go *forward*. He who said "Lo I am with you alway" is with us still. May He graciously open the way for all His called ones to go forth that none of the *many*, *many* open doors may remain unentered.

Again onward.

JAPAN

Japan has drawn nearer to the Western world. It has marched with Western armies. These armies may misrepresent the Christian name which they bear. But the fortunes of Japan have been cast in with the fortunes of Western peoples. Its attitude will hardly again become antagonistic to Western institutions. If the disciples of Christ are faithful to their opportunity, Japan may know the worth of genuine Christianity.

The influence of the recent war, in which the forces of Japan have been identified with the forces of the West, cannot fail to be marked in confirming liberal tendencies in Japan.

It is evident that the old faiths are loosening their hold in the Empire. When a test is precipitated, as in the recent enaction of regulations unfavorable to our mission schools, they may still, by the summoning of all their strength, succeed in securing a formal verdict unfavorable to Christianity. But Buddhism is a declining power. The school legislation has at no time been pressed to the serious disadvantage of Christian educational work, and it is now reported that these regulations have been formally rescinded.

Buddhism losing ground.

The year has been one of quiet fidelity and of gratifying results. Special cause for satisfaction is found in the concession secured recently from the government by our own missionary body, which will result in equal advantages for all missionary organizations. Heretofore serious difficulty has existed in safeguarding property interests as held by missionary bodies in Japan. Through this concession, our resident force of workers is constituted a legal person, property titles being vested in this body. The aim of the missionary's work in Japan, that of promulgating Christianity, is definitely recognized in the concession. This result is of value as securing safety for property holdings; it is of even greater interest as indicating the defining of a liberal attitude toward Christian teaching in the empire.

A notable concession.

An important twentieth century movement was inaugurated at a recent meeting of the Japanese Evangelical Alliance looking toward the most effective reaching of all parts of the country by evangelistic effort.

Work in the Inland Sea.

The letter from Captain Bickel, whose work lies among the islands of the Inland Sea, is certain to be read with profound interest. Nothing presented in our reports is of more striking interest than this story of the first voyage of the "Fukuin Maru" among the hundreds of islands in the Inland Sea, where the name of Christ had never been heard. That such a condition prevails still in any islands of the earth, in this twentieth century after the life of our Lord, is a reproachful fact. Surely it will awaken in our readers a desire that, not to this people alone, but to all the people of the island empire, and to all kindreds of the earth, the knowledge of the Lord may come.

Welcome guests.

The visit of Mrs. Safford, of the Woman's Society, was greatly enjoyed in Japan, as in other missions visited by her. The presence of Mrs. Harris, who accompanied Mrs. Safford, was particularly gratifying in Japan. Her welcome was enthusiastic at Tokyo, where she was permitted to see the school bearing the name of her honored brother, Dr. Duncan, and perpetuating the influence of her own far-sighted benefaction.

YOKOHAMA — 1872

Rev. A. A. Bennett, Mrs. Bennett, Rev. F. G. Harrington, Mrs. Harrington, Rev. J. L. Dearing, Mrs. Dearing, Rev. C. K. Harrington and Mrs. Harrington, Rev. W. B. Parshley, Mrs. Parshley, Miss Clara A. Converse, Miss Mary A. Hawley.

Chuches, 3; members, 478; added by baptism, 37.

Report of Rev. C. K. Harrington:

Evangelistic work.

My work through the year has been like that of previous years, teaching in the theological school during the seven months of the term, and such evangelistic labors as my strength permitted during the summer vacation. Of my school work I hardly need speak, as it has been similar to that of former years. My evangelistic work consisted of a few weeks labor with Captain Bickel, among the Islands of the Inland Sea, and something more than a month's visit to the field, specially under my care in Shinshû. In addition to the thirteen baptized in Shinshû in the summer, a young man who had been receiving Christian instruction at that station came into Yokohama in November for baptism. One of the believers of Ikeda has entered the theological school. Since Mr. Kaneko and I returned to Yokohama in September, Mrs. Kaneko at Omachi, Mr. Endo, an earnest believer at Ikeda, and the young man Kabase, at Matrumoto, have been caring for the work in those towns.

Language study.

During term time I have done such Sunday work, in the way of preaching and instruction of Bible classes as I have found to my hand, but have not opened any preaching place to be under my own care. I have also been able to devote a fair amount of time, especially during the summer vacation and the fall term, to some lines of language study which have a close connection with efficient work in the school, and are necessary, in a less degree, for efficient work in general. I find the advantage of it day by day.

My little family has been blessed with a good degree of health during the past year and with the exception of two or three days in April when I suffered from the ubiquitous "grip" I have lost no time through sickness. A review of the year presents many reasons for thankfulness, both in regard to personal mercies and to the blessing that has been on the work committed to my care, as well as for the encouraging aspect of things, considered from a missionary point of view, in the country at large.

Personal.

Theological Seminary.

Number of students, 16.

Dr. Dearing writes of a very successful year:

I returned to Japan in the early fall, reaching Japan on Sept. 3, 1900. Of the year at home I may say that it was full of inspiration for our work here. Health we gained, and we came back feeling that we had a good amount in reserve. But that was not the only gain. Old friendships renewed and new ones made gave us the feeling of a stronger support at home than we had realized. The sympathy with our work shown in so many ways was a delightful experience never to be forgotten. The friends in the home churches little know how much their kindly expressed sympathy does to lighten the burdens for months and years after it is shown. We shall labor more earnestly and our spiritual life has received a quickening because of the visit in America.

Sympathy an inspiration.

During our absence Mr. Parshley had charge of the Seminary. A very quiet and profitable year of the school closed in April. It was a year of especial spiritual power and growth. When we opened in September we found the largest attendance that we have ever had. A senior class of six greeted us. One of this class had been absent from the school for a year, having felt it his duty to visit his native village and try to bring his mother to Christ. He had not visited his distant home since his conversion. He had feared the opposition persecution. I am glad to report that his year at home was successful, and on his return to school he reported to us that his mother had become a believer. These six men represent nearly all sections of Japan, and on their return in the fall had already nearly all made arrangements as to their field of labor after graduation. We had an entering class of three. The summer had been spent by the men in different parts of the country in evangelistic work. The fall was a profitable period of work. Evangelistic work was carried on by the men during term time as usual. Four men go to Tokyo each Sabbath. One other has charge of another out station. The remainder are employed in preaching places around Yokohama. Some of the classes have been combined in Old and New Testament studies in order to make the courses more profitable and interesting.

A prosperous year.

Graduates in demand.

We have received an excellent organ, the gift of the Vermont Social Union, which beautifies the chapel and adds greatly to the pleasure of the execises. Two good sisters in Yonkers, N.Y., also provided the means for securing a set of very much needed maps for the Old and New Testament departments. A friend at the rooms also gave us the mission map of the society, and thus we are able to see not only where the Master and His disciples walked in olden time, but we may still follow the journeys of His children in modern times. These gifts are greatly appreciated by both teachers and students, and will aid very much in the equipment of the school. The library has received no large addition for some time. Gifts for this department, of books, and of money for the purchase of books, are much needed. About half of our students find great profit in reading English books. For such, suitable books should be provided. The Japanese press is pouring forth a stream of books of a religious character which

Valued gifts.

Needs.

should find a place in our library, and if the means were at hand we should secure these without delay.

We look forward with hope to the work of the seminary in the future. The time seems nearly ripe for still further advance in the curriculum and in the requirements for admission. We believe that the seminary has an important place to fill in the future history of Baptist work in Japan. It would be a grand thing if the school could be endowed so that it should not depend each year upon the appropriations of the Union for its support. The instructors have remained unchanged during the year.

TOKYO — 1874

Rev. C. H. D. Fisher and Mrs. Fisher (in America), Rev. S. W. Hamblen, Mrs. Hamblen, Miss Anna H. Kidder, Miss M. Antoinette Whitman, Miss Eva L. Rolman (in America), Miss Nellie E. Fife, Miss M. Anna Clagett, Miss M. M. Carpenter.

Duncan Academy.— Prof. E. W. Clement, Mrs. Clement, Prof. Henry Topping, Mrs. Topping.

Churches, 8; members, 383; added by baptism, 55.

Mr. Hamblen succeeds to the treasuryship made vacant by the furlough of Mr. Fisher.

Report of Mr. Fisher:

A chapel dedicated.

Just as the year opened we were busy in the work of completing our new chapel; its dedication took place February 19, Rev. Mr. Chiba preaching the sermon and Dr. Bennett making the dedicatory prayer. The location has proved even better than we had anticipated, giving us a quiet place for worship and yet so public that at any time, day or evening, by opening the front of the house we can have hearers for the Gospel. Never until now have we had so good an opportunity for work, and by almost daily meetings it has been well improved so that great numbers have heard the message, many of them for the first time.

Conversions.

Through the most of the year we have had a double session of the Sunday-school and for its use have had also to build on an additional room, which we find a great convenience. The mid-week Bible class for young men, immediately following the prayer meeting, has been of great profit. Some have found Christ; a Y. M. C. A. has been formed, and all are feeling greatly encouraged. A most striking case of conversion is that of a young Corean supported here by his government in an engineering school, whose burning desire now is to build something better than ships for his country.

Sabbath observance.

As shown by action taken at the meeting of the General Conference of missionaries held in Tokyo in October (and which by the way was a meeting of deep interest and power), in all our churches the question of faithful Sabbath observance is felt to be a most vital one, and among our own people cases where especial sacrifices have been made for that purpose have been a marked help both to the persons themselves and to others. In heathen surroundings especially, it is earnest lives that do the most effective preaching. One of our chief encouragements in our work is found in the way in which the Japanese are coming to judge a teaching not so much by its theories as by its fruits.

An earnest evangelist.

In our country work Pastor Suzuki has been earnestly employed, giving very much of his time to touring and to work in towns and villages, having no other preaching. He is longing for the reaping time, and it is interesting to hear from people I meet in the towns and on the railroad how many have learned of the Gospel through him. I enjoy very much workingand talking with him, and feel sure such work will bear fruit.

As one of our Baptist Publication Committee I have had to do with the issue of twenty

Printing the gospels.

thousand copies of the gospels as recently revised. Brother Harrington has been so careful in the work that they are especially free from mistakes, and are so satisfactory that they find excellent sale, so that we must soon have a new edition. The Testaments, too, are very acceptable, being published in most attractive form and we hope much from their sale.

Seeking incorporation.

Since the new treaties brought us under Japanese law we have all felt very anxious to secure some form of incorporation such that either the Union as such or we as foreigners living here might legally hold property; and to secure this end during the year not a little time and work has been devoted. Gradually progress has been made, much of the active work falling to my lot as I am in Tokyo. Our United States Minister, Colonel Buck, has been most kind, assisting me to an interview with the Minister of Foreign Affairs, which has been of much value to us. Other denominations too are seeking incorporation, and although one or two of them have employed legal advisers at large expense, officers of the Interior Department tell me our application has made the best progress of all, and they hope it will soon be granted. I have not tried to keep count of the number of invitations I have received from officials to come for consultation. Such work requires care and patience and as well as mission treasury work takes much time, but it is needful that the work of others may be the better.

A many-sided work.

Surely no one needs to be more many-sided than a missionary. He must be a carpenter, teacher, doctor of bodies as well as souls, a lawyer versed in modern as well as Mosaic law, financier for smallest matters as well as greatest; and when the rope-holders at home grow weary and appropriations are reduced, his feet must be able to find chinks in the stone wall to keep both himself and his work from falling to the bottom.

A furlough.

More than ten years' steady work in Japan has made quite necessary for us a season of repairs in the homeland, but never more than to-day have we been anxious for work here, and never have we been more glad than to-day to have had a part in giving to this people the glorious news of what Christ has done for them and is ready to do in them.

Duncan Academy

Report of Prof. Clement:

Graduation.

The year which closed the nineteenth century was one bringing many blessings. It opened with an average attendance of forty, with thirty in the boarding department, our best record. The winter term closed March 30, with our second graduation, the exercises of which, conducted by Principal Watase, were of exceptional interest.

The graduation hymn was written by Mr. Hajime Watanabe, who was one of the first graduates two years ago and is now a student of the Theological Seminary, Yokohama. As he had not yet formally received his diploma, it was given to him this year, together with the four graduates of the year. Of these graduates three have been in the school from the very beginning, and all four are sincere and earnest Christians.

Spring term.

The spring term was comparatively uneventful. The attendance was about the same as during the winter, except that, as the warm weather came on, it was accompanied with the usual dropping off and irregularity in attendance. The graduates all remained in school till the summer vacation for advanced work in English and mathematics. During this term, a few of our pupils were afflicted with a kind of ophthalmia, or night-blindness, which is known by the apt name of *tori-me* ("bird-eye").

At the close of this term we lost two of our teachers, Baptist young men, who accepted calls to better positions in government schools. It is one of the misfortunes of mission schools that they are unable to pay salaries necessary to command the continued services of able and rising young men.

Loss of teachers.

Mr. Kuga, our teacher of Chinese and Japanese, was elected a member of the Tokyo City Council. As he was already a member of the Akasaka District Assembly, we have now two teachers occupying these influential positions, our principal, Mr. Watase being a member of the former body and presiding officer of the latter. These offices are the same as that of alderman in an American city. We are happy to say, however, that the term does not imply all that the corresponding term sometimes implies in America.

During the fall term our average attendance was lower than previously, the number of new students not being so large as the number of graduates and specials who left the school in July. But three former students who were attending higher or special have boarded with us. We were glad to have our graduates and other Baptist boys in our domitory while they attend other institutions of a higher or professional grade. We believe that such a relationship is likely to be of mutual benefit.

The fall term.

Of our recent graduates Mr. Okada is in an office in Yokohama; Mr. Miyakawa is completing special studies in another school; Mr. Tatsuno is in the first year class of the collegiate department of Aoyama Gakuin (Methodist); and Mr. Ishimaru is in the fifth year class of a recognized middle school, in order to get the privilege of taking the entrance examination of the Koto Gakko (college). Of our former specials, Mr. Hara continues to study English with us, while Mr. Takahashi and Mr. Nakajima have entered the Theological Seminary, Yokohama.

Conspicuous among our new students are two Chinese who are pursuing special studies The marked kindness shown them by the other students has made them feel quite at home, and they are making good progress.

Several new teachers were with us during the last term. Mr. Morikubo, formerly of the Imperial Household Department, is the new clerk and manifests special fitness for that position. The new science teacher is Mr. Yoshiwara, a post-graduate student of the Imperial University, Tokyo. Mr. Kurihara, who once served the school for a year as monitor, is an instructor during the absence of Principal Watase, who made a trip of a few months to America to investigate horticulture, floriculture, agriculture, as well as to avail himself of commercial opportunities along certain special lines. He was also charged by the Mayor of Tokyo with the duty of making a study of municipal government in the United States. Principal Watase is greatly missed, but we are delighted that he had this opportunity. The duties of monitor are now efficiently performed by our chaplain, Rev. Y. Chiba. We regret that the demand upon Mr. Sasaki's time at other institutions was so great that he had to diminish his hours of instruction in our school; but we are pleased that he has not left us altogether.

New teachers.

The great event of the term was, of course, the visit of Mrs. Safford and Mrs. Robert Harris. Mrs. Harris is a benefactor not only in material and financial affairs, but also in spiritual matters. She has not merely supplied the means with which Duncan Academy is, and is to be, equipped, but also furnished inspiration for faithfulness in all the work of the school. She left with us a most appropriate motto, which has been written in Japanese on the wall of our chapel, and will afterwards be inscribed in both Japanese and English on a *kakemono* to hang on the wall of the chapel in our recitation building. This motto is the embodiment in words of consecrated common sense: "Not slothful in business; fervent in spirit; serving the Lord."

A benefactor.

Harris Hall.

By the generosity of Mrs. Harris, who has recently made a donation of $2,000 (4,000 *yen*), a recitation building is to be erected, with the name "Harris Hall"; to this is to be attached a wing, called "Runyan Hall." For this we have received not only the recommendation of our Japan Conference last May, but also the authority of the Executive Committee in a cable message. Plans for construction have been adopted, so that work will begin in January.

One very encouraging feature of the last term was the quiet and studious atmosphere of the dormitory. We have rarely been troubled with serious cases of discipline; but we find now an unusually earnest and harmonious spirit, which we trust will continue. The students, in connection with Miss Carpenter and Mrs. Kono, have taken hold with renewed zeal of the Sunday-school held in the dormitory every Sunday afternoon. They have also established, under the auspices of their Y. M. C. A., three voluntary Bible classes in addition to the Bible study in the curriculum. They are likewise actively interested in the Christian Endeavor Society of the Yotsuya church.

KOBE — 1881

Rev. R. A. Thomson, Mrs. Thomson, Rev. G. W. Taft and Mrs. Taft (in America), Capt. Luke W. Bickel and Mrs. Bickel (engaged in work in the Inland Sea), Rev. C. B. Tenny, Mrs. H. H. Rhees (in America), Miss Ella R. Church, Miss Daisy D. Barlow, Miss Harriet M. Witherbee.

Churches, 2; members, 454; added by baptism, 59.

Report of Mr. Thomson:

The Lord has richly blessed the labors of all the workers at this station during the past year. It was with considerable misgiving that we entered upon its work. My health was not good, the previous year having been a very great strain upon me and I was somewhat afraid that the work would suffer in consequence, but the Lord was better and more gracious to me than my fears. We have only praise and gratitude to render unto him. As far as the work is concerned we have never had a more prosperous year. Fifty-nine precious souls have been added to the church. But this is not all. A steady growth in grace has been specially noticeable among the members of the church and the spirit of harmony and unity which has prevailed has been most gratifying. In addition to the two ordained pastors who have aided me in the field work, I have had six co-workers, all of whom, with one exception, have done excellent work. At all of the out-stations a spirit of interest and earnest inquiry has been apparent and has resulted in much fruit. Throughout the year aggressive work has been carried on at all the out-stations, as well as at the two centres of work, Kobe and Himeji. Both pastors, Yoshikawa and Fujinuma, have rendered faithful and efficient service, accomplishing much with their wise leadership and tact in building up the faith and in keeping together the flock committed to their charge. The young men of the Kobe church have carried on during the year a preaching place in one of the crowded districts of the city and have done much good in this way.

A prosperous year.

Mrs. Thomson's work with the help of her competent teachers in the Ono Zen-Rin Kindergarten, has continued to prosper and to exercise a wonderful influence for good among the sixty or seventy children who attend regularly and through them among the parents in their homes. In addition to this work the women's weekly meetings have been cared for and Mrs. Thomson has a fine Bible class of eighteen

Kindergarten and Bible class.

young men meeting every Sunday in our home. Two or three of the class have been brought into the church.

Out-stations.

The work in Hiogo has been under the care of Mr. Hara and he has done well. The work is very hard and the people are difficult to reach, but he has gathered an earnest little band of believers around him and they are now praying and working for the organization of a church. As the preaching place is about four miles from the church in Kobe, I have arranged that the communion service shall be administered there once a month, much to their satisfaction, as this saves them a long walk and at the same time encourages them to work for the organization of their own church.

After Tanabe san left Ikeda, having no one to take up his work, I kept Goshi san out of the seminary one year to fill the vacancy and also to give him a little practical experience in the work. He was in the police service when Dr. Rhees asked him to go to the seminary. He seems likely to make a good worker.

Takahashi san continues in charge of the work at Kyoto. He has accomplished a great deal in building up the work at this place and is an excellent worker, full of the true spirit of consecration to the service of the Master. Miss Barlow has taken up her residence in Kyoto, and has given valuable assistance to Takahashi san and his wife.

The island work.

The work in Liu Chiu continues to prosper under the efficient care of Mr. Uchida. A large industrial evening school of more than a hundred pupils has been carried on with much success. We ought to extend our stations in that island and should have funds enough to send another evangelist to carry on work at Shuri, the capital. Miss Barlow is spending the winter at Naha and carrying on a good work among the women and children. Mrs. Carpenter has also gone down there for a few months to help in the work and much good is being accomplished as the result of their labors.

Schools.

The work at Himeji moves along steadily with Fujinuma san as pastor. The girls' school, under the wise management of Miss Church, is exerting a wide influence for good in the whole district. In the many Sunday-schools carried on by the teachers and older pupils of the school, hundreds of children are being brought under Christian instruction. Miss Witherbee is also rendering very valuable aid in the school and in Bible women's work, visiting and instructing the women at the various out-stations.

Takashima san is doing faithful work at Fukumoto, but the place is small and he desires a wider field. He visits a great deal all over that part of the country and does all in his power to speed the work. The work at Toyooka has had to be given up, as far as an evangelist is concerned, as Morita san could not live there on account of ill-health.

Statistical.

The baptisms at the various out-stations have been as follows: Kobe church, 8; Hiogo, 5; Ikeda, 5; Kyoto, 9; Liu Chiu, 12; Himeji, 14; Fukumoto, 6; total, 59. The net contributions for church purposes have been *yen*, 618.57. This is a good showing for this field, better than last year, and I rejoice in the prosperity which has attended the efforts of all engaged in the work.

The care of all these out-stations single-handed has been no light burden, along with all the other work and responsibility which necessarily falls upon one who is alone in a station. We were glad to welcome Brother Tenny to our home and to a share, in the near future, in the work of this important field. He is now devoting himself to the study of the language, and this will call for most of his time and thought for the next two years.

During the past year I have been called upon, in turn with the other missionaries in Kobe, to preach once a month in English in the Union church of the community of which the United States consul and his wife are warm supporters. I have enjoyed this work when time permitted me to attend to it.

Refugee guests.

Our Baptist force is very small in this part of the country; one other family, three ladies, and ourselves comprise the list. We decided that it would not be best for us to go far away while the others were absent during the hot weeks in July and August, but thought we would rest quietly at our own home in Kobe. Alas for our expectations! The troubles in China forced hundreds of missionaries to seek refuge in Japan, and Kobe made a very convenient stopping place. There is only one foreign hotel in town and the charges there are out of the reach of the ordinary missionary, — from six to thirteen yen per day. There was urgent need that assistance should be extended to these brethren in distress. With two or three missionaries of other denominations who also remained in town, we formed a reception committee, and during July and August we met every incoming steamer from China and landed and helped in all possible ways over four hundred missionaries. The customs officials and harbor police were exceedingly kind, as all baggage was passed at once without examination if any member of the committee was present, and we had the use of the police launch whenever we asked for it. It was a work of love rendered gladly by all, and if we were not rested and fitted for the fall work we had the satisfaction of knowing that we had in some small degree been of service to many who had suffered much hardship and persecution in China.

General conference.

The general conference of all Protestant missionaries in Japan held in October, at Tokyo, took up a good deal of my time, as I was a member of the Committee of Arrangements, the entire correspondence in arranging the programme falling to me, and I served also as secretary of the conference. The meetings were a wonderful inspiration to all present; not for a single hour during the whole of the eight days' session did interest flag.

Throughout the year we have been blessed with a deep consciousness of the Master's presence and help; it is with gratitude that I acknowledge his goodness. We enter on a new year with hearts full of hope, and the future is bright with promises of blessing in the work.

Captain Bickel reports concerning the work in the Inland Sea:

A voyage begun.

With the close of 1900, the "Fukuin Maru" has completed her first year of service as a mission vessel cruising among the islands of the Inland Sea of Japan. The experiences of the vessel and those on board have been, as are the happenings to ships and sea-folk in general, many and strange. When on that Thanksgiving day, a year ago, we received from those who rule a quaint pass to pass and let pass the little vessel of the new hope to islands of many names and strange, the lowering cloud above untried, unknown paths lay heavily upon the whole scene. But the favoring winds of the Lord have gone before us and cleared away the dreaded clouds, filling our hearts with humility and joy alike. In island after island the way was opened for us to deliver our message of Christ's love, until sixty-two were reached, with some three hundred and fifty towns and villages. Our reception by officials and people alike has been, with very few exceptions, a most cordial one, and now after a year of work we find that in renewing our permit a notice concerning the vessel and her work has been sent out by the government to every village office with a request that we shall be treated with courtesy. We have thus visited the most important islands in the Inland Sea, and have come to the

Sixty-two islands reached.

conclusion that for the *present* it will be well to concentrate our efforts upon these, leaving other islands to be visited as opportunity may offer.

When we look back upon the year our hearts are filled with joy in the thought of the privilege of being the first messengers of God's love to so many island homes. But as the faces of the forty thousand in the meetings, and the other thousands met by the wayside, or elsewhere — with all their wonder and astonishment at the old, old story so new to them, and the sorrow, sadness, and sin of which they speak so plainly, bear in upon our hearts — we long for means to reach more rapidly the thousands of others in other islands for whom the long silence of the centuries has never yet been broken. And so whether on the beach, in farm-yards, in houses large or small, in schoolhouses like long-forsaken barns, in village hospitals cleared of contents for the occasion, or be it in the very temple of the war-god itself or of some other god, in factory or tile-yard, in rice-wine brewery or under the shadow of some idol-haunted old oak. there has always been the same eager crowd. Staid old village headmen come listening with a thoughtful air and an occasional incredulous smile of superiority; also officials, doctors, priests, and schoolmasters, who are always reluctantly *made* to fill the high places along with the rich man of the village, and who receive the profound respect of the simple islander with a martyr's mien. There are boys just in from a romp and eager for another, but restrained by the fierce appearance of perhaps the only foreigner they have ever seen. Young men and maids, sometimes sedate and sometimes all else but that, gather around. Ever and again the burden bearer of the land, the poor woman with the wee bairn strapped upon her back, modestly takes an unobtrusive place and listens, as ever woman has listened from the old days when the Master spoke till now, with wonder and deep longing written upon her face, longing to know more of one who said: "Come unto me all ye that labor," and whose life and death was *one great love*. And so the scenes, the faces by thousands came and went, and it would seem a long year to have held so much, but ah! it was all too short to touch even the very fringe of the need which they represent.

Strange preaching-places.

Strange audiences.

Wistful faces.

With this need weighing heavily upon our hearts, let us face a few facts. The aims and desires of the vast majority of these people are exceedingly low, their religious ideas, as far as they have these at all, are represented by a vague fear of things incomprehensible to them. The finer distinctions of right and wrong, as referring to the relationship of man to man, of man to his creator, and of man to his own soul, as taught by Christ, are so much of a surprise to them that they fail to grasp their import, much less to appreciate the great possibilities for their own hearts and lives which are infolded within them. Under such conditions it is needful for us to do a good deal of careful, persistent teaching; that is, we must seek to lead these people to appreciate ideals and standards which are sadly strange to their minds and much more to their hearts. Buddhism as it is in the islands has had the effect of stifling any longing for knowledge, any seeking after truth.

Spiritual insensibility.

Here let me say that, among sixty-two islands visited, the four or five which are Buddhist strongholds are the islands in which there is the greatest ignorance, the meanest squalor, and the lowest standard of morality. What, then, does this mean? Just this, that we must break down and clear away before we can hope to build. The ground will need ploughing and ploughing again, and then harrowing and harrowing again, as well as sowing and re-sowing. Hard, persistent, patient work alone, faithfully done, will, with God's blessing, give promise of results.

The fruits of Buddhism.

But we have had, all along, many encouraging signs of interest. Aside from the crowded meetings as a first evidence, we have had all through many who sought to know more of this strange religion which makes men build ships and go across the sea and climb mountains and tramp mile upon mile all because a man who lived in the dim past told his few disciples to go. And if the inquiries are sometimes grotesque, as when in all seriousness and with some hesitancy a village official asked whether it were true that Christians take out the hearts of their dead and eat them, there have been, on the other hand, again and again, questions which surprised us by their clear insight and, remembering the untutored source from which they came, we, with reverent gratitude, felt that the spirit of God was near. And if from one island comes a request that we shall come back and build a Christian village, on the yearly instalment plan, with the promise that the believers will be ready to receive us, accepting the doctrine along with the homestead, there are a dozen more islands where people are asking for more light on this knotty point or that, wishing for more literature, for visits to relatives in other islands, or another call at the place itself.

The perennial puzzle.

A pressing invitation.

Our difficulties in finding entrance have been few and confined to one district. In one island, indeed, a combination was formed in advance to give us no footing, the people deciding that we should not have the hire of a house, and that anyone who attended a meeting should be ostracized. But their scheme only worked in part. The houses were barred, it is true, but the freedom of a shading tree, or standing room under the bright blue sky above, could not be denied. So meetings were held after all, and we hope that not all who came may have suffered the threatened penalty, else should that island be in a sorry plight.

Opposition foiled.

The difficulties are physical for the most part In sixty-two islands there is but *one* in which there is even so much as a "jinrikisha" as a means of conveyance. Islands half a mile wide rise a thousand feet or more, while one of a mile and a half or two miles breadth will have ambitions which cause it to rear its head to some two thousand or three. There is nothing for it but to climb, and tramp and tramp, and climb, along cliffs, over mountains, up stream beds, down steep rain-gutters, and over beach-boulders. It is well, then, that the *heart* can never grow weary owing to the ever present loving kindness of the Lord, for the body but too often does. Again, of tides that sweep and leap through narrow channels, often unchartered or *badly* chartered, which is worse, of boats capsized, of gales and calms, of running for shelter amid shoals and rocks without guiding lights on dark nights, and of driving full tilt upon a bed of rocks, by gale and tide, and clearing again we know hardly how, of these and more a long tale could be told. But what are all those difficulties compared with the vast need, the abundant opportunity, and the ever faithful presence of the Lord moving before us as the pillar of fire in the days of old bidding the darkness of superstition disperse and lighting us on our way? What are they compared with the joy of passing island after island which until a year ago was wrapped in gloomy ignorance of God and his love made manifest, but to which now, if even but once or twice, the Saviour's tender call has come. And as the boys off the beach or the fishermen from their boats hail the trim little ship by name, we thank God that this white-winged token of the love of Christian hearts for their Master and their fellows is gaining a hold upon the hearts of the people. All the toil, and watching, and weariness are then forgotten, naught but the joy remains of serving so loving a Master, and over the whole year we think we see written as with a mighty pen: "His mercy endureth forever."

An archipelago of mountains.

Perils of the sea.

Peerless rewards.

SENDAI — 1882

Rev. E. H. Jones, Mrs. Jones, Miss Lavinia Mead, Miss Annie S. Buzzell (in America), Miss Gerda C. Paulson.

Churches, 5; members, 337; added by baptism, 19.

No report has been received from Mr. Jones. The year has been one of active labors. Mr. Hamblen's removal to Tokyo to assume the treasuryship, leaves Mr. Jones without an associate.

SHIMONESEKI — 1886

Rev. G. W. Hill and Mrs. Hill (in America), Rev. T. E. Shumaker, Mrs. Shumaker.

Churches, 2; members, 128; added by baptism, 14.

Report of Mr. Hill:

As I have been absent from the field for most of the year I cannot give details of work at the present time in the Chofu station. But of the work in general, and of the conditions affecting religious effort in the empire of Japan I can give a few facts and impressions that are full of encouragement.

It is now about five years since I became associated with the work in Japan, and during that time remarkable changes have taken place, favorably affecting Christian missions.

A profoundly influential force.

First it may be said, as a result of these five years' study of the situation, that Christianity has made a profound impression upon the nation. I do not now refer to the influence of missionary teaching and help in creating the new Japan, the great wonder of the age in rapid advancement and permanent achievement in adopting Western civilization, although Sir Ernest Sawtow says that of all influences the work of the missionary has contributed most to that end. But I refer to the fact that as a system of religious thought and a spiritual and moral force in the life of the people, Christianity has become a powerful factor. This is an instance where missionary statistics do not measure missionary progress. An acquaintance with the current discussions in the press of the country, both secular and religious, reveals a deep and serious interest in the religious and moral needs of the people. In the great changes that have come to Japan during the last few decades, moral and religious sanctions, grounded in the ancient religions and ethical systems have been weakened and all thoughtful and patriotic minds are in search of something to take the place of the old. Of course in these discussions Christianity does not always receive approval, for it is not yet entirely understood, and the lingering prejudices are still intense; but such agitation furnishes the Christian a great opportunity, and many earnest minds among the leaders of the people are favorably impressed with the claims of a religion that has always been associated with the highest and purest in material and moral well-being, and that manifestly has in it the power to uplift and help the nations that accept it.

Christianity in high places.

As an illustration of the profound influence Christianity has had upon the nation, it is to be noted how large a number of Christians, proportionately, there are among the leaders of the people. Of the members of the Diet, the proportion has been from four to nine times the normal; among the army officers, six times the normal, and in the navy a fair proportion of Christian officers, including some of high rank.

Also in the universities and government schools, both among teachers and students, Christians are found in extraordinary proportions. This position of power and influence accorded to Christians in spite of the great and strong prejudices existing, testify to the deep impression our faith has made upon the country, and of confidence in the character of the men it has produced.

Second. The anti-foreign and anti-Christian prejudice is gradually giving way to more tolerance and openness to the truth.

The contrast between the present spirit and the condition five years ago is very marked.

Prejudice expiring.

During the period of intense anti-foreign and anti-Christian feeling of the last decade, nearly all foreigners, whether teachers or government advisers, were dismissed, and many positions of influence were thus closed to missionaries, but at present the reaction has set in quite strongly. Where five years ago a missionary was not allowed to enter the government school of his town, recently he has been called upon to select a suitable Bible for the school library, and there is now a Y. M. C. A. of nineteen members, and this missionary teaches a Bible class including six of the teachers of the school.

There is now a considerable demand for foreign teachers, and missionaries are not infrequently invited to teach English in government schools. Recently several young men have gone out from the University of California to teach in government schools in Yamaguchi prefecture, and the intermediary in making the selection was the Y. M. C. A. secretary in Japan. The government middle school in Chofu is anxious to have the resident missionaries teach English in the school, when only a few years ago public sentiment would not permit such a thing.

School regulation abrogated.

The present cabinet is composed of men in full sympathy with foreign ideas and is not likely to place any restrictions or limitations upon the work of the Christian church. According to the recent report of the Bible Societies' Committee for Japan, Marquis Ito's cabinet has abrogated the recent restrictions regarding religious teachings in the schools, and, as showing the supremacy of advanced ideas, the educational department has instituted the reform of gradually doing away with Chinese characters. This is fraught with great consequences and has been strongly opposed by the Conservatives. It will help greatly in breaking away from Chinese literature, customs, morals, and philosophy, and will open up the way for a new literature which may be the medium of large blessing for Japan through Christian ideas and teachings.

The people will be quick to respond to the release of the pressure of this anti-foreign prejudice, and the larger tolerance for Christianity will, we may confidently expect, result in numbers of men, now intellectually convinced of the worth and truth of our faith, openingly drofessing what they have believed in secret.

The new openness for truth will result in a better hearing for our cause, and with the fear of social ostracism, in part, at least, removed, converts will more readily profess their faith.

An earnest religious movement.

Third. The new century movement in Japan is full of promise for fresh power and spiritual life for the churches of Japan, and will help to generate that true evangelistic fervor which is so much needed. This movement was originated and is managed by the Japanese Evangelical Alliance. It was cordially indorsed by the Missionary Conference at Tokyo last October. Large meetings are being held in various parts of the empire and an earnest effort is being made to reach every village and hamlet with the Gospel message.

The movement has attracted wide attention from the secular press, with numerous indorsements.

The beginning of this movement indicates that the churches are reaping large benefits in a deepened spiritual life, a new dependence on God, and a spirit of earnest prayer, and there is large hope of conversions among the unsaved.

While we would not trust too much to passive events or signs of the times, and while our supreme ground of encouragement is always in our God, yet these facts do give hope to toilers on the field, and we trust they are but the indications of God's providence, pointing to a new and more prosperous era in all our work in the Sunrise kingdom.

NEMURO — 1887

Mrs. H. E. Carpenter.

Churches, 3; members, 77; added by baptism, 3.

Report of Mr. Parshley:

Mrs. Carpenter was on the field from June until the latter part of November, and Mrs. Parshley and myself from June until September. All of us spent part of our time in Shibetsu as well as in Nemuro. Mrs. Parshley and I also visited groups of believers in Otamura and Kushiro, and I alone visited our most northern work in Wakkanai. In the vicinity of Kushiro there are twelve of our Christians who have moved there from other places, seven being of one family and coming from the church in Shibetsu. On making an inquiry for them at the inn of the village where they live the landlady said, "Oh, yes, we know who they are. They are the Jesus people and live very exemplary lives." We were pleased at this testimony which we knew to be true.

A gratifying testimony.

We had only three baptisms this year. One was the wife of a much loved deacon who has been awaiting the ordinance for some time, but for various reasons has been unable to receive it. Another was an unusually promising young man, another, a young woman. Some others were candidates, but for various reasons baptism was deferred.

Baptisms.

Our churches are at present as follows: Shibetsu, without an evangelist, services maintained by the deacon and by the local physician who is a Methodist. Nemuro is without a leader at present, since Mr. Koike, who has been a pillar in the church since its foundation, has been obliged on account of business relations in other parts of the Hokkaido to give up responsibility for the conduct of the services. Fortunately, however, it is probable that Mr. Watanabe who graduates from the theological seminary in the spring and who is a member of the Nemuro church will undertake the work.

The churches.

The Wakkanai church has an evangelist — a faithful man but untrained. This has not been a very fruitful field; but next year's report will probably be better as there are now several inquirers.

The question of a permanent male missionary for the Hokkaido ought to have serious attention. The field is wide and needs constant oversight, whereas I am able to visit it but once a year. In 1900 I travelled 1,500 miles sometimes in junks, sometimes huddled with coolies in the holds of small steamers, sometimes on unruly horses. The great distances to be covered leaves but a short time to be spent in each place.

Missionary needed.

OSAKA — 1892

Rev. William Wynd, Mrs. Wynd, Rev. J. H. Scott and Mrs. Scott (in America), Miss Grace A. Hughes.

Churches, 1; members, 80; added by baptism, 17.

Report of Mr. Scott:

The cause of Christ has been triumphant in Japan the past year. Not a little of the intense prejudice against foreigners and against Christianity has passed away, and accordingly there is a greater readiness on the part of the people to listen to the message of the Gospel. By a decision of the Supreme Court the poor unfortunate girls, forced into an awful life of sin and suffering, were given the privilege of being free once more; whereas heretofore for hundreds of years, when once in that life, although forced into it against their own will, there was practically no escape until death came. It was

A great wrong corrected.

a missionary who compelled the court to render this just decision, or else proclaim the shame of Japan to the world. A wonderful victory was this.

Property rights secured.

Again although the Japanese government will not yet allow foreign business men to own land, yet it will now allow the missionary societies to own mission property. This privilege was secured this year for the first time at the request of the Baptist missionaries, and it is especially encouraging in that it not only gives security to mission property, but also proves a more kindly feeling toward Christianity.

Encouraging gains.

The increase in membership in our Baptist churches in Japan during the year has been encouraging. There has been one baptism for every ten who were members at the beginning of the year, and a net increase of over six per cent., while the "Year Book" shows that in the United States the baptisms were one for every twenty members and a net increase of less than two per cent. However, there is a great necessity still upon us in Japan. The present is a great crisis. With only one Christian to each thousand of the population, and only one Baptist Christian to every twenty-three thousand, there is a great and very important work yet to be done. If there is need of great effort in the United States where there is one Christian to every five of the population and one Baptist to every eighteen, certainly we are justified in urging the need of Japan at this its time of great transition.

Changes at Osaka.

Our work in Osaka has been encouraging, although Mrs. Scott and myself were alone in the work until the first of November, when Mr. and Mrs. Wynd returned from their vacation and Miss Hughes arrived in Japan designated to Osaka. The news of the death of Miss Duffield in Chicago, on December 23, was a great shock to us. We had hoped until the word came that she would soon be back in Osaka and at work.

We had in Osaka 17 baptisms during the year, several also joined by letter, and the membership, 70 at the beginning of the year, was nearly 100 at the close. The prospect for a good work in the days to come was never brighter.

We soon leave on our vacation in the home-land. It is with no little pain that we leave the work for a time, but we rejoice to leave it in the hands of Mr. and Mrs. Wynd who are well fitted to carry it on very efficiently.

MITO — 1899

Rev. J. C. Brand, Mrs. Brand.

Churches, 3; members, 74; added by baptism, —.

Report of Mr. Brand:

Conduct in the home.

The year has been one of up-hill work, owing to the indifference of the people. We hold meetings every Sunday morning and evening in our own house, as it is impossible to rent a preaching place. We have also had very interesting meetings in our home on Friday nights; as many as 100 have been present at one time. Mrs. Brand has also had good meetings with the women on Thursday afternoons; as many as 45 have come. We feel, however, that our house is not a favorable place for such work, as these meetings are held in our bed-rooms and parlor. We have gone from street to street in Mito preaching the Word and giving away tracts, and have sold in this place as many as 4,000 portions of the Word of God. We have reason to believe that our labor is not in vain in the Lord. Some of the people say that they are now beginning to understand that Jesus is God.

A request refused.

One day in March I called at the prison in this city to ask permission to see a prisoner who had been there nearly two years, for forgery. After some conversation with one of the officials, I asked if I might preach to the prisoners. The officer said I could not, and when I asked why not, he said, "Buddhist priests preach to the prisoners."

Seeing that it would be impossible to obtain permission to preach, I asked if I might be permitted to give each prisoner a portion of our holy book. I was then told that the governor of the prison was away from home. After a few days a note came asking as to the kind of books I wanted to give the prisoners. When I had explained the character of the book and the tracts, the officer said that the desire to give the books was truly out of the kindness of my heart, and asked me to send a copy of each book to the prison for examination. A copy of each Gospel was sent, together with the following tracts written by Mrs. Brand: "What Kind of Being is the True God?" "How Many Gods are there?" and "God's Love and Justice;" also copies of two tracts written by myself, "The Sufferings of Christ," and "The Way of Pardon."

Persistence rewarded.

After a few days word came that the governor of the Ken, or Prefecture, Mr. S. Kashiwada, had granted permission to give the portions and the tracts to the prisoners, so 800 portions and 800 tracts were sent to the prison with an earnest prayer to the ever-living God that he would bless his Word. There are 1,000 prisoners in the prison, but 200 of them cannot read.

A visit to the prison.

A few days later I called on the governor to thank him, but did not find him at home. The next day he called on me and I found him to be a very pleasant man indeed. I told him that I would be glad to preach to the prisoners, but as I could not do so, I asked him if Mrs. Brand and myself might visit the prison. I said it was not idle curiosity with us; we believed that our presence would do the poor fellows good, and that they would enjoy seeing foreigners. This, he said, touched him very much, and he promised to do what he could to comply with our request. In less than an hour after he had left our home, he sent a request for my helper to call at his office. At once I went with my helper, and after some conversation, which appeared in one of the Mito papers next day, the governor said that Mrs. Brand and I could go through the prison on any day that would suit us, but that we would better go when the weather was fine. So on Saturday afternoon, the 28th of April, I was taken through the prison, Mrs. Brand being allowed only to visit the women's department.

A newspaper paragraph.

A few days afterwards the following appeared in one of the Mito papers: "Mr. Brand, who stays in this city as a Christian missionary, chooses to improve prisons as a principal business, and has studied it diligently. He saw every prison in Europe and in America; not only that, but since he came to Japan he has been desirous of examining the real condition of prisoners, but he had no opportunity to do so until lately. Yesterday he saw the prison, being conducted by the chief, Mr. Noguchi. Mr. Brand says some people think there is no hope of criminals being changed into good people by teaching them, but this, he says, is a great mistake. If they are not changed, he says it is because those who are trying to correct and teach them are not truly qualified to do so. And he also says, 'If wine, tobacco, houses of ill-fame, etc., etc., were taken away from the community, there would be fewer prisoners in the prison.'" There are many mistakes in the above. I have not seen quite every prison in Europe and America, but some of the statements are quite true. Another Mito paper was greatly displeased because the feet of foreigners were allowed to tread inside the sacred enclosure of a Japanese prison.

Shortly after this I received a present of a cup as acknowledgment of the gift made to the prisoners. It is a red lacquer "Saké" (wine) cup, with the emperor's private crest inside.

Out-stations.

Taira. — Concerning this place there is nothing of special interest to report. The worker there still holds on, and goes from place to place to preach the Gospel. I have paid a visit two or three times this year, and besides holding meetings in the chapel and in the hotel where we stopped, have gone from street to street preaching and singing the Gospel, and selling portions of the word. I was there two or three days in November, and had a very blessed meeting on Sunday with a few of the members of the church. At the close of my address we observed the Lord's supper. We sold five hundred portions of scripture during our short stay.

Yumoto is a town of two hundred houses, not far from Taira. We spent a few hours there, preached in seven different parts of the town, and sold one hundred and ninety-five portions, and gave away as many tracts.

Kasama. — This town is thirteen miles from Mito, and has a population of six thousand. I have been there twice, and preached on *every* street, selling four hundred scripture portions, and giving away a few hundred tracts.

Ishioka. — This place is about fifteen miles from Mito, and has about ten thousand inhabitants. There we also preached and sang the Gospel in every street and in all the by-ways, so that every person in the place heard the word of the Lord, and we sold five hundred portions of the gospels.

Shimodate. — This is a large town of six thousand inhabitants and is thirty-one miles from Mito. I spent twenty-four hours there, preaching in all the streets, and sold over four hundred portions. On our way home from Shimodate we stayed over one train, in Iwase, and there we preached on the streets, and sold one hundred portions.

In a neighbor's field.

I had long had a desire to visit Tochigi, Mr. Fisher's field. A short time ago, with his permission, we went there and preached on almost every street in that large town, giving away hundreds of tracts, and selling eight hundred portions. On our way home we stayed over one train at Oyama, another large town, where for three hours we preached on the long street, and sold over one hundred portions.

Street evangelism.

It was in October, 1899, that the Lord laid it on my heart to go about in this needy district to try to sell the Scriptures, preaching the Gospel as I went, and from that day until the present time I have continued in this work. I have sold 21,000 portions, and have given away 35,000 small tracts, and thousands of our own tracts. During the last year I have preached over 300 (three hundred) times in the streets.

Preaching to festival goers.

Another feature of our work has been that upon the "Matsuribi" (festival days) when thousands (sometimes 20,000) are gathered together to worship the god of the day and have a good time in visiting, buying, and selling. On these days we have stayed from seven to nine hours, preaching and selling the portions and giving away the tracts. I have preached with as many as 3,000 heathens at one time standing around me, Mrs. Brand and her Bible-women assisting.

What the harvest will be is only known to Him, but it is *ours* to sow in hope and *wait* until the day comes when all shall be known.

AFRICA.

A conference.

Perhaps the most notable incident of the year is that of which report reaches us as we write. A conference, representing the entire Congo mission in both its lower and upper river sections, met at Matadi at the close of March. The occasion was memorable because of the range of subjects discussed and the delightful, fraternal fellowship revealed. It is purposed to hold these conferences regularly in the future in accordance with plans followed now by our mission-fields in general. The gain in the promotion of uniformity of policy respecting certain vital practical questions is very great, and the personal gain in the deepening of Christian fellowship is of scarcely less worth.

The year has not fallen behind its predecessors in the revelation of the characteristic rewards of missionary service. The letter from Banza Manteke presents a wonderful story of the victorious, transforming power of the gospel. Palabala has experienced a very Pentecost, increasing its membership almost one hundred-fold. Lukunga reaches, numerically, a still larger increase. Ikoko continues to maintain its promise of a great harvest in the not distant future. At Kifwa, in the absence of Mr. Frederickson, additions are not as many as in recent years, but worthy gain appears. Bwemba has been re-opened, through the return of Mr. Billington, and signs of promise are appearing. At Mukimvika conditions are of greater difficulty. The terrible curse of rum has cast its spell upon the people. But a promising school-work has developed. Special cause for congratulation is afforded at Kifwa where the plottings of the Jesuits, from which Christian converts had suffered, have been defeated, the persecutors of the native people being severely punished.

A year of blessing.

The return of Mr. and Mrs. Richards gives relief to the workers at Banza Manteke. Dr. Lynch is returning to Mukimvika where medical work will supplement his evangelistic efforts. Rev. C. C. Boone of the Lott-Carey Colored Baptist Convention is about reaching the field. Two veteran workers, Mr. Harvey and Mr. Clark, will be absent during the coming year, seeking rest which it is feared they should have sought at an earlier time. The care of the treasury, in the absence of Mr. Harvey, will fall to Dr. Sims, whose return to the Congo is anticipated with no little pleasure.

Personal.

PALABALA — 1878

Rev. C. H. Harvey and Mrs. Harvey (in England), Rev. W. A. Hall, Mrs. Hall, Rev. C. C. Boone, Mrs. Boone.

Churches, 1; members, 239; added by baptism, 120.

Report of Mr. Harvey:

The past year has been one of ingathering. God has graciously blessed the preaching of his own word at the station and out-stations, and our numbers during the year have nearly doubled. To him alone be the praise and honor. And indeed it is marvellous that the glory of the conversion of sinners should ever be ascribed elsewhere, seeing how little, after all, the most earnest evangelist and soul-winner has to do in the creation of the new creature in Christ Jesus. As little glory indeed as to the child who presses the button and brings on the electric light.

A divine work.

And yet, thank God for our evangelists! We have some good men and true who preach the word, and who constantly have the joy of seeing signs following their ministrations. There are six altogether of these. They are established at the various outposts in the surrounding district. During the year, however, we have suffered a heavy loss by the death of Brother Banaba from sleep-sickness. He was one of the two Banza-Manteke evangelists who came here and held the fort while I went home on furlough last time. The other one (Sitivini) has been helping at Mukimvika for six months during the past year.

Faithful evangelists.

During the year there have been some deaths among the church members, but the rate, I am thankful to say, has not been high — in fact only about two per cent. Of the six deaths, four have resulted from sleeping-sickness. There is reason to believe that this disease is contagious, and that patients should be isolated as far as possible. Where this principle has been acted upon the scourge has been kept within comparatively narrow limits. A remarkable illustration of this we have at our Noki outpost. When the Gospel first went there the death-rate from sleeping-sickness was frightful, but in some of the very same villages, after the word of God came, by advice of their teachers, the people began to treat the disease as contagious, isolating their patients as far as possible, and now the contrast between the heathen villages and Christian towns as regards the prevalence of the disease is so marked that even the heathen acknowledge it, and are beginning to follow the example set them. At our communion service we have separate cups (as is the custom with many churches in America, I believe) and in this way we try and make sure that the "cup of blessing" shall not help to communicate a dreadful curse which there is only too good reason to fear it has sometimes done.

Sleeping-sickness contagious.

The individual communion cup.

BANZA MANTEKE — 1879

Rev. H. Richards, Mrs. Richards, W. H. Leslie, M. D., Mrs. Leslie, Mr. E. T. Welles and Miss Gertrude M. Welles (in America), Miss Catherine L. Mabie, M. D.

Churches, 3; members, 1,500; added by baptism, 339.

Report of Dr. Leslie:

While the news from the outside world has been of wars and rumors of wars, massacres, and famine, we have enjoyed a year of unusual tranquility. For this we are devoutly thankful, as we have been alone since the departure of Mr. Welles early in February, and it has been necessary for me to leave Mrs. Leslie and Miss Dr. Mabie alone at the station, while I journeyed to distant stations to attend sick brethren, or to counsel and strengthen native teachers and evangelists. We had been expecting the return of Mr. Richards since April, but he was detained so many months to enlighten benighted America he has but just arrived in time to enter upon the work of the new century. But the goodness and mercy of the Good Shepherd have followed us, and it is with hearts filled with unspeakable gratitude to him who provided strength according to our days, and enabled us to return this work, entrusted to us two and a half years ago, to Mr. Richards in a prosperous condition.

Deplected forces.

This year there has been, comparatively speaking, no outward opposition. Where, last year, men's lives were constantly in jeopardy in the prosecution of their work, this year they are sowing broadcast the seed of the kingdom without hindrance. Our conflicts have been internal rather than external. In this day of free intercourse between the different districts of this cataract region, no station liveth to itself alone. Heathen customs, such as polygamy, drinking of palm wine, etc., are not tolerated by the church here, but other stations, of our own and other missions, permit one or more of these injurious practices. These differences are not understood by the average native who knows little of church history, aside from that made by the work here. Hence some of the carnally minded, in this and other churches under similar administration, knowing but little of the joy of the Holy Ghost, have been carried away with these allurements, "lovers of pleasure rather than lovers of God." Some seeing the error of their way, returned. Sixteen, of the sixty-five disciplined during the year, have been restored. If one or two of these restrictions

Internal difficulties.

were removed, almost every old sinner in the district would be clamoring for baptism. When the proposed general conference of missions in this part of the Congo is held, and some agreement regarding these essentials is made, some stations will report more converts in the near future, and some less, but eventually there will be more for all.

Dearth of helpers.

The list of native preachers and teachers instead of increasing with the ever-growing work has been sadly decreased this year by death, eight having abandoned the earthly house to take up their abode in their eternal house where sin and sickness and death are unknown. There were none to fill their places, as the great scarcity of food, the depletion of our staff, and the constant expectation of Mr. Richards' return, prevented the opening of the school for training evangelists. Many of the most earnest energetic young men in the church are required to serve six months of the year on the state coffee plantation, and the remaining six must work much in their own fields to provide food for themselves and their families. This interferes not a little with the volunteer work. For these reasons the effort this year has been to cover the territory already possessed rather than to enter new, yet three populous districts have been opened to the Gospel and promising work is begun. From one of these has come the report of numerous conversions. These outposts are being worked by some of the deacons and helpers from the out-stations nearest them.

A triumph of grace.

During the year one hundred and twenty-four have been added to the church by baptism. Among these are some remarkable illustrations of the marvellous grace of God, modern types of the "chief of sinners." An old white-haired, blind chief in a village a few hours' walk from the station was baptized two months ago, who but a few years since was causing people to be put to death by burying them alive and other such horrible means, because he said they were "eating his eyes." But the God who said, "Light shall shine out of darkness," hath shone in his heart and given the light of the knowledge of the glory of God in the face of Jesus Christ. He gave a remarkable account of his conversion, and had a knowledge of spiritual things seldom found in these people when converted at an advanced age. There is "one thing" he knows with as much assurance as the blind beggar, that now he sees. The district where greatest opposition was reported last year has yielded to the quiet, fearless attitude of the brave men who went to them, the organized opposition is ended, and the good seed is being sown; the chief a very demon a year ago has become a lamb, and professes conversion. Other cases are little less remarkable.

School work.

Hunger for books.

The school work has gone on as usual. While the enrolment is a little less, the average attendance has increased slightly. The recruiting of large numbers of men for plantation service and the gathering together of the smaller villages into common centres, some always remaining behind to care for the gardens, prevents many of the adults attending school. The lack of suitable books has been a serious drawback in this department. The people come frequently with their hard-earned francs begging us to sell them books. Much-worn books from a small school closed temporarily, when brought to the station, were eagerly bought at about the price of new ones. Through the generosity of the Executive Committee and the Women's Board this need has been supplied. Mr. Richards superintended the printing of 3,000 books while in England, bringing them when he returned.

Publications.

The printing department has been in operation during the year when time could be spared for preparing translations and correcting proofs. A short life of Christ, or Gospel history, of one hundred and sixty-four pages has been translated and printed, and the apostolic history is now in progress. A native boy has done all the type-setting, printing, and binding, with but little oversight from us.

The advanced school (boarding) has finished its first year and has proved satisfactory even beyond our expectations. The first law of the school is to obey. These children of nature who have never known restraint find this the most difficult thing to learn. They chafed much under the yoke, but a firm and gentle hand has accomplished much. Early in the first term an example was made of two of the boys for persistent disobedience, by expelling them. One afterwards returned with his chief, pleading to be forgiven and restored, promising implicit obedience. He was told that he could not reënter his old class, but on his pledge of obedience might enter the next, which alternative he accepted with much apparent gratitude. Of course they are only flesh and blood boys and do at times get into scrapes, when punishments must be forthcoming, but they will endure almost any hardship in the way of extra work or shortened rations, rather than be sent to their towns, such is their desire for better education.

A lesson in obedience.

The extreme poverty of the people was greatly augmented throughout the district by the failure of rain during the first half of the rainy season last year. Not only has there been no food to sell, but in some sections the people have had to exist on palm-kernels and such other food as they could find in the jungle. In several of the larger villages women could be seen, all but naked, crouching close beside the mat walls of the native chapels, shame because of their unclothed condition preventing them from entering with their more fortunate sisters. That these women might come to the station to attend the communion service, others loaned them their only dresses, themselves remaining at home. Cloth for such dresses as they wear costs only 2.5 francs (50 cents) for each garment, yet many Christian women cannot average one a year. In order to relieve somewhat this distress we gave employment to about eighty of the most needy. They came gladly, bringing a supply of food sufficient for a week, and worked under the hot sun, digging, etc., from daylight to dark for six days for the 2.5 francs in cloth. Frequently twenty or thirty women come seeking to be so employed, for like remuneration, and turn away in tears when told there is no work.

A loan of clothing.

Of course all have not been so needy. A good effort has been made at self-help and 3,216 francs have been raised on the field. Many new chapels and teachers' houses have been built in the towns without any assistance from the station. Two of these chapels, each holding four to five hundred, are built of hard-wood lumber, cut and sawn by the natives themselves, and thatch-roofed. They bought their saws, axes, hammers, and nails from the station barter store.

Self-help.

The medical work has been under the care of Dr. Mabie and has been very trying as the lack of food increased the mortality of an unheathful year. We trace the sickness and death of some of the evangelists to long months of want. Stories of their struggles have reached us, telling of many days together in which they ate no food, but tightened their waist-belts a little day by day to appease the gnawings of hunger. Ninety-five out of the church of one thousand five hundred have departed to be with Christ. This is the highest death-rate recorded for several years. Fifty-nine of these died of sleeping sickness.

A high death-rate.

LUKUNGA — 1882

A. Sims, M.D. (in England), Rev. Thomas Moody and Mrs. Moody (in America), Mr. Thomas Hill, Mrs. Hill.

Churches, 10; members, 347; added by baptism, 139.

Report of Mr. Moody:

The year has been one of trial and blessing. We have had the teachers in from the out-stations for a month, and taught them all that we could in that time. Good work has been

The year's work. Baptisms.

done by the preachers, teachers, and evangelists. I have visited all the out-stations three times during the year, giving help to the preachers in their different fields of labor, and visited a large number of heathen towns, having been out among the churches and towns one hundred and thirteen days during the year. God has blessed the work to the salvation of souls, so that we have been able to baptize 139 converts.

We have to depend for the evangelizing of these people upon a native ministry, and we pray God that he will raise of native preachers and teachers so that this work can be carried on successfully.

Physician needed.

There is one sad thing in connection with our work at Lukunga, and that is the death-rate. We have an average of 25 per cent. per year of deaths among our members. Now, if we had a good missionary doctor at our station, that would help matters very much. The death-rate at Banza Manteke used to be large, but now it has been reduced to five per cent. I hope that in the near future there will be a physician at Lukunga. This would be a great blessing to the work. I trust that God will richly bless the churches in the home-land and also in the foreign field.

Report of Mr. Hill:

On September 19th Mr. Moody left us for America, and since then Mrs. Hill and I have been alone. We have had no serious illness during the year, and are now enjoying good health, for which we thank the Lord.

Sleeping-sickness.

The past year has brought much encouragement and cause for thanksgiving, but has not been altogether without its shadows. Two of our teachers have died with the sleeping-sickness, two others have lately shown symptoms of its dreaded presence, while two other bright Christian boys who would very soon have been fitted for the work have yielded to its subtle power, besides a number of others in the church.

There is an awakening at Mbanza Nsanda and Kinhamba, two churches that have had no additions for the past two years; some are now seeking the light and desiring to know the Lord.

Nienga, one of the outposts, has been temporarily closed.

Statistical.

Number of baptisms during the year 139, with two members restored. Nineteen have been disciplined. One is transferred to the Wathen church (B. M. S.). Thirty-three have fallen asleep "till He come." Present membership 347. Collections, 230 francs. Two new outposts have been opened, at one of which a number are awaiting baptism. Number of pupils under instruction in the schools, 283.

A typical story.

A little more than three years ago, from one district the report reached us that many were being murdered for their "zimbongo" (riches), or because of some other trivial excuse. The number who fell victims to the superstition and avarice of their own people is not known. The people who committed these dark deeds of Satan, knowing the law of the state against giving the "nhasa" (poison), in order, as they thought, to avoid being brought to justice, dispatched their victims in other ways more cruel and horrible. The teacher in that district gave information, and the state arrested some of the murderers, but they were acquitted — with the exception of one who died in the chains — for want of evidence, there being no witnesses who could say that they had seen the deeds done. Now in the centre of that district there are a company of believers numbering 150 who have turned from the dense darkness and superstition of heathenism to serve the living God, and their influence for good on the surrounding people is very marked. They have endured much persecution from their heathen chiefs as well as from some of the state officials, one of the latter being especially bitter against the Christians, declaring he would have no "men of God" in his district. But they are willing to suffer for Christ's sake rather than give up their hope in him.

Persecutors conquered.

One village, which for years rejected the Gospel and drove Mr. Hoste and the teachers away, has during the last year accepted the Good News. The Lord's ways are "past finding out." A young man from the village while working at the railway company's works met a Christian from one of our outposts and through him was led to Christ. Anxious to tell the gospel story to his people, he returned to his village only to find that the way of the cross was hard, for when he began to preach Christ to them the people drove him out into the grass where he hid for three days, his wife secretly bringing him food. Returning, he again attempted to tell the story of Christ's love, only to be again rejected. He returned to the railway company, where he worked for another year. On coming back to his home he found the people willing to hear the Gospel, and now there are a number of baptized believers, with others awaiting baptism, and we trust many others will yet be led to Christ.

The light extending.

Through the preaching of another one of our Christians, while working at the railway company's, three young men were converted, and returning to their village have been used by God to the saving of more than twenty souls. Thus the light is being diffused, the rays of the "Sun of Righteousness" are penetrating the darkness of this land. Superstition and ignorance are yielding to its blessed power. Yet much remains to be done. Many villages are hostile to the Gospel, but as in other villages so in these also, we believe that the time will come when their doors will be opened to the entrance of the word which giveth light. Other places are asking for teachers, and our staff of workers is not sufficient for the need. "The harvest is great, but the laborers are few."

MUKIMVIKA — 1882

Rev. C. B. Antisdel, Mrs. Antisdel (in America), F. P. Lynch, M. D.

Churches, 1; members, 2; added by baptism, .

Report of Mr. Antisdel:

The condition of the Mukimvika field is still such as to make the work of the missionary almost exclusively evangelistic. To this end I have given all my energies. I have spent one hundred days at various places away from the station during ten months (the last two months of the year having been spent at Kifwa). When at the station, nearly every day I have worked in the towns about. On the whole I am cheered by the results of the year.

Superstitious fears.

The first part of the year the work seemed to be progressing; then influenza attacked the people and large numbers died. Suddenly all the bitter opposition which I had worked so hard for eighteen months to break down appeared once more. "What is the matter?" I said. "Of late you have been friendly, but now you wish to drive me out of the town." "Since your last visit" (a short time before), was the reply, "many have died; you are killing us; why do you not remain at Mukimvika as other missionaries have done, why are you coming to our towns all of the time? It is because all the people of Mukimvika are killed and you wish to kill us also." After a few weeks the influenza passed, and by persistent visitation and teaching I finally regained the ground lost.

Wickedness of coast people.

Coast people everywhere, having come in contact with so-called civilization, with its rum and its greed, and often unscrupulous traders are by far the hardest class to influence by Christianity. Again and again Banza Manteke has called your attention to the wicked condition of the heathen there; but two evangelists (whom Dr. Leslie kindly consented to allow to assist me for six months) were constantly expressing their surprise at the wickedness of this people; something far worse, they said, than they had ever seen or heard of in Banza Manteke field even before the missionaries came there. They were continually saying they had never met a people so hardened against the Gospel and so deep in sin, especially in immorality and drunkenness.

Rum and immorality.

Alas! rum is at the root of it all. Rum is destroying their bodies as well as causing their souls to be lost. It makes them lazy, so that they construct only wretched hovels and do not obtain proper food; weakened constitutions succumb to slight illnesses. The "price" of wives is constantly increasing, so is the laziness of the men; hence large numbers of young men and women are unmarried, and their state of immorality is something positively awful. That is what civilization does for this people; among such labor, often with a heavy heart, for I have not much to encourage me except the promises of the Lord.

The harvest certain.

But wherever the seed has been faithfully sown results have appeared at length. It may require seven years, as at Banza Manteke; it may take much longer, as in Palabala; many of the natives may die; but there will be a "remnant," the chosen of the Lord. There are now a number who have given up witchcraft, and I think truly believe in Christ as their Saviour, but I am in no haste to baptize them until they are thoroughly tried. It was my painful duty during my first year at Mukimvika to see that eight of the members of the church were disciplined. The two left to us, a man and his wife, have been of great assistance, the man especially doing much evangelistic work and teaching in the day school without pay.

Mrs. Hall.

It was very fortunate that, soon after Mrs. Antisdel's illness compelled her return to America, Mrs. Hall arrived, and although not in the best of health she has done much hard and excellent work. A most capable missionary, she has carried on the school with enthusiasm, and, during the months of great scarcity of food, by offering the small inducement of one-sixth of a pound of rice daily to each scholar in return for such work as they could do, secured an attendance reaching at times to eighty or ninety. To these much religious instruction was also given. Mrs. Hall has also had charge of the Sunday-school. The work at Tuanuango, which two years ago seemed of so great promise, has had to be abandoned, as Portuguese priests have permanently settled there, and have won the people to them, and hold them bound under the curse of rum.

Report of Mr. Hall:

The past year has not been marked by any events of exceptional importance, but the work of this station has been regularly carried on in its various branches, and more seed-sowing has been done in this section of the field than in any previous year.

Evangelistic work.

Evangelistic work is one of the most necessary features of work in our section. The evangel of "love divine, all love excelling," has been faithfully preached in all the towns in the district during the past year, the workers remaining from one hour to ten days among the people. There has been some opposition, but not of a very aggressive type. Rum and its accompanying evils, added to native superstition and gross immorality, are the instruments used by the arch enemy of souls here. Still we are glad to say there have always been those who would listen to the word. If breaking up the fallow ground of centuries of heathen practices may be accomplished in a moment, this has not been our experience here; hard work has been done, and we must continue to labor, watch, pray.

The regular daily and Sunday services have been sustained. Attendance very fluctuat-

Church work.

ing. During the closing weeks of the year, however, the increase in attendance, and the regularity of a few, also the interest manifested, have been most encouraging. There are but two communicants, three having been expelled, and one having died during the year.

Signs of the Lord's working.

After-meetings have been held at the close of our Sunday morning services in order that those who are thoughtful may be led, if possible, to a positive stand. From twenty to forty have remained, their faces expressing genuine interest, and there are among them some who we believe are honestly seeking truth, and upon whose hearts the Holy Spirit is moving. Pray for such that they may see Christ. There have been touching testimonies in these meetings to the faithful personal work of Ntumba by night and by day in reading God's word and in striving to lead them into light. The faithfulness of his life is attested by the great respect in which he is held in the community, and we thank God for his light.

Sunday-school.

The children in our Sunday-school are from the day-school. They do not attend in large numbers, but it is a privilege to endeavor to lead their little feet in the path of righteousness. They have been taught to commit hymns and scripture texts, and to relate Bible stories, and they enjoy singing the hymns.

Day school.

One hundred and twenty-five children are enrolled in the day-school. The attendance is very irregular, owing to a lack of interest in education. The chiefs see no need for it, and the parents in some cases even threaten the children if they come to the school without receiving payment, which they must do if they come at all. Then the girls are kept in their gardens, while even the very small children wander in the woods in search of food. The rains failed last rainy season, and hunger stared the people in the face. To relieve in some degree this condition, rice was purchased and plans devised whereby the children could work and receive payment in rice. They brought either wood or water, or swept the compound. Payment is not made until after service, which follows the school; thus all who came attended both — receiving at the close a teacupful of rice for their work.

A woman's class was organized by Mrs. Hall, and has been well sustained both in numbers and interest.

Medical work.

Medical cases must be treated daily at the station and sick ones must be visited in the towns. As I write, a poor outcast is dying from Africa's dread disease (sleep-sickness). His last days are made almost unendurable by terrible wounds inflicted by the cruel hand of his savage master. He was attacked for stealing food, while the master himself, we find, is the one who two months ago broke into and stole from our store at the beach. We have endeavored to alleviate the sufferings of this poor soul by feeding him and dressing his wounds.

We praise our God for his sustaining grace through the lights and shadows of the past year, for returning Mrs. Hall to the work she loves, and to which her coming has been a blessing, for a fair degree of health, notwithstanding the scorching heat, and for the privilege of active service, the joy of which far outweighs the cost. But our hearts yearn for more visible results for the good of this people and the glory of our King.

BWEMBA — 1889

Rev. A. Billington, Mrs. Billington.

Churches, —; members, —; added by baptism, —.

Mr. and Mrs. Billington reached Bwemba in July. No formal report has been received from Mr. Billington, but we understand that conditions are brightening. Mr. Billington will temporarily give needed aid at Ikoko in the absence of Mr. Clark.

KIFWA — 1890

Rev. P. Frederickson and Mrs. Frederickson (in America), Rev. Christian Nelson, Mrs. Nelson.

Churches, 1; members, 679; added by baptism, 98.

Report of Mr. Nelson:

We have not had as large an increase in membership this year as for two previous years, yet ninety-eight have been received by baptism and others are waiting to be received. Having been alone this year I have not been able to do as much itinerating as I would like to have done; then, too, we have had great difficulties from opposition to our work on the part of Jesuits.

Opposition from Jesuit priests.

For example, priests with a state officer and fifteen soldiers came to the town nearest us and asked for ten boys to go to their station for Catholic instruction. The king of the town refused. The officer thereupon, being ordered by the priests, caught five boys and carried them off by force. The king went to the inspector at Leopoldville to complain. The state official then thought he would so punish the natives as to prevent any one again appealing to higher authority; so he captured and imprisoned seven men, five of whom were our evangelists.

At another town (Kavaya) the priest first baptized (?) a small child by force, and a little later claimed the child and carried him off to his station.

Jesuits rebuked.

As the chief of the district was assisting the priests in their atrocities and would not listen to our remonstrances, we appealed to higher authorities in succession up to the governor-general. As a result the Jesuits were compelled by the state to withdraw their work from six villages where they had used force, and were forbidden to take children by force from any town.

One difficulty of our work is that many of our men are working on the railroad, but they, together with some of our evangelists, have been instruments in the conversion of a goodly number of their fellow-laborers.

A school of preachers.

During the year in addition to the pastoral and evangelistic work, we have had the evangelists — eighteen in number — at the station for two months' instruction, the course being arranged with a view to making them more efficient evangelists, to give them a better knowledge of the Bible, and to deepen their spirituality.

A Christian boy.

The Sunday-school has been in charge of Mrs. Nelson. One hundred and forty are enrolled. The average attendance has been fifty-six. Many of the scholars have applied for baptism. We are especially slow in receiving children into the church, but some cases have been so manifestly instances of true conversion that we could not refuse baptism. For example, a boy went to the railroad to cook for the workingmen there; he taught some to read the Bible and urged many to accept Christ.

As in previous years so in these we have urged self-support. Two out-stations are entirely self-supporting, several others largely so; and the central station supports two new out-stations where as yet there are no converts to support their own work. All out-stations construct buildings for evangelists and for worship.

Education sought.

Mrs. Nelson not only cared for the school of this station, but also has charge of the fifteen schools at the out-stations, and part of the year she has herself conducted school in the nearest town. Many are asking to come to the station for instruction, offering to work for their food and clothing only, but we have no work by which they can each earn the fifteen dollars a year needed for their support.

Medical.

The medical work has gone on as usual except that we have increased the price endeavoring to make it meet the cost of the medicine. In the past we have been troubled but little with sleeping-sickness which has carried off so many in other stations, but this year it is increasing in this section; there has been also an epidemic of smallpox in one town. One hundred and twenty died; the rest scattered; but in all towns few comparatively of the Christians were stricken down with the malady. Christianity only will preserve these peoples.

A visitor.

We are very thankful to the Board for allowing Mr. Antisdel to visit here for a time. It has been a great help and most encouraging, especially because of the instruction given by him to the evangelists. As I have been alone during the year, work has pressed upon me; but Mr. Antisdel has taken part of the burden, and his devoted spirit and wise counsels have been a great inspiration to us. We greatly wish that he might stay here.

This field is very promising. Five years ago we came to Kifwa. I know of no station of any mission in Africa that has shown such encouraging results at the end of its first five years of existence. Many towns are asking for teachers. We have a very large field; north and south there are almost no limits, and none east for two hundred miles. No danger for years that we shall overlap fields of other missions.

Re-enforcement needed.

This field is certainly worthy of more workers, not only because of its extent, but because of its promising results. Most of the time since work was begun at Kinjila, in 1890, there has been but one family at the station, and much of the time no woman. Mr. Antisdel in all probability can remain but a short time, and my own health is far from the best.

IKOKO — 1894

Rev. Joseph Clark and Mrs. Clark (in England), Rev. E. V. Sjoblom, Miss Margaret Suman, Miss Ebonne Johansson.

Churches, 1; members, 17; added by baptism, 14.

Report of Mr. Clark:

The year 1900 has closed its pages of sorrow and joy. It came bringing varied opportunities, and has gone back to God with a record of failures and successes.

The following lines will indicate briefly how we have been engaged during its passage, and how we stand at its close.

Early in the year I had the sad duty of accompanying Mrs. Milne and the late Mr. Milne part of the way down country to sail for home, and again I had to go to Kintamo to take over the "Henry Reed" from Mr. Banks, as he also was ordered home after a long fever.

As in previous years we have carried on industrial work, but in this we are much hindered owing to our need of some one acquainted with carpentry, and the use of tools generally, to take charge of the lads and their work. Our young men have made many chairs, and a good number of bedsteads and tables which have been sold chiefly to soldiers. Several good cupboards and other things have been made for State officers, and the income for these things helps to pay the expense of our work among the young. Our output "on sale" has not been great this year, as eight or nine of our senior lads have been building houses for themselves, and we have helped by making doors and window shutters for them, and for the boards and time we did not make any charge on the lads, as all have been several years with us. Also some buildings have been erected on the mission-station. No coast labor has been employed, as our lads can do all kinds of rough carpentry. But there is no income from the work they have done on these houses.

Industrial work.

Six lads are constantly engaged, except during their school time, in sawing lumber. Others are engaged in brickmaking and one sun-dried-brick house has been built. Gardening has been carried on as before and considerable income has been received from sales of onions to other stations, and from sugar cane, fruits, etc., sold at the station. The gardening expenses have never been entered in the station accounts. Recently we have had men making canoes for our own use. It is almost impossible to find a canoe for sale now, so we have had to begin making them.

Divers trades.

The girls have materially reduced their expenses by profits from sewing shirts, jackets, pants, etc., and by cooking food for sale at the station.

Evangelistic work outside Ikoko has been regularly carried on Saturdays and Sunday mornings. In this way a number of villages have been reached and many have heard the Gospel who otherwise have no opportunity. On several occasions our messengers have had to run considerable risk of attack, as the people do not want visitors who may carry to the State the news of their murderous acts and cannibal feasts. They have repeatedly had ocular proof that these horrid practices have not passed away.

Evangelistic work.

Strange hindrances to these evangelistic efforts arise. For example, there is one village where they are told they must not open their books, as that causes sickness and death. Very possibly some witch-doctor said so, and it must be true.

Mr. Sjoblom has made one evangelistic journey into the district lying southeast of us, but owing to the marshy state of the country, such journeys are very difficult and trying to the health. The out-station on the French side has been carried on in charge of my assistant, Frank. Several visits have been paid to his place and work by Mr. Sjoblom and myself.

Fellow-workers.

The Sunday forenoon services and midday meetings, on four week days, fall to my lot. The evening services are in charge of Mr. Sjoblom, and in all we make considerable use of our young men so as to train them in preaching. Their Sunday addresses are always first delivered to us, and we advise, criticise, or add to their material as we think best. On Sunday afternoons, about five parties go out to hold services and they report what has been done when we meet after the evening service, at which time we have a "young people's meeting." We usually hear of from twelve to fifteen meetings at which the young women have taken part, as well as the young men, in telling the story of God's love.

Sunday services.

To our seventeen church members nine have been added by baptism, and one who lapsed when a member of the Kintame church has expressed contrition and has been restored to fellowship here. So that we are now twenty-seven. There are also quite a number of candidates for baptism.

Contributions are good as all the church members pledge themselves to give a tenth of their income, and some give more than that.

Our school has been in session 229 days during the year. It opened with 234 pupils and

The school.

closed with 308. The average of daily attendances was 219. A considerable impetus was given to the school work by an order from the State that all young girls in Ikoko should attend school. A soldier "policeman" was posted here for a time to see that the order was carried out.

Our relations with the State officials have been very cordial. Several visits have been paid to us, and our school work was examined. Considerable satisfaction was expressed with what we had to show, and particularly with our attempts to teach French to our scholars.

Medical work has been carried on as best we could. We have had a number of cases of pneumonia, dysentry, smallpox, etc. Wounds of various kinds have been treated, as frequently an argument is finished here by bow and arrow, spear and knife. I cut a barbed spear out of one man's waist; it was driven about five inches into his body, and I extracted an arrow from the front of his thigh which had entered at the back. He had not been idle, for in the dispute he put an arrow in one man's face, stabbed a woman with a knife, and slightly wounded a third person with an arrow.

Treating wounds.

One boy with a badly fractured skull was treated and recoved. One severe case of burning (a boy's clothing caught fire when he was asleep) has also recovered.

Several maternity cases have been conducted successfully. Mrs. Clark has been "doctor," but now she has handed over her "degree" and work to Miss Johansson, who has been a nurse in Sweden.

During twelve weeks Miss Johansson has had 1,196 visits from people with wounds and ulcers and 305 for sundry diseases. Several of these require treatment in their own homes. Our people often ask why you do not send a doctor to them.

We rejoice that during the year two new workers have joined us. Miss Suman has come from the Woman's Board, East, to take up the school work in place of Miss Lena Clark; and Miss Johansson has been sent by a Swedish society, and she will take Mrs. Clark's place. Ere we leave we hope to see Miss Johansson joined to Mr. Sjoblom in marriage.

Recruits.

We thank God for those new helpers and pray they may be led of the Holy Spirit in their work, and preserved for his glory for many years of usefulness in this field.

We have had to mourn the loss of our dear brother, Robert Milne, who with Mrs. Milne hoped to take our place so that Mrs. Clark and I might return home. The young people loved him and we hoped much from his second term here, but God had better plans for him.

PHILIPPINE ISLANDS

We reported last year the opening of work in the islands by Rev. Eric Lund, of our mission in Spain, and Mr. Braulio Manikan, a native of the islands, converted during a visit to Spain. Mr. Lund arrived at Manila April 26, 1901, and a few days later reached Iloilo, on Panay Island.

The year has been one of tireless labor. Mr. Lund continued the work of translation of the New Testament entered upon by him while in Spain. The conditions under which the work was prosecuted were scarcely ideal. Of the house secured by him he wrote :

> It is made half of reed and half of strong wood. It is in the midst of native huts, and is inhabited by numbers of insects, and a variety of lizards to kill them. Its only comforts are plenty of air and cool breezes, essential in this baking heat. Here we spend the cool hours of the morning translating the New Testament into Visayan.

This work has now been completed and the New Testament Scriptures for the first time are available to the millions of people in the central islands. The executive committee has authorized the printing of Mr. Lund's work, the work being carried out probably in Japan.

Mr. Lund was joined, near the close of the year, by Rev. Charles W. Briggs. The reception met by these workers has more than fulfilled the expectation with which the work was entered upon. The situation is one of promise almost unparalleled in the history of Christian missions. The people of the islands are more than open-minded toward Protestantism. They seem ready *en masse* to embrace it. The chief danger is that of merely superficial profession. Romanism has had its day in the islands. It has shamefully misused the opportunity enjoyed for centuries. It is true now, not only that the friars, who for centuries had preyed upon the people, are regarded with a deep loathing, but that little of genuine attachment remains for the church of Rome. That which is interpreted by some as indicating attachment for Rome is simply that craving for the comfort offered by religious faith natural to the human heart. Protestantism does not encounter prejudice among the people generally. Indeed, the natural dread inspired by the presence of American soldiery quickly gives place to manifestation of desire for acquaintance with the faith of Protestantism. An army chaplain, attached to the command of Gen. Lawton, writes:

The situation unparalleled.

> In one of the southern islands, only two days after we had captured the town, the people appointed a committee from among their most respected citizens to ask me to stay with them as their pastor, tendering me their large church and school-house. . . . This reception was met with from northern Luzon to southern Mindanao.

The experience of our own missionaries, as recorded in the letters which follow, amply confirms this report.

The situation is one challenging the fidelity and the sincerity of Protestantism. Responsibility is vast in the presence of such conditions. Whatever differences may prevail in judgments as to political questions, it is apparent that our American churches are now entrusted with Christian stewardship in behalf of these peoples. The task should be met strongly and joyfully.

A challenge to Protestantism.

"Here," writes Mr. Briggs, "are millions of people, many of them as bright and shrewd and full of promise as can be found in America, the official estimate ranging from eight to twelve millions. Believe me, there has not been a greater call for Christian workers, nor a more urgent call, nor one that promises a greater Pentecost than the call of the Philippine Islands to America to-day."

Our expenditure in the islands has thus far been very meagre. Increase of funds is sorely needed for the appointment of at least two new workers, and for the erection of needed chapels.

Our Protestant churches are represented in the islands by the Presbyterian Board of Missions, as well as by the Missionary Union, the representatives of the two organizations working in ideal harmony.

Our workers have been particularly indebted to Rev. John M. Dean, the army secretary of the Y. M. C. A., who has rendered greatly valued aid.

Two stations have been occupied in the Visayan group of islands. The locations seem providentially chosen.

JARO — 1900

Rev. Eric Lund.

This place lies about three miles north of Iloilo, on Panay Island. It is an important centre, being the greatest market-place on all the Visayan islands. Its strategic importance is said to be much greater than that of Iloilo. On Thursdays thousands of natives flock in from fifteen or twenty villages of the provinces. It is said to be the healthiest spot in the entire archipelago.

The place.

Mr. Lund's work has aroused intense interest. Mr. Dean writes of experiences connected with visits to outlaying villages:

> Often, after the service had closed, a band of simple country-folk would follow Señor Lund three hot miles to Iloilo, going to his house for a second service.

We give three extracts from letters recently received from Mr. Lund. The first speaks of the large plans which he has had in view during his stay in the island, the second deals with an interesting people whom Mr. Lund likens to the Karens of Burma who have manifested a profound interest in his message, the third speaks of present conditions:

> I am pleased to say that God has heard your prayers regarding my health. During the last four months it has been fairly good, so I will venture to remain here over another hot season. This season commences now and lasts some five or six months.
>
> I have yet to carry out an important part of my old programme before I shall feel satisfied to return to Europe. I will repeat this programme so that you may be able to pray intelligently for us. On leaving Spain I considered my mission to be the opening up of this new field and to lay a solid foundation for future mission work, viz., removing prejudices through the preaching of a pure gospel; publishing simple gospel tracts, and starting a religious periodical to proclaim the Gospel in places where missionaries cannot go; to found a church of true converts who will be useful as helpers in the propagation of the Gospel; to complete translation of the whole Testament without which no lasting mission work can be done; to write an English Visayan grammar without which outcoming English-speaking missionaries will stand helpless for a considerable time; to write and publish a series of doctrinal tracts adapted to circumstances and needs of these people; to produce a

A programme.

collection of gospel hymns, a thing of the greatest importance to a mission in a song and music-loving country like this.

What has been done.

This is a long programme to carry out in so short a time as one year. Now, however, thanks to God, prejudices are removed to a great extent, and the door is wide open for new missionaries to step in; tracts have been scattered by the thousand, the periodical has been started and is carrying the truth to a number of towns in this and other islands, though as yet no church has been organized, a few native converts are already teaching and propagating the Gospel; the whole Testament is translated with the exception of two chapters. So far I am satisfied. But the grammar is only half finished; the doctrinal tracts are being written; and the hymn book seems impossible to produce. I should be sorry to return to Europe without leaving a collection of hymns behind. But God is able to help in all this trouble. Help us pray; nothing is impossible to him. The edition of three thousand copies of our version of Mark was sold, as you know, in a short time. And yet people continue coming to our house to buy. We have to send them away telling them there is not a single copy more to be had.

A full house.

We have ten boys or so from those barrios, belonging to our own people, living with us in this house, going to the Presbyterian school, and many parents ask us to admit more boys. They sleep on the bare floor and bring their food with them from their homes. If you could see the needs of this field as I see them, you would not wonder that I beg of our Board in the name of the Lord of missions not to defer action regarding the new man we need. He will certainly learn more here (of the kind he needs to know), in three months, than he ever can learn in a year in the best seminary.

I suppose Mr. Briggs has written to you about our first baptism on Negros Island, so I need not mention it. During my stay in Bakolod I had opportunity to teach the candidate and have him begin a Sunday-school in his house the Sunday after his baptism.

I wrote you recently of the despised "pulahan" whom we found in the Jaro market.

A people for a possession.

These are the people who fill our Jaro chapel. On Sunday they continue coming to Iloilo where we as yet have our home. From sixty to eighty men and women used to stay with us over Sunday nights sleeping as they can on the bare floors. Manikan has the names of more than two hundred who come more or less regularly to the meeting. On certain days our new Jaro chapel is too small, though we have place for two hundred people in it. There are some twenty candidates for baptism among those who are receiving instruction on the subject. In order to test them and teach them more fully the ways of the new life, we have organized them into a sort of Endeavor society to evangelize their own barrios, where we, on account of the war, cannot go ourselves. At present they have started four Sunday-schools in as many barrios.

They are far from being such "beasts" as the educated Filipinos consider them to be. On New Year's morning, for instance, those simple "pulahans" surprised us with an artistic and superb decoration of the chapel with splendid tropical plants, twisted palm leaves, some wrought into flying birds, and luxurious flowers. An elderly American lady, who was present, said with tears of joy in her eyes that she never was so impressed by any religious meeting in the States as by the meeting that morning in Jaro. A few of these pulahans are, no doubt, really converted. They have given up their idols, they pray in our meetings, they speak to others of their new faith, and they suffer persecution. To avoid being murdered by a sort of Filipino "boxers," one of them has not been to his home for a long time. Peace is being established in the province now, and we may have baptized a few of them before you hear from us again.

Allow me here to give you all my hearty thanks for the reënforcement we have had the pleasure to receive in the person of Mr. Briggs; but let me ask at the same time who is going to be the leader in Jaro, and when will the new man be here? Help us pray God to send laborers into this field and to raise up faithful native workers among us.

A question.

A word again about our version of the Testament. The Filipino "boxers" (under Aguinaldo's regime) murdered my helper in the translation work four months ago. This was a great loss. I had been explaining New Testament doctrine to this man for three months night and day, until there was not in these Visayan islands a native who has such clear ideas of our doctrines, and we had translated all of Paul's epistles, except two, when the poor father of five children was barbarously murdered near Jaro while coming to our house. Were it not for this we would have completed the translation of the whole Testament by this time. But in spite of difficulties, I hope we shall have finished this difficult task by the end of next month.

A helper killed.

It will probably interest you to have a few lines about last week's events in this mission. As I think I wrote you, five Sunday-schools were started in as many villages by our native converts on the first Sunday of the new century. Last Sunday morning four of these schools, fifty children in all, were brought into Jaro chapel for examination and for distribution of Sunday-school cards, printed by our assistant in Spain. We had never seen these children before. The chapel was crowded with people. Most of the children had to sit on the floor. Mrs. Conger, of Washington, played our baby organ and Captain H., our neighbor, was on the platform. We were all surprised to hear from the lips of these children how well they had been instructed in the simple gospel truth about salvation through Jesus only. Some of them had been beaten in the village school for refusing to worship wooden saints.

A union Sunday-school meeting.

This gathering did not include the Jaro Sunday-school, which comprises nearly the whole congregation. About one hundred of these people came into Iloilo evening service and remained as usual overnight, sleeping on the bare floor. Monday morning we were up early and married five couples of the company. Then they all returned to their huts walking barefoot from three to five hours inland. Our little paper is constantly gaining new subscribers in one of their far-off towns, the "presidente" being one of them. Now they brought the news that there are about one thousand people ready to abandon Rome in that place. That they mean business up-country is proved by the fact that they have already buried two of their people without the priest and brought us babes to pray for, instead of taking them to the priest to be christened. Now this is all in our field, and constitutes new arguments why we should have at least one new man at once.

A night's lodging.

On Wednesday the translation of the whole Testament was completed. This work would have been finished a couple of months earlier, had we not translated several books anew. We hope to give much time to revision, and we are translating a second time some of the epistles.

Translation work completed.

This same week we rented a house in Jaro. So we no longer live in Iloilo. We are in the strategic point of our field, live in a better and less expensive house than in Iloilo, and have a large place, built of masonry for the long expected printing press.

BAKOLOD

Rev. Charles W. Briggs, Mrs. Briggs (in America).

The place.

Bakolod is situated on the coast of Negros Island fronting Iloilo. It is the seat of civil and military government, and is the largest town of the region. It is in constant communication with the other towns along the coast. Mr. Lund visited this place early in his stay at Iloilo, meeting an enthusiastic reception.

Mr. Briggs writes of the attitude of the people:

> They are clamoring to hear the Gospel. They have never heard it, but they have heard of it. If I could preach in either Spanish or Visayan I should have larger audiences than throng any church in America. Calls come in from surrounding towns for the "padre protestante" to come and preach to them.

We quote from two other letters received from Mr. Briggs:

> Three weeks have passed since I became a Filipino, and now I can begin to give you my view of matters here.
>
> A conviction.
>
> First, Brothers Lund and Manikan are doing a most excellent work here. The hand of God and nothing less gave us these men ready to begin work. What they have accomplished by way of translation of the Scriptures, preaching the Gospel, interesting the Filipinos of both classes, and in every way opening up the field for more workers is more than you could realize without actually seeing it.
>
> As to opportunities for missionary work here, I don't believe there is a field in all the world that equals it. I could write a great many facts that would show this to be a field of wide-open doors, but Brother Lund has written of this from time to time, and it is sufficient for me to endorse what he has already sent you. I would urge the hurrying of more men to this field at once.

> I have felt a growing interest in matters here and can no longer keep from urging you to give us more men at once. Let me state some of my reasons for doing so:
>
> Open doors.
>
> (1.) The open doors here. This part of the archipelago is almost entirely without religious leaders of any kind. The friars have left under constraint and dare not return yet. While the people are nominally Roman Catholics, they are more than eager to hear the Protestant Gospel. Mr. Lund preached here last Sunday evening, and, in spite of lack of advertising, more people came than could get within hearing of him. One man had come all the way from Silay, some fifteen miles north of here, a long distance considering the poor means of transportation — oxen. How he heard at Silay that Mr. Lund was to preach, none of us know. The fact that the news went so far shows how interested the people are. The most of the sermon was an awful tearing to pieces of the Roman faith, using to that end many quotations from the New Testament. None of the people were unwilling to hear it, none of them allowed any prejudices to cause any dissent, which convinces me that they are ready to be taught the right Gospel. This audience was composed of the most intelligent and best educated people of the city, all of them trained from their youth to suppo e Romanism to be the only true faith. It surpasses what would be found in any other mission field in the country or in the world.
>
> A parable.
>
> (2.) The fact that these doors will not long be open as they are now. Some one will come in. It reminds me of the Lord's parable of the demon finding the room swept and garnished. The Jesuits are already playing the part of the seven. A paper has been started at Harrow (Jaro) to fight our work there.

(3.) The fact that we are not doing our part of this work so well as some of our brethren. For instance, the Presbyterian Board now has five strong men on the field, and one of them told me this week that there were more to come at once. We are behind them in answering God's call, for which I am more than sorry.

A good example.

(4.) The claim of this field on American churches is second to none other, and I feel that it has precedence.

A claim.

EUROPEAN MISSIONS

FRANCE — 1832

Churches, 27; members, 2,148; added by baptism, 216.

As stated in our introduction, the work in France is now organized in two departments — the one cared for by the Franco-Belgian Committee of the North, the other by the Franco-Swiss Committee of the more southern districts. The two interests are united in the one French Baptist Union.

Two committees

Mr. Cadot presents a report from the northern section of the work.

Mr. Revel, pastor of Rue de Lille Church, Paris, writes of this important interest. We regret that no letter has been received concerning other interests of the work under the care of the Franco-Swiss Committee. We have expected to receive such a report from Mr. Saillens, and indeed are quite confident that failure to receive it is due to miscarriage of the mail, as Mr. Salliens is exceptionally faithful as a correspondent.

Franco-Belgian work.

The work at the Rue Meslay Church, Paris, which is under the direct supervision of Pastor Salliens, has prospered. Twenty-nine were baptized, and notable advance was made in the liberality of the people.

Rue Meslay.

The entire work of the Franco-Swiss Committee includes seventeen churches and twenty-five mission halls in towns and villages. Its force of workers includes twenty-one pastors and evangelists, with seven Bible women. Its total membership is 1,201. Ninety-seven baptisms were reported during the year. Offerings by the people reached the total of 23,064 francs.

Statistical.

The outlook for the entire work in France is one of promise. Our French brethren are deserving of the warmest sympathy and confidence of their brethren in America.

Mr. Cadot writes of the Northern churches as follows:

> The brother whose duty it is to inquire into the temporal and spiritual condition of the churches of this association has just completed his annual visit round.
>
> Paris (123 Avenue du Maine) is diligent and self-supporting. God is blessing the

A vigorous body.

ministry under which it is placed It has a group of faithful deacons, who are brave fellow-workers with their pastors. They take pains with their work and know how to help with their money. The simple members of the church, too, fight with their chiefs, march to the attack and stand in the breach. The principal pastor, Philemon Vincent, told me: "I have among them fifty evangelists." They go out two by two when they can and endeavor to find recruits to increase the battalion. The church added twenty-eight or thirty new members last year. Other candidates have already made application to be baptized. This church is an example and an encouragement for all our flocks in the north of France and Belgium, because it supports itself with its own resources. The pretty chapel that has been built has cost more than was expected, and there remains a large sum to be found before they can be free of debt. But if the church continues aggressive and full of spiritual life it may well count upon God.

Saint Sauveur

"The third and fourth generation."

Saint Sauveur (*Oise*). — This church was founded by our departed venerable brother Cretin. It numbers about seventy-five members. But if those who left it to carry the Gospel elsewhere were to return with the souls that God has given them it would number, no doubt, more than a thousand. What a result! What fruit for the work of one of God's servants! It is in this locality that the faithful pioneer above mentioned was the means of turning from Romanism to the true faith a dear friend who, if she still lived, would see herself the happy mother, grandmother, great-grandmother, and great-great-grandmother of more than a hundred members of our congregation. This church, under the ministry of a good brother, grown gray in the service of the Master, has not much of this world's goods; but there is no debt upon its place of worship, which is the gathering place of all the Protestants in the neighborhood. They had there three baptisms last year.

Compiegne.

A distressing bereavement.

Compiegne (*Oise*). — Our Brother Meyer has had some encouragements. He baptized seven persons, some of whom belonged to his own family. But he has not considered himself in a position to open a meeting room at Compiegne, his centre, as he has done at other points. We do not know the results of his winter campaign. Meetings continue at Breuil, and the brethren are steadfast. But our Brother Meyer has suffered a great loss: his interesting son, aged about 16, whom an American family had taken with them to Switzerland, fell over a precipice with another young man and both were killed. We thought that after this great trial our brother would have left for Belgium; but up till now, in spite of his brethren's advice, he has preferred to remain where he is. We wish that the places where he has preached so bravely this winter may give him true and lasting encouragement, and that the dear proselytes at Remy may be faithful and give him joy.

A gracious revival.

Chauny (*Aisne*). — The pastor of the church at Chauny (Aisne) has not been able, for want of means, to keep the student he was preparing for the ministry. Another has now been offered him, for whom a friend would pay half the expenses. There still remains the other half to be provided. Good meetings have been held this winter at Chauny and at many outlying places. Some have been presided over by a dear American brother, our friend Leonard. Many tears of repentance have been shed. Many prayers have ascended to God. The conversion of one young girl awakened others who fell on their knees and asked the prayers of the church. Twelve or fifteen persons were converted, perhaps more. And this was the means of bringing back to God some who had become cold. We expect new blessings from above. Among the new converts we might perhaps find some young men to prepare to become our successors. God will send us, no doubt, the necessary means, if he approves our desires. There are many other needs to supply in the churches of our Association. First of all, as it is by the means of our brother Leonard that the revival has taken place here, we are going to see (at

Chauny) whether it is possible to send him into the other churches of our Franco-Belgian group. Several of our pastors have asked for him. We shall be happy to pay for his expenses with the help of an English friend.

A self-sacrificing pastor.

La Fere (*Aisne*). — The insufficiency of the means for the work has, during the past year, obliged our dear colleague, H. Andru, pastor of this church to accept a secular occupation, which allows him to do without the help sent from Boston. He, however, continues to preach to his flock as often as he can, and to fill the office of permanent secretary for our French and Belgian Association. The sacrifice that our brother has made in leaving the salary which he received to his too little remunerated colleagues receives its reward in the joy that he has in working gratuitously for his Saviour and for his brethren. He had yet another joy. Two young men of his church who are only, we hope, the first fruits of a greater revival, have just given themselves to the Lord. We have received to-day the visit of a deacon of this church, who, in telling us of the conversion of his son and his friend, shed tears of joy. We expect more blessing; for during the visit of our brother Leonard to this church, we listened to fervent prayers, accompanied by tears from the parents who were present, among whom many prayed for their children. When dear pastor Andru is absent, our brother Gilbert, a deacon of the church, is the preacher.

Building plans delayed.

Ougree (*Belgium*). — Our visit to the brethren in this locality was made under rather unfavorable conditions, on account of the rainy, dark, cold weather we had during our stay there. For that reason we had fewer people than usual at the meeting. One of the preaching rooms at Seraing does not belong any longer to the church at Ougrée. Furthermore, for various reasons, our brother Broguiez finds it impossible to build a chapel in that town. His precarious health is one reason, and under present circumstances he cannot go to England to seek funds. The worst is that he will be obliged to use part of the money collected for Seraing to repair one side of the temple at Ougrée, where, on account of the thinness of the walls, the rain works in and would finish by destroying the place of worship if nothing were done to protect it.

Mormon propagandism.

We are told that ten or twelve of our brethren, formerly led away by the disciples of Joe Smith, have recently had their eyes opened by the revelation of disgusting, hideous things connected with this people; so that they have told the pretended "Latter Day Saints" never to come into their presence again. It was one of their own members who revealed what he knew. It drew upon him a terrible correction from one of the false apostles. They wanted to throw him out of the window. It is good, sometimes, that there should be a scandal. In spite of this, however, other dupes remain blind, and let themselves be persuaded that polygamy is "a sacred principle." One of these astonishing disciples of Smith is going to leave his wife and children while he goes to Utah, where he will find one or several substitutes for his legitimate wife. He is to leave soon. At Ougrée, where we spoke of the revival at Chauny, three penitent souls came forward and asked to be prayed for. At Elain, above Liege, there were four. Our brethren, Broguiez and Taquet, are encouraged in their work, and though their church is very poor, it accustoms itself to give more and more for the service of God. *Eleven baptisms at Ougrée.*

Nucleus of a new church.

Petit Quévy (*Hainaut*). — In alighting from the train at Ougrée we had found on the platform our Brother La Gravière, formerly a socialist and atheistic journalist, to-day a Christian literary man. He is trying to form a little church in the above locality, and had come to ask us to give the following Sunday to his little flock. We visited him on Friday, as well as another brother in the neighborhood, who with his dear wife entertained us kindly. We passed a profitable evening with them. If God permits we will return to Petit Quévy this summer and make acquaintance with this little group of believers, who appear to desire to found a Third Belgian Baptist church under the direction of Brother La Gravière.

Flobecq (*Hainaut*). — We passed some hours in this town of 5000 inhabitants. There is a family living there who desire to have the visits of our friends at Péruwelz or Roubaix. They are curriers, skin dressers, and were baptized in Paris by Brother Saillens. These friends are there in the midst of a population entirely Catholic. They would like some one to begin a work of evangelization around them. We have promised to send them visitors, if they, in their turn, will endeavor to spread around them the doctrine of life, and will try to gather those friends who might be impressed by Brothers Rafinesque and Dejonghe.

Seed carried far.

Lens (*Pas de Calais*). — We passed an excellent afternoon in the little wooden chapel that Brother Farelly has built for the purpose of gathering the brethren of this locality and its neighborhood. We had about fifty hearers. The news brought from Chauny made a great impression. Tears flowed from many eyes, while husbands prayed for their wives and fathers for their children. Some young girls were very much affected. One of them, whom we urged to give herself to Christ, accompanied us as far as the station, where, standing on the pavement, we prayed before leaving her. We think that she blesses God now, with her father, for the joy of her salvation.

Prayer in the highway.

Béthune (*Pas de Calais*). — A splendid meeting in the little new chapel which Pastor Farelly built last year. There was a good audience, although the Catholics are difficult to reach here. Many of these were present. There was much prayer and thanksgiving. Deep emotion was manifested. We believe that blessings are in reserve for this church, and that God will use our Brother Leonard to be a means of good to them. Pastor Farelly is a great worker. Besides the paper, the "Pioche," which he manages, and which takes much of his time, he published last winter a miner's almanac, full of good stories and much useful information, in order to fight drinking habits and to spread gospel principles.

A hopeful meeting.

We went now to two of the mission-stations of Béthune. We visited many families, and in the evening we had a meeting where men, women and boys prayed with much fervor and many tears, after having listened to the exhortations and heard the story of how the revivals began in one of our churches.

Bruay (*Pas de Calais*). — We had also a good evening in this locality, at our meeting with the flock, which our Brother Vantrin edifies by his fluent and popular preaching. His work is not without fruit. Four were baptized at Easter. There are 68 members, 70 children in the Sunday-school, and about 80 hearers in the meeting. After the address we invited those who wished to be prayed for to raise their hands. A man, still young, came forward, weeping. Seeing him shed tears many were affected, and four or five children began to sob. Many prayers followed the appeal. As we went out of the preaching room we heard that the man who had wept was a candidate for baptism, and that the children who had wept with him were his. We learnt also that he had lost his wife five months before, and that her sickness having doubtless obliged him to incur debts the brethren of the flock had come to his help by taking his five children in as many families, although one of those who thus opened their houses had already eight children of his own. I bless God that one of our churches has done such a thing as this.

Caring for the motherless.

Auchel (*Pas de Calais*). — The condition of this flock appeared to us to be better than last year, although the pastor, M. Hugon, is still in ill-health, and the exodus of young girls for England continues, and the miners and their families move to other places. We paid some good visits to the members of the flock, through the long lines of houses cracked by the movement of the soil, consequent on the fall of the wood in the mine below. In the evening we had an excellent meeting. After the address three persons who were impressed asked to be prayed for, that they might be saved. Two of them remained for a second meeting, as well as two young girls and a boy. The brothers and sisters present joined in fervent prayers for the souls in distress, who were weeping and praying. A poor man, of whom we had heard reports of acts quite contrary to the cries of penitence which he utters now, is on his knees; but having doubtless never prayed in his life he does not know what to say, and repeats the words of a child who is asking pardon by his side. Soon the two young girls, the lady, and the boy are calmer. They believe that God has pardoned them. A child of eight years is weeping also, as if he felt himself a sinner. We pray with him. May God confirm and render effective these deep emotions, and may the dear pastor gather abundant fruit, after his long efforts to build his work on Jesus by true conversion.

In an after-meeting.

Roubaix (*Nord*).—It is here that our dear Sister Louise Dinoir lives, a Bible woman, manager of a Dorcas society and a Thursday School. This sister is not content with saying "I believe in God"; she serves Him. It is she who, filled with love for her neighbor, gave twenty-two or twenty-three pieces of her skin to save the life of a child, although when the second little square was taken she fainted with the pain. It is this sister who receives and cares for the Lord's messengers, when they go to preach in her little hall, 6 Rue de Tennis. Our audience that evening was rather small, snow having fallen. Nevertheless we expected a blessing, and God gave it, after part of the congregation had left. Those who remained were then more free to open their hearts. They knelt down, and some who had never before prayed in public burst out in supplication. One young girl was in great anguish. We prayed with her. She found peace. The next day her mother, touched by the remembrance of the preceding evening's prayers, prayed with us twice at her own house, and professed to entrust her soul to Jesus. May God strengthen them! We have heard since that a young man for whom his father prayed had found peace. They asked us to send Brother Leonard to Roubaix. It is done.

A saintly woman.

Croix (*Nord*).—Our Brother Mafils convoked for the next day a fine congregation in his chapel. Members from different churches were there. They prayed with us heartily, but no one asked for prayer for himself, nor even for his children. One brother only asked for the conversion of his wife, and the daughter of one of our sisters prayed for herself; whilst some others thanked God for having saved them. We believe that those who did not dare to raise their hand (as the sign of their need of the prayers of their brethren) in such a large congregation went away ill at ease, with the resolution to kneel down in their room before God.

Souls ill at ease.

Peruwelz (*Belgium*).—Our Brother Rafinesque, who is pastor here, is still seeking funds necessary for the purchase of a piece of ground and for the construction of a temple, because the present preaching room is badly situated and unattractive. He requires five or six thousand francs more. At his station of Blaton and Bernissart there are about ninety hearers. We had a blessed meeting at Péruwelz, which seemed to have touched all hearts. It lasted three hours. More than two hours were passed in prayer. The result was that two young girls gave themselves to Jesus, and a boy and a man showed great sorrow and anxiety, asking the prayers of all, and pouring out their hearts before God, in such a way that they seemed also to have taken possession of Christ, and to be standing under the shadow of His cross. Great and holy joy among the brethren of the little flock. If we mistake not the two young girls were baptized at Easter. May dear Brother Rafinesque enjoy the fruit of his efforts and of his prayers, and may the whole church at Péruwelz be encouraged as well as those of the sub-stations.

A blessed service.

Denain (*Nord*).—The work of the Lord goes on here in an encouraging manner, although the pastor, M. Vincent (father), feels his strength declining and is not able to work as he once did. Happily, his devoted and disinterested helpers give him their assistance, and supply several of the mission stations where considerable numbers of hearers go to listen to their words. The finances of the church continue to improve. A brother colporteur, partly supported by a brother of the church, has just established a new station at Boussière, near Hautmont, and our pupil, O. Guillamore, who has returned to his family (because we were not able, for want of funds, to keep him here), goes on Sundays to proclaim the word of truth at Boussière, where a farmer receives him into his house, which is the meeting place. At Denain Sunday-school, when we told how some children had been converted at Chauny, much emotion was produced among the classes. Many scholars asked to be prayed for and prayed themselves. In the afternoon the effect which had been produced at the morning service seemed to grow, and after many of the fathers and mothers had come forward, asking with tears for the conversion of their children, we had an after-meeting, when more than twenty boys and girls remained, as well as parents, who came to pray and to shed tears with their children. It is especially amongst the young people of our churches that anxiety has been manifested, and that prayers for pardon have gone up to heaven. Eight or ten of our young hearers at Dénain told us that they have found the Saviour, as the result of the two meetings. It is the future that will show whether the work has gone deeper than the surface. We hope that, at home, parents will cultivate in their sons and daughters the feelings of which we have spoken.

Interest among the young.

Auzin (*Nord*). — It is with this station of Denain, which has since become a church, that our visit to the various flocks of our Franco-Belgian Association terminates. Conviction of sin and the desire to obtain pardon caused seven young men and women and one child to leave their seats and kneel in front of the platform. The weeping of those anxious souls set the whole room sobbing. But one unhappy young man, who seemed much moved, resisted the invitation to come forward. Two or three proposed to give themselves to Jesus. The sequel will show if these hearts have really given up sin to follow the Saviour. That which we cannot doubt is that the breath of the Spirit has passed, or is passing, over many of the children, young men and women of our flocks. Let no one resist the action of the Spirit, nor prevent these young people of our congregation from going to Jesus.

Burdened with sin.

We were not able, this year, to visit the church of Preseau, where our brother, Corporal Coquet, lives, nor the Mission Station of Lourches, etc., etc.

At Chauny, on Easter day, we had four baptisms only, as we wish to wait till Whitsuntide, to baptize many others of our dear new converts. God gave us an interesting service, followed by the presentation of a child to the Saviour. We think that it was a happy Easter for our people. Glory be to God, through Jesus, our precious and divine Saviour!

Mr. Revel, pastor of the Rue de Lille church, writes as follows of its work:

In May, 1900, I succeeded to our Brother Sainton, who judged that he was imperatively called to labor as a missionary in Brittany, which is one of the fortresses of Romanism.

Since that date Brother Sainton has visited a large number of places where evangelical truth had never been preached before. He has visited fairs in order to distribute religious tracts and papers, and has proclaimed the glad tidings of the Gospel in the midst of many difficulties, obstacles, and trials. Up to this day the Lord blessed his work. A fall from his bicycle compelled him to remain at home for a long time. All sorts of slanders were cast upon him by religious papers of the Romish church, but the Holy Ghost worked powerfully in the hearts of some; two of the converts were baptized in Paris and are now members of the church Rue de Lille, and a young girl of Brittany is rejoicing us by her present disposition. She seems determined to go forward, in spite of the hostility of the people of her quarters, and her father, yet a Roman Catholic, testifies himself that a great change has occurred in his daughter since the day when she heard and read the Gospel.

A true missionary.

We are admiring much the faith and zeal of our dear Brother Sainton who, without the support of any committee or society, is laboring faithfully and with great cheer, even when he has to face opposition from magistrates of the villages and cities of the country. We cannot but regret that so excellent a brother is no more on the list of the regular agents of our French mission and cannot be supported by our society.

At Rue de Lille.

At the Rue de Lille the work was impaired by the large retrenchments made in our budget. We have been unable to give all the expansion that would be desirable to our work. However, we are doing for the best and we bless the Lord that he has permitted us to see some fruits of our labors. Some members of the Romish church attend, coming now to our chapel in Rue de Lille. Some have received the truth that is in Jesus and were recently baptized, and we are anticipating that several will join the church next Easter.

Hall work.

Our hall Rue Ancienne Comédie, which is very well situated, near the Boulevard St. Germain, the school of medicine and what is called the Quartier Latin (or of the schools), is the one that gives us the most of hope, for it is generally well attended, and we see there now and then students listening respectfully to the gospel truth, and approving in some kind what they are hearing.

It is not without great difficulty that we succeed in drawing passers-by into our halls; for as they are hastening to go to their business or to their pleasures or to reach their homes they are more or less indifferent to our invitations; and now and then some of them reply rudely when we invite them to come in.

Foes of liberty.

It is manifest that these fanatics of the clerical party or the "libre-pensée" (free-thinkers) do not see with pleasure the liberty we are enjoying; and had they sufficient power to rob us of that liberty we should soon see our halls and chapels closed. We are, therefore, thanking the Lord for the presence at the head of our native country of a government which maintains religious liberty to all churches of the different communions.

At Montrouge.

At Montrouge (a suburb of Paris) we have now, under the superintendence of Professor Passy, a hall where we are not disturbed as in the preceding place by a band of evil fellows. New hearers are coming to us and seem to be much interested in the teaching of the glorious Gospel of Christ. We have at Montrouge an interesting and prospering Sunday-school whose children are all connected with Catholic families. We cannot but hope that the seed sown in these young hearts will produce good fruit.

At Tury.

At Tury, another suburb of Paris, we have to do with a very sceptical people believing nothing. Disgusted with all kinds of religion, through the scandalous teachings and practices of the Romish clergy, these people — for the most part of them — are entirely unwilling to hear anything of the Gospel. However, all the work done in that quarter is not lost. We have there Christian friends who are steadily attached to the Lord. I beg the liberty to add here that it is a pity that, for that place as for other branches of the work, want of funds prevents us from using means as we should like — to arouse the people and draw to us numbers of children — boys and girls — and to maintain there a good Sunday-school.

The church has not increased as we would like. However, it has 140 members, among whom some are rejoicing us by their liberality and zeal. I appreciate very much the help we receive for the missionary work from several of these brethren, and from the members of the council of the church, particularly, MM. Dez, Vignal, and Passy.

We heartily thank our dear society for what they are doing for France. We wish great prosperity to the Missionary Union, and we desire that our good friends from America may help us in such a degree that we may spread more and more our field of action.

THE GERMAN MISSION — 1834

Churches, 179; members, 29,679; added by baptism, 1,864.

Our Baptist churches in Germany are increasingly prosperous. The recent completion at Cassel of a handsome and thoroughly-equipped building for publication work has given to the churches throughout the country a new realization of their strength. A new spirit of confidence is awakened. The influence of German Baptists in the country is extending, and their work is inspiring respect and confidence.

Report of Mr. Fetzer:

A review of the century.

On entering a new century it is certainly instructive to cast a glance at the work done in Germany and the adjacent countries in the century now past. It has been *a time of small things for the Baptists of Central Europe*, still it is interesting and instructive to pass in review once more what has been accomplished. For this reason I shall, at the outset, make a few remarks regarding the past. It was on the 22d of April, 1834, that J. G. Oncken, together with six others, was baptized in the Elbe by Dr. Barnas Sears.

Persecution.

From this small beginning the work grew — in spite of the persecutions the brethren were called upon to endure, not only in Hamburg, but also in other parts of Germany — slowly but steadily. The Lord gave them strength and patience to endure for his sake fines, confiscations, and even imprisonment varying in different cases from three days to more than five months, and the opposition they met only made them more zealous in their endeavors to spread the truth. Hence the results, though small at first, were enduring. According to the report in the Baptist "Missionary Magazine" of 1840, there were then 6 churches, one in Hamburg with 93 members, one in Berlin with 8, one in Oldenburg, the capital of the Grand Duchy Oldenburg, with 13, one in Stuttgart with 49, one in Copenhagen with 11, and one in Jever with 5, making in all 179 members. Certainly not a very large number, but it was a good beginning.

In Sweden and Denmark.

Ten years later the number was estimated at 2,800 (see "Missionary Magazine," 1850), and for the year 1849–50 the number of baptisms reported was 453, with churches in all parts of Germany, Denmark, and Switzerland. During this decade the first Swede, Brother Nelson, was baptized by J. G. Oncken, in 1847, thus connecting the future glorious work in Sweden, though loosely, with the work in Germany, since with the baptism of Brother A. Wiberg in Denmark, in 1852, this work received its real leader who brought the work in Sweden in direct connection with the Union in Boston. Within this period also the first church in Switzerland (Zürich) was organized.

Into the Baltic provinces.

In the following decade the Baptist cause began to spread in Russia. From Memel, the most northern city of Prussia, only a short distance from the Russian borders, where one of the oldest churches in Germany is located, the truth was carried into the Baltic Provinces. Lettes came to Memel, converted and baptized by Brother Niemetz, and soon quite a large number of Lettes and Esthonians were members of the church at Memel. In Prussian Poland the Baptist cause also began to spread during this period. An East Russian, by the name of Asmann, had some business matters to attend to in Poland. While there he came in contact with a number of Christians in a village near Warsaw, which were led by the village school-teacher, F. Alf. Though not a Baptist himself, Asmann had some acquaintance with the Baptists in East Prussia and had imbibed their principles. Of these he made no secret among these Polish Christians. At first they opposed him and defended their time-honored views most strenuously; but finally Alf and a number of his friends succumbed and acknowledged believer's baptism as biblical. As a consequence of this, they requested Asmann to ask Brother Weisk, missionary of the Union and pastor of the church at Stolzenberg, with whom he was personally acquainted, to come to Poland and baptize a number of believers. This was done on Sunday, the twenty-eighth of November, 1858, on which day eight were baptized, and on the day following seventeen more followed. The work thus begun numbered, according to Brother Liebert's "History of the Baptists in Poland," ten years later, just one thousand. Thus a beginning was made in two sections of the great Russian empire, geographically far apart, which has since been making so rapid progress that the latest statistics at the close of 1899 reported a membership in the Russian Union of 21,342.

Outcome in Russia.

In Germany, too, the cause continued to advance, so that in 1860 the membership had increased to 7,233.

One of the most successful decades was the one from 1860–1870, during which time the number increased to 13,971. So much cannot be said of the following decade owing to disharmony, strife, and dissension arising at the beginning of this period among some of the leading brethren. The cause suffered greatly in consequence of this, and the report of 1880 had only 16,071 members to record, a net increase of only 2,100 in ten years. From this time on, however, a steady growth appears. During the next decade the membership had increased to 21,197, and at the end of 1899 (a later statistical table has not yet been published) the membership had increased to 28,898. Including those in the Austrio-Hungarian Empire, Switzerland, Holland, and the Roumanian-Bulgarian Associations there were at the end of 1899 in the wider German Bund (Union) 35,044 members.

Continued growth.

The Danish association and likewise the Russian churches gradually severed their connection with the German, and since 1888 they cease to appear in the statistical report as an integral part of the German union. Now our statistician notes them only in the form of an appendix.

During the 65 years (1834–1899) since Dr. J. G. Oncken's baptism, about 64,636 have been immersed. Many of them are already with the church triumphant, many have, especially in the earlier years, emigrated to other countries, particularly into the United States, where they have proved to be a leaven, and in more than one instance formed the nucleus of a church, and many have had to be excluded for disorderly and unchristianlike behavior. The numbers given above are still relatively small, considering the population in Germany only, where there is, according to the census of Dec. 1, 1900, a population of 56,345,014, an increase of 6,916,544 in ten years. There is, therefore, a great work yet to be done by the Baptists in Germany.

A great harvest.

In looking at the work the Baptists have been doing during the period under review it will be seen that the work of *extending* and *decentralizing* has been making much more progress in the last than in any previous decade. In the years 1834–1840 but six churches were organized; from 1840–1850, 16; in the following decade, 18; from 1860–1870, but 23; and in 1871–1880, only 18; while from 1881–1890 there were 24; and from 1891–1899, 50 organized. Some of the churches thus organized have ceased to exist, while others have, after a season, reappeared, having been reorganized. There are at the present time in the eight German associations (excluding the six in Switzerland and the one in Vienna) 130 churches. Some of these, as two of the Berlin churches and the two churches in Königsberg, have 1,000 members or more each. While the one in Altona, the one in Stettin, and the one in Hamburg number 600, 467, and 408 respectively. These are at present the seven largest churches in the German Union.

An era of expansion.

The brethren now supported by the Mission Union number thirty-one; twenty-three of these are in Germany and eight outside. Of these latter, the brethren Meyer, Koch, Peter, Reduced appropriations.

Novotny and Massier, are at work in the Austrio-Hungarian Empire, and Waldvogel, Gamper, and Hebenstreit in Switzerland. In consequence of the reductions made in the annual appropriation, your committee was obliged to cut down all of them with but one exception, while others had to be dropped, being left on the good-will of their respective churches. Whether this will in any way impede the healthy development of the work or not is a matter which cannot yet be determined. We hope, however, that it will induce our churches to give still more liberally. But if churches, which from their poverty have given on the average about five dollars per member, are obliged to give more to make up the deficit in their pastor's salary, some other branches will no doubt have to suffer. Thus far, however, though some brethren say that their churches have not been able to make up the difference, most of the reports of the brethren bear an encouraging look.

New publishing house.

A notable gift.

Since the last annual report was written the *triennial gathering* of the Baptist churches took place, meeting again after twenty-one years with the mother church in Hamburg. Previous to 1882 all conferences met in Hamburg. This gathering was one that will long be remembered by those attending it. From the reports given it may be interesting to note that the German Baptists now have a *publishing house* of their own. It was erected in Cassel at an expense of about $52,530 exclusive of the lot on which it has been built, and is in every way adapted to its purpose, having all the modern improvements. A good portion of the sum required was raised by subscription. Still after the completion of the building and its furnishing with the necessary presses and other equipment a large and cumbersome debt remained which threatened to seriously interfere with the healthy development of the work. Under these circumstances Dr. Bickel, who felt the burden more than any one else, plead with God and man to come to his rescue. And the Lord made Brother J. D. Rockefeller — who had already listened to appeals from struggling churches in Germany — willing to come to his aid. This he did by sending him a draft for the exact sum needed. The announcement of this gift gave occasion for thanksgiving and gratitude both to the Lord and to the generous giver.

Spurgeon still speaking.

The "Publications" during the three years the report embraced were quite numerous. Spurgeon's works take the lead; his sermons, addresses, lectures, etc. Our Baptist Publishing House has been making a specialty of these; thus Spurgeon still preaches to many, though dead now more than eight years. Other works of Spurgeon have been published — a total of 350,050 copies during the years 1887–1900.

The "Periodicals" have also continued to increase their numbers of subscribers. Not so fast as one might wish, but still so that there is a steady gain.

Permanent funds.

The *Funds* at the disposal of the mission are a *chapel building* fund and an *invalids' and widows' fund*. Neither of them is large enough to meet the requirements. The *former* loans money to churches at a very low rate, so as to enable them to build meeting houses and churches. If the fund were only $50,000 instead of scarcely $17,000 much more could be done. The *Invalids' fund* has of late been so severely taxed by the increased number of invalids and widows that the income from it does not go far enough to meet all obligations. Extra collections have been taken, but even these do not yield enough to meet the want. Hence the Committee on Finance asked the conference to raise a jubilee fund of $25,000, the year 1900 not only closing the century but being also the 100th anniversary of J. G. Oncken's birth. A brother, W. Lehst, moved that an attempt be made at once to raise a part of the sum. The result of this movement which he started by a subscription of m. 1,000 was, that about a quarter of the full sum was raised within about three hours. But as this sum is not available until the whole amount is raised, the Finance Committee is now much straitened. The business of raising the sum is entrusted to a committee of three.

Jubilee fund.

From this it will be seen that our German brethren are at work in good earnest and mean to do the best they can. I would like to request all the friends of the work in Germany who may read these lines not to forget to aid their work by prayer, for the prayer of the righteous availeth much.

Home mission work.

For the spread of the Gospel in Germany the German Union as such has not been able to do anything as yet for the want of funds. A paragraph in its constitution states that "mission" work is to be one of its objects, and by this I understand that "home mission" is meant. But thus far everything that has been done in this direction, has been done by the different associations. Much more should be done, which cannot be done by any single association. In former reports mention was made of such cities as Münich, Augsburg, Nüremburg, and others still where no work is as yet done. Who will help that the work can be begun in one or the other of the places named?

Non-church goers.

A melancholy situation.

I must yet speak of the *work in general*. On the whole it appears as though this present year will be a very successful year. The reports of the brethren from the different fields are in general encouraging. Some of the churches are enjoying revivals. The pastors are in many instances making extra efforts to bring the Gospel to such as do not usually come into the house of God. And how many there are of this kind in this nominally Christian land no one can know who does not live among the people, and hear and see what they do on the Lord's day. Where I live, in Wandsbek, a city of about 28,000 inhabitants, adjoining Hamburg, about 24,000 are of one parish with one church and three pastors, yet often the attendance at the principal services is small, even by comparison with some of our small meetings. A gentleman collecting for a benevolent institution in the province belonging to this church told me some time ago that on a Sunday a week or two before, but three persons were present at the evening service, so that the pastor did not think it worth the while to preach his sermon. Now Wandsbek is not wicked above the average town in the empire. Surely there is still room enough for Baptists and others to work for Christ and the salvation of man in Germany. It is, however, toilsome and arduous work, requiring much faith and great patience and self-denial, for all of which we pray.

The seminary.

As to the *Seminary* I can say that thus far the Lord has been with us this year. The institution entered upon its twenty-first year last autumn. During this time quite a number of students have been in attendance. With the brethren now at the seminary we have had 177 attending the lectures, all of whom with the exception of 12 will be in the field after July of the present year. About this time 17 will graduate. Two of them will probably study at a university, one at Halle and the other in Austria. Both are sons of pastors who have been assisted in their work by the Missionary Union. Another of our graduates expects to go to the Cameroons as a missionary. The remaining members of the class are already settled, one in Lodz in Russian Poland, another in Hungary, the others in Germany. Though our number has been continually increasing we find that the supply still fails to meet the demand of the churches.

Longer course desirable.

Some of us feel that our four years' course should be lengthened into at least five years. Then two years could be devoted exclusively to preparatory studies and the three succeeding years to the theological work. As matters now stand the preparatory studies runs through the greater part of the entire course. An enlargement of the course would demand more teaching force and hence cause an increase of the expenses, which at present cannot be done unless some good friend of the cause will give us the necessary funds.

That we may be kept in His word and ever be able to guide the young men aright in their studies and in their spiritual life is our earnest prayer, in which we ask that all shall join us.

Dr. Philipp Bickel, of the Publishing House, adds other interesting words relating particularly to his own branch of work:

We can only say we not only hold our own, but also that we advance. Our churches grow in number and influence; the state churches see that we have come to stay and that they must reckon with us. But, oh, our adversaries are still legion, and members of Baptist churches will have to endure persecution. Many bear it daily and patiently. Not a few churches, like those in Vienna, Elbing, Frankfurt, have enjoyed times of refreshing. The hearts of the workers have been made glad by seeing new-born souls follow their Master in baptism. However, we rely here more on steady and regular sowing and reaping than on revival harvests.

Persecution and refreshing.

I now come to the special work entrusted to me. You know it is Bible work. We print, bind, and superintend the Bible mission work for the National Bible Society of Scotland. This organization is an agency of the "Church of Scotland," and has done much to help to build up our churches. The aid of this society has never failed us since the year 1828. God bless it for its great generosity and steadfastness. But now they wish to withdraw gradually and have dismissed some colporteurs. Notwithstanding, our circulation during the year 1900–1901 has been as follows:

Scotland and Germany.

Large octavo Bibles, 5,641; school Bibles, 14,963; Testaments with Psalms, 15,543; Testaments without Psalms, 8,778. Sum total, including other bindings, 47,095 volumes. This is a great task, and when there is added to it the correspondence with our colporteurs, our customers, printers, binders, and with headquarters in Edinburgh, it is a task exceeding my strength by far. If it were not for my dear son, Karl Bickel, I should have been forced to give up the job long ago. Our colporteurs, as well as our evangelists, help to "honeycomb" the religiously-stagnant population, and to build a wall against sacramentalism and sacerdotalism. Alas, that we utterly fail to occupy new and needy fields for want of means at present! However, we will try and do what we can with the 24 colporteurs left on our staff.

Statistical.

My time and strength is also used in editing

1. The only weekly the Baptists publish in Germany.
2. The Monthly Guide for our Sunday-school teachers, containing the international lessons.
3. An Illustrated Almanac, which was printed in 50,000 copies, has many friends outside of our denominational ranks. The "Publishing Committee" of the Bund has elected an assistant editor to aid me in my work. For this I am truly grateful, for I know how extended the influence of our periodicals is becoming in Germany and the countries adjacent. They must do their best, and endeavor not to lag behind in exterior appearance, as well as in thoughtful presentation and defence of Baptist principles.

Periodicals.

Finally permit me to mention another mission that is committed to my hands. It is very near and dear to me. The salaries of our mission workers being very meagre, they have formed an association which cares for our invalids, and our widows and orphans. The treasury pays at this time 16,000 marks per year. The pension for an invalid missionary is but $112.50 a year, for a widow, $36.50. This you will say is "a pittance." Oh, yes! But it gives a shelter to the weak and the aged and keeps the wolf from the door in such a dreary winter as the last. Being treasurer and attorney for the fund, I know how necessary such an arrangement is for Baptist missionaries and colporteurs in Germany. We have 58 persons on our enrolment. The beneficiaries being on the increase, the Triennial Conference has voted to raise a fund of 100,000 marks at once to be put at interest. The interest is to go to the aid of our benevolent work designated above. God speed the collection! Many cordial thanks for your help continued through the year. God knows we needed it.

A useful fund.

SPAIN — 1870

Churches, 14; members, 114; added by baptism, 3.

Mr. McGovern closed his work in October. It is expected that Mr. Marin, whose bereavement in the loss of his wife is referred to elsewhere, will return to his field of service within a few weeks.

Mr. Saillens, of the French mission, has recently paid a visit to Barcelona, sending cheering word concerning the prospect of growth for the work.

SWEDEN — 1855

Churches, 566; members, 41,101; added by baptism, 1,704.

Dr. Broady, as usual, writes informingly concerning this continually broadening and strengthening work.

Report of Mr. Broady:

I submit to you a brief report of the work of the mission in Sweden during the year past.

At the close of the year past the mission in Sweden numbered 566 churches, an increase of two since the year previous. The membership of these churches varies from five to over fourteen hundred communicants, the First Church in Stockholm having the largest number. The majority of the churches number from thirty to about one hundred members; seventy count one hundred or more, twenty-two two hundred, five count three hundred, four over four hundred, three over five hundred, and two over six hundred members. Those having a very small membership are located in places where intercourse with a larger church is difficult. Otherwise, we do not encourage the organization of churches too weak to support stated preaching. Of the whole number, three hundred and ninety churches have houses of worship. This leaves one hundred and seventy-six churches that have not yet been able to furnish themselves with meeting-houses. The cost of the meeting-houses possessed amounts to $853,793, of which sum $260,212 yet remain unpaid. The churches are dotted all over the land, in cities, towns, and country places. The majority of them are located in the most populous parts of the country. All of the churches, however, taught from on high how to believe and how to live, and planted in the midst of darkness, are, according to each one's spiritual capacity, centres of blessings, sending forth, under God, the light of life and truth to the benighted multitudes all about them.

The churches.

The churches report 1,704 additions by baptism, representing various classes in society and various ages. This exceeds the number reported the year previous by 257. The majority of the souls thus gathered in from year to year prove truly converted, as testified to by years of experience. Not but that many exclusions also occur yearly. During the year past, the churches report 944 such cases. But during the same year the churches also report 351 restored. This goes to show that the discipline of exclusion is not in every case a finality, but that a goodly per cent. of the excluded, becoming reconciled to God, once more return to the fold of Christ.

Baptisms.

Healthful discipline.

These numbered at the close of the year 41,101, a net increase of 342 since the year previous. That the growth of the churches does not proceed on a larger scale may in part be accounted for by the character of our work. Aiming, through Christ, at the establishment among the people of faith in Christ, and through faith of pure and undefiled religion, adhering to what is taught in us by Christ and his apostles, proclaiming the whole doctrine of the New Testament, our work raises antagonisms on all sides, the charge being that the message we proclaim, and the aim we have in view, threaten the established order of things.

Genuine work must advance slowly.

So far as religion is concerned, this part of the Old World does not readily take to anything that is new to it. It is ever true that "no man having drunk old wine, desireth new for he saith: The old is good." God will not, however, desist from carrying out his purposes, but like the rivulet which the prophet saw issuing out from under the threshold of the sanctuary, the truth will progress, deepening and broadening, until it floods the whole earth. In this work the mission in Sweden, even though growing slowly, has, under God, a blessed share.

Sunday-schools.

The churches report 46,172 children in their Sunday-schools, an addition of more than one thousand scholars since the year previous. There has also been an increase during the year both of schools and teachers. This is a branch of the work to which the churches devote themselves with warm-hearted and never-failing interest. Nor can the blessed results of it be over-estimated, as by it the children are being prepared to receive the Kingdom of God, while those of them whose hearts are receptive are becoming converted and added to the churches. The homes of the children, too, are being blessed through this branch of the work. Our young people's societies, being in many respects an outcome of the Sunday-school work, are also gaining in strength and numbers. Rightly conducted, they will prove an efficient instrument for promoting spiritual growth and activity.

Contributions.

The reported contributions during the year past amount to $179,225, being $7,572 more than the year previous. This sum represents an average of four dollars and thirty-six cents per member. Considering that we have not more than a dozen members in our churches who may in a very limited way be called well-to-do, and that the great majority are dependent for their living upon their daily earnings, the figures given above testify of great willingness to give.

Preachers.

Number ordained preachers. — At the close of the year past the mission had on its rolls 753 preachers, or four more than the year previous. Of this number only 250 give their entire time to the preaching of the Gospel, the remaining 503, or about two-thirds of the whole number, being either occupied with secular callings during the week, or giving a part of the year wholly to preaching and the other part to secular pursuits. This arrangement, necessitated by the inability of the greater part of the churches to sustain as yet stated preaching, is, of course, a serious drawback to the work. Nevertheless we have much reason to be thankful to God for the work done under present conditions.

Bethel Seminary.

Ten students graduated last spring. Seven of these had gone through the course of four years, the remaining three the shorter course of three years. All are in charge of churches, except one, a partial course man, who as yet preaches only a part of the time. Eleven new pupils entered at the beginning of the fall term. Forty-one students were enrolled during the year. The work has been conducted as usual, with four regular teachers and two assistants. The greatest stress is laid on the study of the word of God. All other subjects in the curriculum, history and languages included, receive their due share of attention, and, according to our circumstances, good progress is being made in all, but to the study of the word of God the greatest importance is attached and time and attention are primarily given the four years through. Our reason for this is twofold. First our inviolable conviction that this revelation given by God contains what is necessary for the world to know. And second, the fact that the so-called Christianity in the midst of which we live does not make known Christ and the great and all-sufficient provision made in him for the regeneration of the whole world. By its dire curtailments and distortions of the truth, it has lost its saltness. And the people of the world, revelling in sin, though sick of sin, hating the truth, yet fainting for the truth, considering as of no value the only form of Christianity of which they know, turn, instead, to rank infidelity or to the worship

First and last the Bible.

of culture, human not divine. Hence it becomes imperatively necessary for our brethren, who are to take charge of the churches, to know, not (except as a matter of mere information) human systems and speculations pretending to be based on the word of God, but the word of God itself. With us, therefore, it is every day, not "back" to, but onward to Christ. In this onward march the word of God, interpreted by the same divine spirit that produced it, is an infallible and all-sufficient and the only infallible and all-sufficient guide.

The above brief review will show our great poverty and our great needs. The outline given of the work will also show that God has graciously owned and blessed every endeavor made through Christ to advance his Kingdom. With hearts intensely yearning for the prosperity of God's work all over the world, and grateful that we are counted worthy to have a part in this work, we live in expectancy, waiting with full assurance for the coming of a greater day. Daily do we also pray that the part of the divine work entrusted by God to the Missionary Union and through it to the Baptists of America, may not be crippled, but that the hearts of God's people may be made willing and all your needs be supplied and the nations of the earth be ingathered to Christ.

RUSSIA — 1887

Churches, 122; members, 21,964; added by baptism, 1,115.

News from the Baptist churches in Russia is exceedingly meagre. Many of the churches are situated in the districts which have suffered severely from famine during the past year.

Persecution relieved.

We are glad to be able to say that the stress of persecution has been somewhat relieved. By special decree of the emperor, a greater liberty of worship has been granted to the Baptists throughout Russia and, so far as we are informed, imprisonment and exile have been less frequently suffered by our brethren than in former years.

A revived church.

The Baptist work in Southern Russia is strengthened by the better condition of the church in St. Petersburg which long languished under political persecution and financial difficulties. This church has experienced a revival during the year. It holds its services in four languages, German, Lettish, Finn, and Swedish. It is the only free church in St. Petersburg recognized by the government. The pastor, Mr. Arndt, has visited the Baptist churches in Southern Russia and reports that in spite of the persecution suffered, the churches have been experiencing spiritual prosperity and are the backbone of the recent evangelical movement in Russia.

FINLAND — 1889

Churches, 31; members, 2,144; added by baptism, 243.

The record of the year is more than ordinarily gratifying. The prevailing spirit of brotherly harmony and zealous devotion make the outlook most hopeful.

Report of Mr. Janssen:

The year ending Sept. 30, 1900, has in many respects been of the same character as the preceding one. Unrest and care will always attend the establishing of Christ's kingdom on a field like this. But every point at which the tempter has tried to break through, to hurt and to destroy, has by God's protecting care only been more strongly fortified. A very aggressive step through the initiation of your Executive Committee was taken in this regard, by the organization of a general committee for the guidance of the work in Finland. The great responsibility heretofore, in a certain respect, lying heavily on one hand is now resting on twelve.

An advance step.

The population of this country was on the 30th of December, 1898, 2,637,130, but as the yearly increase is between 30,000 and 40,000, we have at the present time some over 2,700,000 inhabitants, of whom about 350,000 speak the Swedish and about 150,000 speak both Swedish and the Finnish languages, the remaining 2,200,000 speaking only the Finnish language.

Population.

The field is very great in proportion to our power to cultivate it. There is hardly a corner of our land, whether in Swedish or Finnish speaking regions, where entrance for the Gospel message may not be won, if we only had men to send. There are great territories in the North and in the East especially among the Finnish speaking, where no evangelical preacher as yet has proclaimed the living Gospel of Christ. In these territories the ignorance and spiritual darkness is very great. Finnish history tells us that the Gospel of Christ has been preached here more than seven hundred years. But it was not the Gospel which King Eric of Sweden brought Finland in the year 1157, but the Roman Catholic error. When Bishop Henry, delegate of the Pope, in company with King Eric and his army, forced our Finnish forefather to accept the popish doctrine, then repentance and faith in Christ were not the made conditions of receiving baptism and membership in the church. Our forefathers, surrounded by King Eric's warriors with their bright shields and drawn swords, were standing frightened as before death in presence of these dreadful "evangelists" of Rome.

Finnish church history.

The sword and the Gospel.

On this wise, Rome preached the Gospel here in Finland, and the people, in order to save their lives, was forced to submit to the will of their enemies. When thus, at the "well of Kuppis" at the city of Abo, the first baptism was administered and performed it cannot be acknowledged that those baptized were made disciples to Christ. No, they were heathens before, and they were such after the affusion.

In like manner the Lutheran state church was established here. And as the people has not known the regenerating power of the Gospel of Christ, the heathen and Catholic superstitions have been conserved generation after generation; sorceries and ghost stories are as yet common here.

The churches, thirty-one in number, during the year past have under God been trying to reach this dark people with the light of the Gospel. Eight of our churches are Finnish speaking, they are small and feeble, and with regard to a genuine aggressive work there is only the one at Tammerfors that is, comparatively, displaying a good vital power. This church was organized with eight members. Now on January the 6th at its tenth annual meeting it had a membership of 122 happy and hearty members of which the main part appeared to be young men and women. But, like the other Finnish speaking churches, without a pastor. A good and faithful brother, J. Andersson, is serving as the leader and, though a business man, he gives a great portion of his time for the building up of the church and God's kingdom. Of our twenty-three churches in the Swedish-speaking territories, sixteen of them are as yet without pastors. There are only seven, or about one-fourth of our churches which have pastoral oversight. This shows how new and undeveloped our work as yet is, but these churches are doing a successful and prosperous work, giving light to those in the darkness.

The churches.

The preachers, whom the Lord has raised among us, we do thank him for, praying that he may give us many such good and faithful laborers. At the same time these brethren are doing a genuine gospel work on the field, the most of them serving also as leaders of churches. If many of these men are lacking in theoretical learning they possess many years of spiritual experience, and we only grieve that we are unable to aid these, our thirty native preachers, so as that they can give their whole time to their work. By the support your committee kindly sent for the work in Finland and means gathered by our churches, we have during the year been enabled to aid eleven of these brethren, so that they could give their full time, partly in the churches and partly to the work on the field.

Preachers.

The statistics show that 243 converts were baptized during the year under review, but on account of an emigration to America, there is an increase of only 114 persons, making the total membership, on the 1st of January, to 2,144 communicants.

Statistics.

Though the table does not show very high figures we are, however, thankful to God that it testifies of a steady growth and progression in every branch of work. Faithfully and earnestly we do look up to him, praying for yet greater blessings which we trust our good Lord will abundantly pour out upon us, and his own work here in Finland.

DENMARK — 1891

Churches, 28; members, 3,921; added by baptism, 222.

Our committee in Denmark make wise use of the appropriations made to them by the Missionary Union, reducing each year the sum given to the churches aided and taking up new interests by a carefully planned method. We have reason for satisfaction in our fellowship with the brethren of Denmark.

Report of Rev. Aug. Broholm:

By looking at our statistical tables it will be seen that the last year in one respect has been very fruitful for our mission, though the result is seemingly small. Two hundred and twenty-two were baptized, and the Lord added in all 258 to our churches. The net increase, however, was only 15. This small number is due partly to the annual loss by death, emigration, and exclusion, but especially to a revision of our church registers. It was decided at our anniversary last year to revise our lists of membership at the close of the century, and erase the names of all such persons who actually could not be found. In this way we lost 59, but we can say now that we really are 3,921 Baptists in Denmark.

Corrected statistics.

We have longed for an outpouring of the Holy Spirit and a season of revival, but did not witness this during the past year. On the contrary there has been a spirit of uneasiness throughout the country on religious matters. Erroneous teachings such as Spiritism, Unitarianism have now reached our shores, and many people are infatuated by it. We have, in the midst of all this confusion, as the surest remedy for saints and sinners, proclaimed the old, old story of Jesus and his blood. During the last months of the year our three churches in the capital united in a campaign for this purpose. We rented large halls in different parts of the city where we do not have chapels, and evening by evening the great truths about sin and salvation were preached. The united choirs from our three churches sang their sweet gospel songs, and hundreds came to listen. Baptist tracts were distributed by thousands in house to house visitation, and many people became acquainted with us who perhaps had never been to a Baptist meeting. We did not reap large results, but we know that our labor was not in vain, and we wait to see proof of this more fully by and by.

A united campaign.

During the winter we have had a missionary on the field working exclusively among the Sunday-schools and for the young people's societies. We believe that after years of waiting we have found the right man for this kind of work. He is one of our graduates from Morgan Park and the University of Chicago, but has for some years been laboring in this country as assistant pastor. Our high school for the education of the young people began its second year last November with more pupils than the former year. There are now forty young men and women studying and that is all we can accommodate at present. A donation of 5,000 kroner was given to this school last summer, the interest of which is to be used as a scholarship for needy students. We would be thankful for a like sum with which to build a gymnasium for the school; it is needed very much. Such gifts help to strengthen our cause, and we devoutly thank the Lord for them.

The work strengthened.

During the last five years we have baptized 1,225, and built ten new chapels besides our high-school building. Now we have 28 churches with 39 chapels, and we stand as the largest denomination among the free evangelical churches in this country. A new church was organized on the first day of this new year, and a chapel is being erected by another church. Thus the mission work is going on. Our great aim is to educate our ministry and to cultivate our churches that we all might be a consecrated people for the Lord and his service. We have progressed in these respects, but we still need the helping hand from our more advanced brethren in America. We thank God that he united us with the American Baptist Missionary Union, and pray that we still may have his help through the society and thereby be more strenghthened in upholding the banner of Truth in this northern part of Europe.

Largest free evangelical body.

NORWAY — 1892

Churches, 33; members, 2,691; baptisms, 179.

No formal report has been received of the year's work. Rev. J. A. Ohrn has recently removed to Christiania, filling the place made vacant by the removal of Rev. Mr. Myrland to the United States.

The churches sent to the treasurer of the Missionary Union a more than ordinarily large offering for its work.

RÉSUMÉ OF STATISTICAL TABLES.—1900.

EUROPEAN MISSIONS.	PREACHERS.	CHURCHES.	BAPTISMS.	CHURCH MEMBERS.	SUNDAY-SCHOOL SCHOLARS.	CONTRIBUTIONS.
Sweden	753	566	1,704	41,101	46,174	$179,225 00
Germany (*a*)	*249	*179	1,864	29,679	18,227	*144,294 00
Russia	113	122	1,115	21,964	7,444	39,857 48
Finland	6	31	243	2,144	915	4,411 40
Denmark	41	28	222	3,921	4,082	16,764 00
Norway	15	33	179	2,691	1,882	16,100 00
France, Northern	12	12	94	1,128	651	17,348 00
Southern (*b*)....	†40	†15	†122	†1,020	†217	†4,800 00
Spain.................	2	14	3	114	150	....
TOTALS, EUROPEAN MISSIONS	1,231	1,000	5,546	103,762	79,742	$422,799 88
MISSIONS TO HEATHEN (Totals from large table)	‡1,278	954	6,553	112,163	39,981	92,528 00
GRAND TOTALS	2,509	1,954	12,099	215,925	119,723	$515,327 88
TOTALS LAST YEAR (1899)	2,467	1,912	12,021	206,746	112,668	490,493 00

(*a*) The German Committee has oversight also of work in Austria, Hungary, Bulgaria, Roumania, and Eastern Switzerland.

(*b*) The French Committees carry on work also in Belgium and Western Switzerland.

* These figures are for 1899, and include those for some neighboring countries.

† These figures are estimated from figures of 1899, none having been received this year.

These figures include only native preachers.

REPORT OF THE TREASURER.

APPROPRIATIONS FOR THE YEAR ENDING MARCH 31, 1901.

MISSION IN BURMA

RANGOON

REV. J. McGUIRE,	salary, estimated, five months	$416 66
	mission work, rent and schools	980 45
	passage to U. S. of Mrs. McGuire and children, estimated	600 00
	special grant for family	160 00
	received on the field last year for work	41 33
MRS. M. M. ROSE,	salary	500 00
	mission work	191 66
REV. A. E. SEAGRAVE,	salary	1,200 00
	mission work	886 00
MISS H. N. EASTMAN,	salary	500 00
MRS. JULIA H. VINTON,	allowance in U. S. to Sept. 21, 1900	189 97
	passage to Burmah, estimated	300 00
	salary, estimated, one year	500 00
REV. W. F. GRAY,	allowance in U. S.	369 47
	additional salary to Oct. 1, 1899	500 00
	balance on mission work, 1898–9	50 00
REV. W. F. ARMSTRONG,	salary	1,200 00
	mission work, rent and schools	2,213 33
REV. D. A. W. SMITH, D. D.,	salary	1,500 00
	mission work and expenses of Theological Seminary	1,168 60
	received on the field for last year's work	1,153 45
REV. F. H. EVELETH, D. D.,	allowance in the U. S. to April 1, 1901	800 00
	special grant	200 00
REV. W. F. THOMAS,	salary	1,200 00
	mission work	1,194 42
	received on the field for last year's work	178 35
REV. J. N. CUSHING, D. D.,	salary	1,500 00
	mission work and expenses of the college	2,699 99
REV. H. H. TILBE,	salary	1,200 00
	mission work	333 33
	passage to U. S. of Mrs. Tilbe and children, estimated	800 00
	special grant for family	210 00
PROF. L. E. HICKS,	salary	1,000 00
PROF. E. B. ROACH,	salary	1,200 00
	passage to U. S. of Carrol Roach, estimated	200 00
REV. W. A. SHARP,	passage to U. S., self and family, estimated	875 00
	allowance in U. S. to April 1, 1901	700 00
REV. J. H. RANDALL,	salary	1,000 00
	mission work	50 00
REV. A. EHRGOTT,	outfit self and wife	300 00
	passage to Burma, self and wife, estimated	700 00
	salary, estimated	437 50
	mission work	170 00
MR. F. D. PHINNEY,	salary as mission treasurer	300 00
	house rent	252 00
	rent, D'Oyley Compound	200 00
	printing Sgaw Karen New Testament and Shan New Testament	1,278 00
	taxes and upkeep of mission property and treasury expenses	1,968 53
REV. JESSE F. SMITH,	salary	800 00
	mission work	75 00
MISS E. LAWRENCE,	salary	500 00
	mission work	66 66
	received on the field for last year's work	2 17
MISS E. L. CHAPMAN,	salary	500 00
	mission and school work	761 67
	received on the field last year for work	3 33
MISS J. G. SHINN,	salary (including balance of 1899–1900, $5.55)	505 55
	mission work	50 00
MISS E. M. HANNA,	salary	500 00
	mission work	100 00
MRS. M. W. BURHOE,	salary, estimated	416 67
	passage to Burma, estimated	350 00
MISS RUTH W. RANNEY,	salary	400 00
MISS H. PHINNEY,	salary	400 00
	mission work	461 67
	received on the field last year for work	270 74
MISS KATE ARMSTRONG,	allowance in United States	200 00
REV. S. R. VINTON,	outfit, self and wife	300 00
	passage, self and wife, to Burma	600 00
	salary, estimated, one year	800 00
	mission work	300 00

REV. S. R. McCURDY, outfit, self and wife	$300 00	
passage, estimated, self and wife, to Burma	700 00	
salary, estimated, eight and a half months	566 66	
	$45,498 16	
Less saved in appropriations of last year, including exchange for Burma	1,535 09	$43,963 07

MOULMEIN

REV. E. O. STEVENS, D.D., allowance in the United States to Oct. 15, 1900	$541 66	
passage to Burma of Rev. and Mrs. Stevens, estimated	700 00	
salary, estimated	1,312 50	
mission work	989 99	
MISS S. E. HASWELL, allowance in United States	400 00	
mission work at Amherst, care Rev. E. Grigg	205 00	
school work at Amherst, care Rev. E. O. Stevens, D.D.	200 00	
additional for passage to U. S.	75 00	
passage to U. S. of Miss Elna Haswell	333 33	
REV. E. GRIGG, salary (including balance of 1899-1900, $50.00)	1,050 00	
mission work	1,286 59	
received on the field last year for work	97 70	
REV. W. BUSHELL, salary	1,200 00	
mission work and school	968 33	
received on the field last year for work	1,050 43	
passage to U. S. of two daughters estimated	225 00	
REV. F. D. CRAWLEY, salary	700 00	
mission work	150 00	
MISS E. E. MITCHELL, M. D., salary	500 00	
mission work	168 67	
MISS M. E. CARR, allowance in the U. S.	400 00	
MISS M. SHELDON, allowance in the U. S.	400 00	
MISS L. M. DYER, salary	500 00	
mission work	8 75	
received on the field last year for work	3 40	
MISS L. B. HUGHES, salary	500 00	
mission and school	550 00	
MRS. M. F. ARMSTRONG'S Telugu and Tamil school	750 00	
MISS S. R. SLATER, salary	500 00	
mission and school work	775 67	
MRS. L. CRAWLEY, allowance in U. S.	300 00	
MISS A. WHITEHEAD, salary	416 66	
passage to Burma estimated	350 00	
MISS E. J. TAYLOR, allowance in U. S. to April 1, 1901	103 00	
	$17,711 68	
Less saved in appropriations of last year	250 25	
		17,461 43

TAVOY

REV. H. W. HALE, salary	$1,200 00	
mission work	222 49	
REV. H. MORROW, salary	1,200 00	
mission work and school	1,780 00	
received on the field last year for work	374 64	
MISS M. M. LARSH, salary	500 00	
	$5,277 13	
Less saved in appropriations of last year	299 29	
		4,977 84

BASSEIN

REV. E. TRIBOLET, salary	$1,200 00	
mission and school work	1,261 32	
REV. C. A. NICHOLS, salary	1,200 00	
mission work	283 32	
B. S. K. N. Institute, income of funds (balance raised on the field)	1,009 69	
REV. L. W. CRONKHITE, salary	1,200 00	
mission work	737 11	
received on the field last year for work	30 00	
special grant for Mrs. Conkhite	100 00	
MISS I. WATSON, passage to U. S., estimated	350 00	
allowance in U. S. to April 1, 1901	400 00	
MISS J. G. CRAFT, salary	500 00	
mission work	50 00	
MISS E. E. SCOTT, salary, estimated, ten months	416 67	
mission work	41 67	
passage to Burma, estimated	350 00	
MISS L. E. TSCHIRCH, salary	500 00	
mission work and school	878 66	
received on the field last year for work	969 08	
MISS A. D. MASON, outfit, $150; passage to Burma, estimated, $300	450 00	
	$11,927 52	
Less saved in appropriations of last year	222 22	
		11,705 30

HENZADA

REV. J. E. CUMMINGS, salary	$1,200 00	
mission work and school	1,038 33	
received on the field last year for work	116 17	
REV. D. GILMORE, salary	1,200 00	
mission work	212 66	
MISS JULIA H. STICKNEY, salary	500 00	
mission work	50 00	
MRS. C. H. R. ELWELL, salary	500 00	
mission work	16 66	
MRS. W. I. PRICE, allowance in U. S. to April 1, 1901	470 83	
MISS V. R. PETERSON, salary	500 00	
mission work	80 00	
	$5,884 65	
Less saved in appropriations of last year	39 98	
		$5,844 67

TOUNGOO

REV. H. P. COCHRANE, salary	$1,200 00	
mission work	1,091 00	
received on the field last year for work	115 39	
REV. E. B. CROSS, D. D., salary	1,200 00	
mission work	472 33	
received on the field last year for work	414 62	
REV. A. V. B. CRUMB, salary	1,200 00	
mission work	470 75	
received on the field last year for work	93 73	
REV. A. BUNKER, D. D., salary	1,500 00	
mission work	2,046 65	
REV. C. H. HEPTONSTALL, salary	1,000 00	
mission work	1,991 67	
received on the field last year for work	229 03	
REV. T. JOHNSON, M. D., salary	1,200 00	
mission work	191 66	
received on the field last year for work	33 33	
E. S. CORSON, M. D., salary	1,000 00	
mission work	99 33	
MISS THORA M. THOMPSON, salary	500 00	
mission work and school	745 33	
MISS B. E. DAVIS, salary	500 00	
mission work	50 00	
MRS. JENNIE C. MORGAN, salary	500 00	
mission work and school	550 00	
MISS E. R. SIMONS, allowance in the U. S.	90 00	
passage to Burma, estimated	300 00	
salary, estimated, ten months	416 66	
mission work	100 00	
MISS JULIA E. PARROTT, passage to the U. S.	272 31	
allowance in U. S. to April 1, 1901	150 00	
		19,723 7

SHWEGYIN

REV. E. N. HARRIS, passage of family to U. S., estimated	$600 00	
allowance in U. S.	700 00	
mission work	566 66	
MISS STELLA RAGON, salary	500 00	
mission work	50 00	
MISS H. E. HAWKES, allowance in U. S. to April 1, 1901	400 00	
MISS KATE KNIGHT, allowance in the U. S. to April 1, 1901	400 00	
	$3,216 66	
Less saved in appropriations of last year	541 66	
		2,675 00

PROME

REV. L. H. MOSIER, salary	$1,200 00	
mission work and school	628 33	
received on the field last year for work	27 33	
	$1,855 66	
Less saved in appropriations of last year	166 66	
		1,689 00

THONGZE

MRS. M. B. INGALLS, salary	$600 00	
mission work	330 00	
MISS K. F. EVANS, salary	500 00	
mission and school work	450 00	
received on the field last year for work	19 10	
		1,899 10

ZIGON

MISS E. C. STARK, salary (including balance of 1899–1900)	$504 17	
mission and school work	575 88	
MISS S. B. BARROWS, passage to U. S., estimated	350 00	
allowance in U. S. to April, 1901	400 00	
special grant	50 00	
MISS Z. A. BUNN, allowance in the U. S.	400 00	
	$2,280 05	
Less saved in appropriations of last year	305 55	
		$1,974 50

THARRAWADDY

MISS S. J. HIGBY, salary	$500 00	
mission work	1,894 33	
		2,394 33

BHAMO

REV. W. H. ROBERTS, salary	$1,200 00	
mission work	450 00	
received on the field last year for work	60 43	
Mrs. Roberts' passage to the U. S.	333 33	
REV. O. HANSON, passage, self and wife, to Burma, estimated	800 00	
allowance for children during passage	59 96	
salary, estimated, ten and one-half months	1,050 00	
mission work	183 66	
W. C. GRIGGS, M.D., salary, one and two-thirds months	138 88	
mission work	674 16	
received on the field last year for work	88 72	
passage to the U. S. of Dr. Griggs and family, estimated	800 00	
allowance in the U. S. Jan. 22 to April 1	153 31	
MISS M. M. SUTHERLAND, salary	500 00	
mission work and school	683 34	
MISS L. EASTMAN, salary	500 00	
		7,675 79

MAUBIN

REV. B. P. CROSS, salary	$1,200 00	
mission work	212 67	
MISS C. E. PUTNAM, salary	500 00	
mission and school work	181 67	
		2,094 34

MANDALAY

REV. E. W. KELLY, salary	$1,200 00	
mission work	616 25	
REV. W. O. VALENTINE, salary	800 00	
mission work and boys' school	396 02	
MISS A. E. FREDERICKSON, salary	500 00	
mission work	250 00	
MISS CORA M. SPEAR, salary	500 00	
mission and school work	575 00	
MRS. H. W. HANCOCK, salary	500 00	
mission work	436 66	
received on the field last year for work	22 81	
MISS F. E. AYERS, salary, estimated, ten months	416 66	
passage to Burma, estimated	300 00	
	$6,513 40	
Less saved in appropriations of last year	126 39	
		6,387 01

THAYETMYO

Mission and school work	$766 66	
Less saved in appropriations of last year	261 63	
		505 03

MYINGYAN

REV. J. E. CASE, salary	$1,200 00	
mission work	264 33	
received on the field last year for work	178 76	
passage to U. S. of two sons, estimated	300 00	
		1,943 09

PEGU

MISS E. F. McALLISTER, salary	$500 00	
mission work and schools	700 00	
		1,200 00

SAGAING

REV. F. P. SUTHERLAND, allowance in U. S.	$800 00	
mission work	283 33	
		1,083 33

SANDOWAY

REV. C. L. DAVENPORT, salary	$1,000 00	
mission work	2,024 45	
received on the field last year for work	6 95	

MISS MELISSA CARR, salary	$500 00	
mission work and school	583 34	
MISS A. M. LEMON, salary	500 00	
received on the field last year for work	70 06	
	$4,684 80	
Less saved in appropriations of last year	92 39	
		$4,592 41

MEIKTILA

REV. J. PACKER, D. D., salary	$1,200 00	
mission work	261 66	
received on the field last year for work	33 33	
	$1,494 99	
Less saved in appropriations of last year	271 95	
		1.223 0

THIBAW

REV. GEO. T. LEEDS, M. D., salary	$1,000 00	
mission work and school	1,417 10	
received on the field last year for work	172 85	
REV. W. W. COCHRANE, allowance in the U. S. to April 1, 1901	800 00	
REV. W. M. YOUNG, allowance in U. S. to Oct. 1, 1900	400 00	
passage to Burma, estimated	350 00	
salary, estimated	875 00	
		5,014 95

MONE

A. H. HENDERSON, M. D., allowance in U. S.	$800 00	
special grant	50 00	
REV. R. HARPER, M. D., salary	800 00	
mission work	893 83	
received on the field last year for work	113 95	
MRS. H. W. MIX, salary	500 00	
mission work and school	735 69	
	$3,893 47	
Less saved in appropriations of last year	662 87	
		3,230 60

NAMKHAM

REV. M. B. KIRKPATRICK, M. D., salary	$1,200 00	
mission work and school	2,296 67	
		3 496 67

MYITKYINA

REV. GEO. J. GEIS, salary	$1,000 00	
mission work	301 00	
received on the field last year for work	92 23	
		1,393 23

HAKA

REV. A. E. CARSON, salary	1,200 00	
mission work	536 89	
received on the field last year for work	79 00	
		1,815 89

KENTUNG

REV. W. M. YOUNG, (salary see Thibaw) for opening station, and mission work		953 33
Total appropriations for Burma		156,896 74

MISSION IN ASSAM

REV. C. E. PETRICK, salary four months and sixteen days	$456 66
mission work	821 00
passage to Germany, estimated	600 00
REV. A. K. GURNEY, salary	1,200 00
mission work	300 00
passage of Mrs. Gurney to Assam, estimated	350 00
REV. P. H. MOORE, salary	1,200 00
mission work	643 43
expenses of treasury department	303 10
MISS L. DANIELS, salary	500 00
mission work and school	380 00
REV. C. E. BURDETTE, salary	1,200 00
mission work	283 33
REV. S. A. D. BOGGS, salary	1,000 00
mission work	141 66
MISS I. WILSON, salary	500 00
mission work	231 68
MISS H. F. MORGAN, salary	500 00
mission work and school	466 67
REV. A. E. STEPHEN, salary, estimated, six months	500 00
mission work	226 67
passage to England of self and family, estimated	500 00

REV. M. C. MASON,	salary	$1,200 00	
	mission work and schools	2,001 33	
	received on the field last year for work	95 87	
REV. E. G. PHILLIPS,	allowance in U. S. to Oct. 1, 1900	400 00	
	passage of self and wife to Assam, estimated	700 00	
	salary, estimated, ten months	1,000 00	
	mission work	98 50	
REV. W. DRING,	passage to U. S., estimated	325 00	
	allowance in U. S., estimated	480 00	
	mission work	150 32	
G. G. CROZIER, M. D.,	salary	800 00	
	mission work	170 00	
MISS E. C. BOND,	salary	500 00	
	mission work	8 00	
MISS STELLA H. MASON,	salary (and balance 1899-1900, $37.51)	537 51	
MISS A. J. ROOD,	allowance in U. S.	175 00	
REV. E. W. CLARK,	salary, estimated	700 00	
	mission work	580 99	
	passage to U. S., estimated	800 00	
REV. S. A. PERRINE,	allowance in U. S.	800 00	
REV. F. P. HAGGARD,	allowance in U. S. to Oct. 1, 1900	400 00	
	special grant for outfit	100 00	
	special grant for losses, etc.	500 00	
	passage to England and return to U. S., estimated	700 00	
	mission work	1,076 66	
REV. S. W. RIVENBURG,	salary	1,200 00	
	mission work and school	555 00	
REV. J. FIRTH,	salary	1,000 00	
	mission work	275 33	
	received on the field last year for work	83 98	
REV. W. PETTIGREW,	salary	1,000 00	
	mission work	260 66	
REV. J. PAUL,	allowance in the U. S.	800 00	
	mission work	30 00	
REV. A. J. PARKER,	salary	800 00	
	mission work	345 66	
REV. P. E. MOORE,	salary to Feb. 1, 1901	333 33	
	mission work	42 67	
	passage to U. S., estimated	700 00	
REV. J. M. CARVELL,	salary	1,000 00	
	mission work	127 66	
REV. O. L. SWANSON,	salary, estimated, six months	500 00	
	mission work	707 53	
	passage of family to U. S., estimated	500 00	
MISS A. E. LONG,	outfit, $150; passage, estimated, $300	450 00	
	salary, estimated, ten months	416 66	
	mission work	50 00	
REV. W. F. DOWD,	outfit, $300; passage, estimated, $700	1,000 00	
	salary, estimated, ten months	666 66	
		$39,448 52	
Less saved in appropriations of last year, including exchange		1,469 14	
			$37,979 38

MISSION IN SOUTH INDIA (TELUGUS)

REV. D. DOWNIE, D. D.,	allowance in the U. S.	$1,150 00
	mission work in his field	1,438 50
REV. W. L. FERGUSON,	salary	1,000 00
	treasury department expenses	411 03
MISS L. V. WAGNER,	salary	500 00
	mission work	375 00
MISS F. M. TENCATE,	salary	500 00
	mission and school work	1,043 33
MISS K. F. DARMSTADT,	salary	208 34
	mission work	15 00
MISS C. W. COATS, M. D.,	salary and balance 1899-1900	515 27
	mission and medical work	674 00
MISS M. D. FAYE,	allowance in U. S.	400 00
REV. J. E. CLOUGH, D. D.,	salary	1,500 00
	mission work	4,161 36
	received on the field last year for work	5,645 58
MISS A. E. DESSA,	salary	500 00
	mission work and schools	2,437 32
MISS SARAH KELLY,	salary	500 00
	mission work and schools	2,715 66
MISS L. B. KUHLEN,	allowance in U. S.	300 00
PROF. L. E. MARTIN,	passage to U. S. of family, estimated	1,000 00
	allowance in U. S.	708 84
REV. J. M. BAKER,	salary	1,000 00
	mission work	3,765 56
REV. H. HUIZINGA,	salary, balance 1899-1900	1,166 66
	outfit refunded Dutch Board	200 00
	mission work	65 66
REV. J. HEINRICHS,	salary	1,200 00

	mission work and schools	$2,249 00
	received on the field last year for work	260 63
REV. W. B. BOGGS, D. D.,	salary	1,200 00
	special appropriation for children	200 00
	mission and school	358 33
	passage to U. S. of Mrs. Boggs and daughter, estimated	450 00
REV. W. S. DAVIS,	allowance in U. S.	800 00
	mission work	499 99
REV. W. E. HOPKINS,	salary, five months three days	425 00
	mission work and building	1,188 33
	received on the field last year for mission work	226 59
	passage to U. S., estimated	700 00
REV. F. H. LEVERING,	allowance in U. S., six months	400 00
	passage to India, estimated	700 00
	salary, estimated	875 00
	mission work	805 44
MISS R. E. PINNEY,	salary, six months	250 00
	mission work	706 67
REV. W. A. STANTON,	mission work and schools	1,551 24
	passage to U. S., estimated	700 00
	allowance in U. S., estimated, from Nov. 12	306 68
REV. W. R. MANLEY,	allowance in U. S. to Oct. 1	600 00
	special outfit	150 00
	passage of family to India	700 00
	salary, estimated, ten months	1,000 00
	special grant for children	200 00
	mission work	396 65
REV. J. NEWCOMB,	salary	1,200 00
	mission work and schools	1,548 33
	received on the field last year for mission work	50 12
REV. G. J. HUIZINGA,	outfit	300 00
	passage, estimated	700 00
	salary, estimated	666 66
REV. F. KURTZ,	salary	1,000 00
	mission work	357 00
MISS A. M. LINKER,	salary	500 00
	mission work and schools	830 00
MISS DORCAS WHITAKER,	salary	500 00
	mission work	413 00
REV. WM. POWELL,	salary	1,200 00
	mission work and schools	1,186 66
MISS H. D. NEWCOMB,	allowance in U. S.	300 00
REV. G. N. THOMSSEN,	salary	1,200 00
	mission work and schools	1,350 00
MISS L. H. BOOKER,	salary	500 00
	mission work	850 00
REV. W. C. OWEN,	passage to U. S., estimated	300 00
	allowance in the U. S. to April 1, 1901	784 45
	his mission work	88 00
REV. F. W. STAIT,	salary	1,000 00
	mission work and schools	1,571 67
REV. E. CHUTE,	salary	1,200 00
	mission work and schools	2,178 41
	received on the field last year for mission work	119 09
REV. A. FRIESEN,	salary	1,200 00
	mission work	1,065 00
	received on the field last year for work	1,937 22
REV. A. J. HÜBERT,	salary	800 00
	mission work	1,000 00
REV. H. UNRUH,	salary	800 00
	salary for 1899–1900	777 76
	mission work for 1899–1900	50 00
DR. L. M. BREED,	allowance in U. S.	400 00
	special grant	150 00
MISS E. F. EDGERTON,	salary	500 00
	school	800 00
REV. J. A. CURTIS,	salary	1,000 00
	mission work and schools	1,619 65
REV. GEO. H. BROCK,	allowance in the U. S.	800 00
	special grant	100 00
REV. E. BULLARD,	salary	1,200 00
	mission work	584 98
	received on the field last year for work	290 38
	passage to the U. S. of daughter.	250 00
REV. W. BOGGESS,	allowance in U. S., seven months	466 66
	his mission work	85 00
ATMAKUR	mission work	321 67
REV. W. T. ELMORE,	outfit, $300; passage, estimated, $700	1,000 00
	salary, estimated	666 66
	mission work	199 33
	received on the field by Dr. Clough last year for work	4 09
REV. W. E. BOGGS,	salary (and including balance of 1899-1900, $19.44)	1,019 44
	mission work	616 90
MISS L. E. BISHOP,	salary, estimated	416 67
	mission work	41 67
	passage to India, estimated	350 00

REV. J. McLAURIN, D. D.,	allowance in U. S. to Oct. 1, 1900	$400 00	
	passage of Dr. and Mrs. McLaurin to India, estimated	700 00	
	salary, estimated, ten and one-half months	1,050 00	
	special grant	100 00	
	mission work	308 32	
MRS. L. P. PEARCE,	salary	404 33	
	school and mission work	566 66	
REV. C. R. MARSH,	salary, estimated, five months	416 67	
	mission work	745 00	
	passage to U. S., estimated	700 00	
REV. J. DUSSMAN,	salary, estimated, five months	416 67	
	mission work	533 58	
	received on the field last year for work	68 19	
	passage to U. S. of Mr. and Mrs. Dussman, estimated	700 00	
MRS. A. T. MORGAN,	allowance in U. S.	400 00	
REV. T. P. DUDLEY,	allowance in U. S., five months	366 66	
MRS. L. M. HADLEY,	allowance in U. S.	400 00	
MRS. L. JEWETT,	allowance in U. S.	400 00	
MRS. C. A. BURDITT,	allowance in U. S.	400 00	
REV. A. H. CURTIS,	salary	1,000 00	
	mission work and schools	1,635 66	
REV. I. S. HANKINS,	salary, five months	416 67	
	mission work	506 16	
MISS M. M. DAY,	salary, six months	250 00	
	mission work and schools	1,186 67	
	passage to U. S., estimated	350 00	
MISS S. I. KURTZ,	allowance in U. S.	400 00	
REV. J. S. TIMPANY, M.D.,	salary	1,000 00	
	mission work and schools	874 00	
MISS H. M. SIPPERLY,	salary (including balance 1899-1900, $11.10)	511 10	
	mission work	141 67	
MISS ANNIE K. DOWNIE,	allowance in U. S.	200 00	
		$112,951 14	
Less saved in appropriations of last year, including exchange		5,272 73	
			$107,678 41

MISSION AT BANGKOK

REV. H. ADAMSEN, M. D.,	salary	$800 00	
	mission work	340 00	
	passage of Dr. Adamsen to Japan, and Mrs. Adamsen and children to U. S.	656 02	
			1,796 02

MISSION IN SOUTHERN CHINA

REV. W. ASHMORE, D. D.,	salary	$1,500 00	
	mission work	340 00	
REV. S. B. PARTRIDGE,	allowance in the U. S.	800 00	
REV. W. K. McKIBBEN,	passage to U. S., estimated	250 00	
	allowance in U. S., thirteen months	866 66	
	his mission work	369 00	
	received on the field last year for work	209 40	
REV. W. ASHMORE, JR.,	allowance in U. S.	800 00	
	his mission work	127 50	
REV. J. M. FOSTER,	salary	1,200 00	
	mission work and school	932 50	
	payments on account treasury department	134 05	
REV. GEO. H. WATERS,	salary	600 00	
	mission work	86 65	
ANNA K. SCOTT, M. D.,	salary (including balance 1899-1900, $41.66)	541 66	
	medical work	311 65	
MISS MARY K. SCOTT,	salary (including balance 1899-1900, $41.66)	541 66	
	mission work	300 00	
	received on the field last year for work	68 65	
MISS EDITH WILKINSON,	salary, estimated, three months	125 00	
	mission work	50 00	
	passage to U. S., estimated	250 00	
REV. GEO. CAMPBELL,	salary to December	223 33	
	mission work	297 50	
	passage to U. S., estimated	225 00	
	allowance in U. S. to April 1	175 51	
REV. GEO. E. WHITMAN,	passage to U. S., estimated	600 00	
	allowance in U. S., estimated	733 33	
	mission work	554 50	
REV. J. W. CARLIN, D. D.,	allowance in U. S.	800 00	
	his mission work	20 00	
REV. A. F. GROESBECK,	salary	1,000 00	
	mission work	1,304 50	
	received on the field last year for work	296 83	
REV. H. A. KEMP,	salary	1,000 00	
	mission work	212 50	
	received on the field last year for work	61 02	
REV. J. SPEICHER,	salary	1,000 00	

	mission work	$709 00	
	received on the field last year for work	753 34	
MISS J. M. BIXBY, M. D.,	mission work	500 00	
	received on the field last year for work	25 48	
	passage to U. S., estimated	275 00	
	allowance in the U. S. to April 1, 1901	107 30	
MISS H. E. ST. JOHN,	mission work	189 50	
	passage to U. S., estimated	275 00	
	allowance in U. S. to April 1, 1901	107 30	
		$21,850 32	
Less saved in appropriations of last year, including exchange		1,895 42	
			$19,954 90

MISSION IN EASTERN CHINA

REV. J. R. GODDARD, D. D.,	salary	$1,500 00
	mission work	619 02
	received on the field last year for work	164 00
	passage to U. S. of Mrs. Goddard	185 23
J. S. GRANT, M. D.,	salary	1,000 00
	mission work and schools	578 50
	received on the field last year for work	19 30
MISS H. L. CORBIN,	mission work	325 00
	passage to U. S., estimated	216 00
	allowance in U. S. to April 1, 1901	168 33
MISS A. K. GODDARD,	mission work	93 00
	passage to U. S.	185 23
	allowance in U. S. to April 1	150 00
REV. H. JENKINS, D. D.,	passage to U. S., self and wife	431 25
	allowance in U. S., thirteen months	933 34
	salary, estimated, four months, to Oct. 1, 1901	500 00
	mission work	327 50
REV. C. E. BOUSFIELD,	salary	300 00
	mission work	399 00
	passage to U. S., self and wife, estimated	700 00
	allowance in U. S.	406 60
	special grant	100 00
REV. T. D. HOLMES,	mission work	273 00
	passage to U. S., self and wife, estimated	750 00
	allowance in U. S. to April 1	457 78
	special grant for losses	200 00
MISS C. E. RIGHTER,	mission work	185 00
	passage to U. S., estimated	350 00
	allowance in U. S. to April 1, 1901	110 00
MISS L. MINNISS,	mission work	37 50
	passage to U. S., estimated	350 00
	allowance in U. S.	110 00
MISS STELLA RELYEA,	mission work	37 50
	passage to U. S., estimated	350 00
	allowance in U. S. to April 1, 1901	110 00
REV. J. T. PROCTOR,	salary	1,000 00
	mission work	226 50
REV. M. D. EUBANK, M. D.,	salary	800 00
	mission work	76 50
	special grant	77 00
REV. C. H. FINCH, M. D.,	salary, one month, to Nov. 1, 1900	83 33
	mission work	100 00
	passage to U. S., Dr. and Mrs. Finch, estimated	780 00
	allowance for son	75 00
	allowance in U. S. to April 1	244 46
	special grant	116 39
REV. R. WELLWOOD,	allowance in England	800 00
REV. C. A. SALQUIST,	mission work	81 50
	passage to U. S., estimated	550 00
	allowance in U. S.	444 44
	special grant	100 00
REV. J. S. ADAMS,	passage to England, self and family	937 04
	allowance in England	713 28
	grant for children	300 00
	mission work	29 16
	received on the field last year for work	912 64
REV. G. A. HUNTLEY, M. D.,	salary	1,000 00
	special grant	262 34
	mission work	772 65
	received on the field last year for work	264 42
MISS A. L. CROWL,	salary	500 00
	mission work	80 00
REV. W. F. BEAMAN,	allowance in U. S.	800 00
	mission work	25 00
REV. F. J. BRADSHAW,	mission work	62 50
	passage to U. S.	307 04
	allowance in U. S.	400 00
MR. H. J. OPENSHAW,	mission work	100 00
	passage to U. S.	640 00
	allowance in U. S. to March 31, 1901	359 97

B. CORLIES, M. D.,	salary	$600 00	
	mission work	87 50	
REV. W. M. UPCRAFT,	salary, estimated, six months	500 00	
	mission work	175 00	
	passage to U. S., Mrs. Upcraft, estimated	200 00	
	allowance in U.S. to Mrs. Upcraft	185 00	
REV. W. S. SWEET,	salary (including balance 1899-1900, $104.14)	1,104 14	
	mission work	446 50	
	expenses of treasury department	33 98	
MRS. EDITH A. FLETCHER,	allowance in U. S.	400 00	
MRS. L. A. KNOWLTON,	allowance in the U. S.	300 00	
		$30,675 36	
Less saved in appropriations of last year		377 74	
			$30,297 62

MISSION IN EAST JAPAN

REV. A. A. BENNETT, D. D.,	salary	$1,200 00	
	mission work	912 50	
	received on the field last year for work	45 33	
REV. C. K. HARRINGTON,	salary	1,200 00	
	mission work	427 50	
REV. F. G. HARRINGTON,	salary	1,200 00	
	mission work	400 00	
REV. J. L. DEARING, D. D.,	salary (and balance for 1899-1900, $93.34)	1,293 34	
	allowance in U. S.	286 64	
	special grant	100 00	
	passage to Japan, estimated	600 00	
	mission work	981 50	
REV. W. B. PARSHLEY,	salary	1,000 00	
	mission work	546 00	
MISS C. A. CONVERSE,	salary	500 00	
	mission work	956 07	
	received on the field last year for work	137 73	
MISS M. A. HAWLEY,	salary	500 00	
	mission work	330 00	
	received on the field last year for work	5 05	
REV. C. H. D. FISHER,	salary to February 19, 1901	466 79	
	mission work	205 00	
	expenses of treasury department	76 36	
	passage to U. S., estimated	400 00	
PROF. E. W. CLEMENT,	salary	1,000 00	
	mission work and academy	2,371 00	
	passage of daughters to U. S., estimated	250 00	
PROF. H. TOPPING,	salary	1,000 00	
	mission work	642 50	
	passage of daughters to U. S., estimated	125 00	
MISS A. H. KIDDER,	salary	500 00	
	mission and school work	847 10	
MISS M. A. WHITMAN,	salary	500 00	
	mission work and school	454 00	
MISS A. M. CLAGETT,	allowance in U. S., five months, to September 1	166 67	
	passage to Japan, estimated	350 00	
	salary	500 00	
	mission work	172 00	
MISS E. L. ROLMAN,	salary, estimated	190 00	
	mission work, rent, and schools	830 00	
	passage to U. S., estimated	310 00	
MISS N. E. FIFE,	salary	500 00	
	mission work, rent, and schools	486 00	
	received on the field last year for work	43 46	
MISS M. M. CARPENTER,	salary	500 00	
	mission work	310 00	
REV. E. H. JONES,	salary	1,200 00	
	mission work	514 50	
	received on the field last year for work	31 15	
REV. S. W. HAMBLEN,	allowance in U. S. to November 7	482 21	
	passage to Japan, estimated	500 00	
	salary, estimated, nine and one-half months	950 00	
	mission work	140 00	
MISS L. MEAD,	salary	500 00	
	mission work	1,085 00	
MISS A. S. BUZZELL,	passage to U. S., estimated	250 00	
	allowance in U. S. to April 1, 1901	189 73	
	mission work	125 00	
MISS GERDA PAULSON,	salary	500 00	
	mission work	60 00	
REV. J. C. BRAND,	salary	1,200 00	
	mission work	685 00	
		$34,230 13	
Less saved in appropriations of last year, including exchange		275 42	
			33,954 71

MISSION IN WEST JAPAN

REV. R. A. THOMSON, salary	$1,200 00	
mission work and school	2,727 50	
expenses connected with treasury department	107 50	
REV. G. W. TAFT, allowance in the U. S.	1,200 00	
CAPT. L. W. BICKEL, salary	800 00	
special grant	116 66	
mission vessel expenses	1,386 02	
REV. C. B. TENNEY, outfit, $150; passage, estimated, $175	425 00	
salary, estimated	600 00	
mission work	90 00	
MRS. H. A. RHEES, allowance in U. S.	300 00	
MISS E. R. CHURCH, salary	500 00	
mission work and school	588 00	
received on the field last year for work	183 65	
MISS D. D. BARLOW, salary	500 00	
mission work	254 50	
REV. T. E. SCHUMAKER, salary (including balance 1899–1900, $16.65)	1,016 65	
mission work	510 00	
REV. G. W. HILL, passage to U. S., estimated	430 86	
allowance in U. S.	640 00	
MRS. E. L. CUMMINGS, salary	500 00	
missionary work and schools	685 00	
received on the field last year for work	119 17	
REV. W. WYND, allowance in U. S.	400 00	
passage from England to U. S., thence to Japan, estimated	900 00	
salary, estimated	888 87	
mission work	626 50	
REV. J. H. SCOTT, salary to Dec. 1, 1900	444 44	
mission work	600 00	
passage to U. S., estimated	400 00	
allowance in U. S., April 1, 1901	184 39	
special grant	19 50	
MISS F. A. DUFFIELD, allowance in U. S., nine months	225 00	
mission work	120 00	
MISS GRACE A. HUGHES, outfit, $150; passage, estimated, $300	450 00	
salary, estimated, ten months	416 66	
mission work	50 00	
MISS H. N. WITHERBEE'S mission work	175 00	
	$20,780 87	
Less saved in appropriations of last year including exchange	417 00	
		$20,363 87

MISSION IN AFRICA (CONGO)

REV. C. H. HARVEY, salary	$1,050 00
mission work and general mission purposes	3,389 00
REV. H. RICHARDS, salary	1,050 00
grant for children	200 00
passage of children to U. S., estimated	120 00
passage to Congo of Mr. and Mrs. Richards, estimated	500 00
printing and stereotyping book	500 00
W. H. LESLIE, M. D., salary	1,050 00
mission work and schools	1,308 00
REV. E. T. WELLES, passage to U. S. of self and sister, estimated	450 00
allowance in the U. S.	400 00
MISS G. WELLES, allowance in the U. S.	300 00
MISS C. L. MABIE, M. D., salary and transport	700 00
REV. A. SIMS, salary	750 00
passage, estimated	250 00
REV. THOMAS MOODY, mission work	320 00
passage to U. S.	250 00
allowance in U. S.	319 98
MR. THOMAS HILL, salary	1,050 00
mission work	82 00
REV. C. B. ANTISDEL, salary	1,050 00
mission work	138 00
passage to U. S. of Mrs. Antisdel, estimated	325 00
REV. W. A. HALL, salary	1,050 00
mission work	278 00
F. P. LYNCH, M. D., allowance in the U. S.	758 33
passage, estimated	300 00
salary, estimated	125 00
mission work	243 25
REV. A. BILLINGTON, salary, estimated, fifteen months to Oct., 1901	1,312 00
passage, estimated	400 00
allowance in U. S., two months, to June 1, 1900	133 33
REV. C. B. BANKS, passage to England, estimated	200 00
allowance in England to April 1,	666 67
REV. P. FREDERICKSON, passage to England, estimated	400 00
allowance, estimated	733 33
allowance for children	200 00
mission work	250 00

REV. C. NELSON, salary	$1,050 00	
mission work	425 00	
MRS. C. B. GLENESK, allowance in England	400 00	
MRS. MARY C. MILNE, passage to England, estimated	300 00	
allowance in England	666 67	
MRS. B. C. GLEICHMAN, allowance in U. S.	300 00	
REV. JOS. CLARK, passage, self and family, to England and U. S., estimated	750 00	
allowance, England and U. S., estimated	800 00	
mission work and school	692 00	
MISS LENA CLARK, salary and transport	250 00	
REV. E. V. SJOBLOM, salary and transport	1,050 00	
MISS M. SUMAN, salary and transport	700 00	
salary, three months to Oct. 1, 1899	175 00	
passage to Congo, estimated	350 00	
MISS MAGGIE RATTRAY, passage to Congo, estimated	175 00	
salary and transport	350 00	
MISS JOHANSON'S transportation	150 00	
MISS FRANCES E. COLE, outfit	100 00	
salary and transport	200 00	
		$31,485 56

MISSION IN FRANCE

For mission work under direction of French committee	$12,000 00	
support of Bible women	1,860 00	
special gift for special work	230 00	
		14,090 00

MISSION IN GERMANY

For mission work under direction of German committee	$3,950 00	
salary of Rev. P. Bickel, D. D	1,000 00	
salary of J. G. Fetzer	1,050 00	
salary in part of Rev. V. Pawloff	200 00	
		6,200 00
Received from the German churches of North America and sent to German Mission Treasurer for distribution		2,164 59

MISSION IN SWEDEN

For mission work under direction Swedish committee	$1,700 00	
salaries of Rev. E. Janssen and assistant	1,765 00	
		3,465 00

MISSION IN SPAIN

REV. M. C. MARIN, allowance in U. S.	$800 00	
salaries, mission work, and rent	1,570 00	
		2,370 00

MISSION IN DENMARK

For salaries and mission work	1,200 00

MISSION IN RUSSIA

For salaries and mission work	1,200 00

MISSION IN NORWAY

For salaries and mission work	1,450 00

MISSION IN GREECE

For mission work	200 00

MISSION IN PHILIPPINES

Salaries and mission work	$4,350 00	
Salaries and mission work for six months to Oct. 1, 1900	1,025 00	
		5,375 00

PUBLICATIONS

For 500 advanced copies Eighty-sixth Annual Report	$622 70	
" 833 complete " " " "	161 00	
" extra expense of printing 11,500 July Magazines containing Eighty-sixth Annual Report	885 05	
Missionary tracts and the Hand Book	1,486 35	
For circulation of J. R. Mott's Book	1,111 02	
		4,266 12

ANNUITIES

Paid sundry annuitants who have given money on condition that a specified sum shall be paid during their lives or the lives of others	19,985 44

DISTRICT SECRETARIES AND AGENCIES

REV. W. E. WITTER, salary	$2,000 00	
office and travelling expenses	769 41	
travelling expenses of missionary helpers	328 63	
REV. C. L. RHOADES, salary	2,500 00	
office and travelling expenses	2,348 19	
travelling expenses of missionary helpers	67 30	
REV. A. H. BURLINGHAM, D. D., salary	700 00	
REV. F. S. DOBBINS, salary	2,000 00	
office and travelling expenses	1,678 21	
travelling expenses of missionary helpers	15 00	
REV. T. G. FIELD, salary	1,700 00	
office and travelling expenses	1,111 31	
travelling expenses of missionary helpers	332 48	
REV. C. F. TOLMAN, D. D., salary	1,200 00	
expenses	5 15	
REV. E. W. LOUNSBURY, D. D., salary	2,000 00	
office and travelling expenses	1,480 73	
travelling expenses of missionary helpers	83 74	
REV. I. N. CLARK, D. D., salary	1,500 00	
office and travelling expenses	1,023 78	
travelling expenses of missionary helpers	153 03	
REV. F. PETERSON, salary	1,600 00	
office and travelling expenses	807 96	
travelling expenses of missionary helpers	274 01	
REV. J. SUNDERLAND, D. D., salary	783 31	
office and travelling expenses	224 65	
travelling expenses of missionary helpers	151 61	
REV. A. W. RIDER, salary	1,016 69	
travelling expenses	337 57	
MISS E. D. MacLAURIN, salary	600 00	
office and travelling expenses	328 10	
REV. C. S. MORRIS, salary, May 1, 1900, to April 1, 1901	916 66	
travelling expenses	831 89	
travelling expenses of executive committee and others in agency work	1,269 11	
		$32,138 52

EXECUTIVE OFFICERS

REV. HENRY C. MABIE, D. D., SECRETARY, salary	$4,000 00	
REV. THOMAS S. BARBOUR, D. D., SECRETARY, salary	4,000 00	
E. P. COLEMAN, TREASURER, salary	3,000 00	
REV. E. F. MERRIAM, EDITORIAL SECRETARY, salary	2,500 00	
REV. F. P. HAGGARD'S salary	733 26	
Clerk-hire in secretaries' departments	4,236 81	
Clerk-hire in treasurer's and shipping departments	3,528 00	
		21,998 07

GENERAL EXPENSE

For rent of rooms and electric lights	$2,226 43	
janitor and care of rooms	780 00	
postage, revenue stamps, telegrams, cables, express, and exchange	2,081 37	
printing, stationery, and office supplies	1,172 42	
insurance, taxes, and legal expenses	506 83	
furniture and repairs	311 43	
telephone, packing and shipping department	210 49	
map folders, collection boxes, etc.	1,578 08	
expenses of honorary life-membership certificates	12 05	
London Agency expenses	330 30	
for perpetual care of Missionary Union's lot in Newton cemetery	130 00	
museum fittings	126 45	
travelling expenses of executive officers and others under direction of executive committee	2,472 14	
miscellaneous	82 62	
		12,020 61
Interest account, balance		5,601 54
Total appropriations		$574,132 10
Debt April 1, 1900		111,041 24
		$685,173 34

RECEIPTS FOR THE YEAR ENDING MARCH 31, 1901.

Donations reported in the Missionary Magazine	$360,989 19
Legacies reported in the Missionary Magazine	116,247 97
Woman's Baptist Foreign Missionary Society	83,848 64
Woman's Baptist Foreign Missionary Society of the West	31,929 25
Woman's Baptist Foreign Missionary Society of California	2,090 00
Woman's Baptist Foreign Missionary Society of Oregon	375 00

Bible Day collection	$922 72
Received on old debt account	254 01
Specific donations for Philippine Islands mission work	1,065 58
Henry Reed Steamboat earnings	1,960 64
Swatow, China, land transfer	50 00
	$599,733 00

Income of Funds:

Axtell	$8 72
Alpha	602 16
Ambler, J. V., memorial	793 42
Abbott endowment	686 00
Ambler scholarship	15 00
Angus scholarship	30 00
Ambler, A. T.	140 00
African medical	179 04
Allen memorial	6 00
Butler	75 00
Bradford	66 62
Barney	229 38
Brownson	1,308 94
Bucknell	50 00
Bishop	1,570 63
Bostwick	5,810 00
Bailie	70 00
Crozier	135 00
Carpenter scholarship	467 38
Colby, M. L.	50 00
Cheney	375 61
Cox	9 24
Chandler	80 99
Dean	50 00
Davis	300 00
Dunbar	30 00
Drown	48 00
Eastburn	4 68
Eldredge	6 00
Eldredge, T.	60 00
Fiske	26 08
Flint	125 00
Gale	10 18
Glover	280 70
Hoyt	1,346 01
James	40 50
John	30 00
Jenkins	84 33
Karen school book	356 21
Kelly scholarship	15 00
Kimball	986 55
Lewis	15 98
Lees	28 50
Logan	7 00
Liu Chiu Island	200 00
Merrill	20 00
Merrick	3,795 68
Mah Hnin	78 87
Norcross	22 50
Native preachers	25 86
Nason	330 54
Nowland	68
Ongole	2,233 87
Owen	626 42
Putnam	159 00
Permanent	3,153 23
Pease	25 12
Pillsbury	213 50
Roberts	350 00
Rangoon	65 00
Rockwell	16 16
Robinson	4 63
Rogers	400 00
Ruth	261 59
Swaim	479 88
Sweet	450 00
A Friend	60 00
Sheldon	17 50
Toungoo	196 00
Thomas	140 00
Van Husen	120 00
Whiting	81 56
Warne	820 86
Wormsley	257 82
Wade scholarship	78 91
Williams	30 00
Woolverton	231 25

Welles	$140 00	
Woman's	1 00	
Wisler	7 75	
	$31,705 03	
Income sundry annuity bonds	15,438 11	
		$47,143 14
		$646,876 14
Debt of the Union, April 1, 1901		38,297 20
		$685,173 34

In addition to the $646,876.14, there has been added to the permanent funds and those on which annuities are paid $40,829.99, making the gross receipts of the year $687,706.13.

FUNDS

Axtell	$124 44
Alpha	12,902 77
Ambler memorial	13,000 00
Abbott endowment	13,669 50
Allen memorial	500 00
Ambler scholarship	300 00
Augus scholarship	500 00
Ambler, A. T.	3,500 00
African medical	3,627 58
Bradford	1,000 00
Barney	5,000 00
Brownson	35,364 36
Bucknell	1,000 00
Bishop	34,184 00
Bryant	476 25
Bostwick	12,500 00
Butler	1,000 00
Bailie	1,000 00
Cook, C. M., added during year	324 00
Crozier	3,000 00
Colby	500 00
Carpenter, C. H.	2,169 68
Carpenter scholarship	7,600 22
Colby, M. L.	1,000 00
Cheney, Joel	7,307 96
Cox, Effie W.	154 00
Chandler, E. B.	1,555 85
Dean	1,000 00
Dunbar	500 00
Davis	5,000 00
Drown	800 00
Eldredge	100 00
Eastburn	67 08
Eldredge, T.	1,000 00
Fox	500 00
Fiske	1,872 70
Fry	2,189 61
Flint	5,000 00
Gale	5,000 00
Glover	5,000 00
Ham	94 00
Hoyt	24,898 00
Judson scholarship	538 75
John	500 00
James	800 00
Jenkins, added during year	4,000 00
Karen school book	7,035 40
Kelly scholarship	300 00
Kimball	21,000 00
Lees	475 00
Logan	100 00
Lewis	228 35
Liu Chiu Island	5,000 00
Merrill	523 40
Merrick	78,748 63
Mah Hnin E	1,780 29
Mendenhall, added during year	1,932 33
Nason	7,096 11
Native preachers	369 38
Norcross	500 00
Nowland	11 42
Ongole	48,000 00
Owen	12,000 17
Prescott	500 00
Putnam	2,450 00
Permanent	69,065 00
Pease	358 70

Parker	$1,528 00
Price Scholarship	538 75
Pillsbury — added during year, $1,000	5,000 00
Quincy	95 00
Roberts	4,000 00
Rangoon	1,000 00
Rockwell	230 90
Rowland	263 95
Rogers	11,000 00
Robinson	100 00
Ruth	5,242 68
Rangoon Baptist College	1,000 00
Sheldon	1,000 00
Swaim	9,000 00
Sweet	10,000 00
A Friend	1,000 00
Sheldon	250 00
Tripp	1,226 05
Tage	829 66
Thompson	1,000 00
Toungoo	3,308 95
Thomas	3,500 00
Van Husen	2,000 00
Whiting	1,167 50
Warne	18,712 13
Ward	4,000 00
Wade Scholarship	1,638 75
Wormsley	5,000 00
Williams	500 00
Woolverton	5,000 00
Wells	2,000 00
Woman's	25 00
Wisler, added during year	250 00
	$581,002 25
Sundry annuity bond accounts	353,158 27
	$934,160 52

E. P. COLEMAN,

Treasurer the American Baptist Missionary Union.

MISSIONARY ROOMS, TREMONT TEMPLE, BOSTON, May 10, 1901.

The Auditing Committee hereby certify they have examined the Cash Book of the Treasurer each month of the year ending March 31, 1901, and have found the balances correct, the payments being properly vouched.

They have examined the securities belonging to the American Baptist Missionary Union, and find the same in hand or properly accounted for.

DANIEL C. LINSCOTT, } *Auditing Committee.*
SIDNEY A. WILBUR, }

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HON. H. KIRKE PORTER, Pennsylvania.

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E. M. VAN DUZEE, Minnesota.

RECORDING SECRETARY

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REV. E. P. TULLER, *Recording Secretary*.

CLASS I. TERM EXPIRES, 1902.

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Wayland Hoyt, D.D., Philadelphia, Pa.
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B. L. Whitman, LL.D., Philadelphia, Pa.
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C. H. Hobart, D.D., Pasadena, Cal.
W. P. Walker, D.D., Huntington, W. Va.
J. S. Holmes, D.D., Worcester, Mass.

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A. J. Fox, Detroit, Mich.
Churchill H. Cutting, Brooklyn, N. Y.
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O. M. Wentworth, Boston, Mass.
Richard M. Colgate, Orange, N. J.
B. F. Jacobs, Chicago, Ill.

WOMEN

Mrs. Horace A. Noble, Buffalo, N. Y.
Mrs. J. H. Randall, St. Paul, Minn.
Mrs. William H. Spencer, Waterville, Me.
Mrs. E. W. Bucknell, Philadelphia, Pa.
Mrs. J. K. Stickney, Monrovia, Cal.

CLASS II. TERM EXPIRES 1903.

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C. R. Henderson, D.D., Chicago, Ill.
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Henry F. Colby, D.D., Dayton, O.
Rev. C. A. Cook, Bloomfield, N. J.
L. L. Henson, D.D., Providence, R. I.
Wm. Lawrence, D.D., Chicago, Ill.
E. E. Chivers, D.D., Brooklyn, N. Y.
C. A. Hobbs, D.D., Delavan, Wis.
H. L. Stetson, D.D., Des Moines, Ia.

LAYMEN

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Orville A. Barker, Taunton, Mass.
John D. Rockefeller, Jr., New York, N. Y.
A. A. Barnes, Indianapolis, Ind.
S. W. Woodward, Washington, D. C.
J. B. Thresher, Dayton, Ohio.
I. J. Dunn, Keene, N. H.
George G. Dutcher, Brooklyn, N. Y.
G. W. E. Barrows, Bangor, Me.

WOMEN

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Mrs. Wm. Lindsay, Milwaukee, Wis.
Mrs. J. B. Hoyt, Stamford, Conn.
Mrs. W. R. Brooks, Morristown, N. J.
Mrs. Levi T. Scofield, Cleveland, Ohio.

CLASS III. TERM EXPIRES 1904

MINISTERS

P. S. Henson, D.D., Chicago, Ill.
Lemuel C. Barnes, D.D., Pittsburg, Pa.
Jacob S. Gubelmann, D.D., Rochester, N. Y.
Sylvester Burnham, D.D., Hamilton, N. Y.
Wallace Buttrick, D.D., Albany, N. Y.
Albert G. Lawson, D.D., Camden, N. J.
Rev. A. P. Brown, Fresno, Cal.
Edward Braislin, D.D., Colorado Springs, Col.
A. B. Chaffee, D.D., Pella, Ia.
Rev. L. S. Bowerman, Seattle, Wash.
Rev. Herbert E. Thayer, Ludlow, Vt.
Rev. J. F. Mills, Grand Forks, N. D.

LAYMEN

T. E. Hughes, Minneapolis, Minn.
A. D. Brown, St. Louis, Mo.
Samuel A. Crozer, Upland, Pa.
Edwin O. Sage, Rochester, N. Y.
Edward Goodman, Chicago, Ill.
Isaac Carpenter, Omaha, Neb.
J. D. S. Riggs, Ph.D., Ottawa, Kan.
E. M. Runyan, Portland, Ore.

WOMEN

Mrs. E. R. Stillwell, Dayton, Ohio.
Mrs. James B. Colgate, Yonkers, N. Y.
Mrs. Henry R. Glover, Cambridge, Mass.
Mrs. Charles H. Banes, Philadelphia, Pa.
Mrs. James S. Dickerson, Chicago, Ill.

EX-OFFICIO

The President, Vice-Presidents, and Recording Secretary of the Missionary Union and the Presidents of the four Woman's Societies; also three members of the Exective Committee to be chosen by the Committee.

EXECUTIVE OFFICERS AT THE ROOMS

EXECUTIVE COMMITTEE

CLASS I., EXPIRING 1902	CLASS II., EXPIRING 1903.	CLASS III., EXPIRING 1904
George Bullen, D.D.	W. S. Apsey, D.D.	Henry M. King, D.D.
D. B. Jutten, D.D.	N. E. Wood, D.D.	J. F. Elder, D.D.
Hon. J. J. Estey	Rev. E. P. Farnham	A. G. Upham, D.D.
John Carr, Esq.	Charles W. Perkins, Esq.	Ray Greene Huling, D.Sc.
Dudley P. Bailey, Esq.	George C. Whitney, Esq.	Francis E. Blake, Esq.

CORRESPONDING SECRETARIES

HENRY C. MABIE, D.D.

THOMAS S. BARBOUR, D.D.

ASSISTANT SECRETARY

REV. F. P. HAGGARD.

TREASURER

E. P. COLEMAN, Esq.

AUDITING COMMITTEE

D. C. LINSCOTT, Esq.

SIDNEY A. WILBUR, Esq.

YEARS	PLACES	PREACHERS	TEXTS	RECEIPTS
1814	Philadelphia, Pa.	Richard Furman, D.D., S. C.	Matt. xxviii. 20	$2,099 25
1817	Philadelphia, Pa.	Thomas Baldwin, D.D., Mass.	John iv. 35, 36	26,052 01†
1820	Philadelphia, Pa.	O. B. Brown, D. C.		46,929 28†
1823	Washington, D. C.	William Staughton, D.D., D. C.	Acts xxviii. 15	65,956 02†
1826	New York, N. Y.	Jesse Mercer, Ga.	Matt. xxviii. 10	49,692 17†
1827*	Boston, Mass.	William Yates, India		11,463 39
1828*	New York, N. Y.	William T. Brantley, Pa.	Phil. ii. 16	14,603 38
1829	Philadelphia, Pa.	Daniel Sharp, D.D., Mass.	Mark xvi. 15	6,704 27
1830*	Hartford, Conn.	Charles G. Sommers, N. Y.	An address	29,204 84
1831*	Providence, R. I.	R. Babcock, Jr., Mass.	Ps. lxvii. 1, 3	22,825 19
1832	New York, N. Y.	F. Wayland, D.D., R. I.	Rom. vii. 13	27,306 25
1833*	Salem, Mass.	Baron Stow, Mass.	1 John ii. 6	
1834*	New York, N. Y.	William R. Williams, N. Y.	2 Cor. x. 15, 16	61,032 04
1835	Richmond, Va.	S. H. Cone, N. Y.	Acts ix. 6	58,057 85‡
1836*	Hartford, Conn.	Elon Galusha, N. Y.	Luke x. 2	56,167 33
1837*	Philadelphia, Pa.	Charles G. Sommers, N. Y.	Ps. lxxii. 19	72,010 06
1838	New York, N. Y.	Baron Stow, D.D., Mass.	Acts xii. 24	80,420 19
1839*	Philadelphia, Pa.	James B. Taylor, D.D., Va.	Luke xxiv. 46, 47	109,135 21
1840*	New York, N. Y.	B. T. Welch, D.D., N. Y.	John iii. 8	65,761 55
1841	Baltimore, Md.	Richard Fuller, D.D., S. C.	John xii. 32	83,841 62
1842*	New York, N. Y.	R. E. Pattison, D.D., R. I.	Ps. lxxxvii. 7	52,137 10
1843*	Albany, N. Y.	Pharcellus Church, N. Y.	Col. i. 21	59,751 06
1844	Philadelphia, Pa.	S. W. Lynd, D.D., Ohio	1 Cor. i. 21	76,948 00
1845*	Providence, R. I.	G. B. Ide, Pa.	Isa. xl. 9	82,302 95
1846	Brooklyn, N. Y.	G. W. Eaton, D.D., N. Y.	1 Tim. i. 11	100,219 94
1847	Cincinnati, Ohio	Baron Stow, D.D., Mass.	Matt. xxvii. 45, 51-53	85,487 24
1848	Troy, N. Y.	J. N. Granger, R. I.	Gal. ii. 9	86,226 36
1849	Philadelphia, Pa.	M. J. Rhees, Del.	Phil. ii. 5	90,826 29
1850	Buffalo, N. Y.	E. L. Magoon, N. Y.	Matt. xx. 26-28	87,537 20
1851	Boston, Mass.	William Hague, D.D., N. J.	Acts xiii. 36	118,726 35
1852	Pittsburg, Pa.	Velona R. Hotchkiss, N. Y.	2 Thess. iii. 1	122,111 94
1853	Albany, N. Y.	Robert Turnbull, D.D., Conn.	Isa. xxxii. 20	132,762 17
1854	Philadelphia, Pa.	Ezekiel G. Robinson, D.D., N. Y.	John xiv. 12	135,377 42
1855	Chicago, Ill.	Edward Lathrop, D.D., N. Y.	Eph. iii. 8, and 2 Cor. v. 14	113,527 58
1856	New York, N. Y.	Robert W. Cushman, D.D., Mass.	Heb. xii. 28, 29	127,128 81
1857	Boston, Mass.	Nathaniel Colver, Ohio	Col. i. 28	111,283 27
1858	Philadelphia, Pa.	William H. Shailer, D.D., Me.	Rom. v. 3, 4	97,808 77
1859	New York, N. Y.	Silas Bailey, D.D., Ind.	John iv. 38	102,140 76
1860	Cincinnati, Ohio	E. E. L. Taylor, D.D., N. Y.	Acts iv. 31, 32	132,426 22
1861	Brooklyn, N. Y.	S. D. Phelps, D.D., Conn.	1 Peter ii, 17	84,333 93
1862	Providence, R. I.	C. W. Flanders, D.D., N. H.	1 Tim. iii. 16	85,192 26
1863	Cleveland, Ohio	J. C. Burroughs, D.D., Ill.	Matt. xvii. 16	103,956 96
1864	Philadelphia, Pa.	S. L. Caldwell, D.D., R. I.	Luke xvi. 31	135,012 61
1865	St. Louis, Mo.	H. C. Fish, D.D., N. J.	Rev. xii. 16	152,685 00
1866	Boston, Mass.	H. G. Weston, D.D., N. Y.	2 Cor. v. 14	169,792 59
1867	Chicago, Ill.	D. Read, LL.D., Ill.	Mark ix, 22, 23	189,844 25
1868	New York, N. Y.	T. Armitage, D.D., N. Y.	Luke xxiv. 49	191,637 58
1869	Boston, Mass.	G. D. Boardman, D.D., Pa.	Eph. ii. 21	196,897 57
1870	Philadelphia, Pa.	W. W. Everts, D.D., Ill.	Matt. xix. 28	200,953 80
1871	Chicago, Ill.	S. R. Mason, D.D., Mass.	1 Cor. i. 22 and Rom. x. 14, 15	202,416 56
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1873	Albany, N. Y.	J. B. Thomas, D.D., Ill.	Rev. xii. 11.	216,100 70
1874	Washington, D. C.	E. Dodge, D.D., N. Y.	1 Cor. xv. 25	261,530 91
1875	Philadelphia, Pa.	G. W. Northrup, D.D., Ill.	1 Cor. xv. 25	241,970 64
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1878	Cleveland, Ohio	Wayland Hoyt, D.D., N. Y.	Matt. xvi. 17, 18	265,679 10
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1884	Detroit, Mich.	F. W. Bakeman, Mass.	John xvii. 18	328,527 21
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* Board of Managers. † Three years' receipts. ‡ Part of two years.

HONORARY MEMBERS FOR LIFE

OF THE

AMERICAN BAPTIST MISSIONARY UNION

THROUGH THE PAYMENT OF ONE HUNDRED DOLLARS

Constituted during the year ending March, 1901

Anderson, Jacob, Clark's Grove, Minn.
Anderson, J. C., Clark's Grove, Minn.
Anderson, Christiana, Clark's Grove, Minn.
Andem, William K., Boston, Mass.
Allen, Mrs. Mary Dyer, Chicago, Ill.

Brown, Charles S., Boston, Mass.
Butler, Mrs. Elizabeth N., Boston, Mass.
Brooks, Lyman B., Boston, Mass.
Bemis, Edson A., Boston, Mass.
Beecher, Effie C., Boston, Mass.
Bennett, George S., Boston, Mass.
Badger, Mrs. Grace R., Boston, Mass.
Blair, Ora A., Boston, Mass.
Bishop, Rev. Norman North, Chicopee Falls, Mass.
Babb, Mrs. Isabella, Boston, Mass.
Bill, Mrs. Ingram E., Jr., Oberlin, Ohio.
Blanchard, J. Henry, Dorchester, Mass.
Butler, Rev. Nathaniel, D.D., Waterville, Me.

Clapp, Herbert C., Boston, Mass.
Curtis, Rest F., Boston, Mass.
Cole, Mrs. Margaret C., Boston, Mass.
Chick, Mabel, Boston, Mass.
Cifre, Alice S., Boston, Mass.
Chase, Mrs. H. Estelle, Boston, Mass.
Cushman, Emma C., Boston, Mass.
Conklin, John A., Hartford, Conn.
Compton, Rev. I. M., Shaftsbury, Vt.
Cressey, C. A., Warwick, N. Y.
Chaffee, Mrs. Clara C., East Providence, R. I.
Crowe, Dea. James A., Boston, Mass.
Clark, Rev. A. W., Omaha, Neb.
Chipman, Rev. Wm. P., Damariscotta, Me.

Dean, Frank H., Boston, Mass.
Denison, Gurdon E., Boston, Mass.
Dempsey, Henrietta, Boston, Mass.
Davis, Mary B., Boston, Mass.
Dorrance, William Henry, Jr., Akron, Ohio.
Dox, Rev. Rutger, Philadelphia, Pa.
Drisko, Dea. O. H., Boston, Mass.
Dennis, William H., Worcester, Mass.

Evans, Arthur W., Boston, Mass.
Eaton, Louis F., Boston, Mass.
Eaton, Ethel M., Boston, Mass.
Eaton, Vinnie M., Boston, Mass.
Estabrook, G. L., Jr., Philadelphia, Pa.
Ellis, Miss Lizzie M., East Dedham, Mass.
Eley, Rev. A. M., New Philadelphia, Ohio.
Ellsworth, Miss Nettie, Ottawa, Ill.
Estey, W. Shepard, Brooklyn, N. Y.

Foster, Mrs. Clara A., Boston, Mass.
Flinn, Alfred D., Boston, Mass.
French, Winslow B., Boston, Mass.
Ford, George B., Boston, Mass.
Fellner, Mrs. Etta, Boston, Mass.
Fitch, Mrs. Mary A., Boston, Mass.
Fitch, Gurdon W., Albion, N. Y.
Ferris, Rev. George H., New Haven, Conn.

Griffin, Mrs. A. E. A., Asbury Park, N. J.
Greenwood, Rev. C. J., Meriden, Conn.
Gaddis, Mrs. Mary N., Boston, Mass.
Grigg, Justin E., Boston, Mass.
Greene, Allister, Westboro, Mass.
Goodman, Rev. Alfred E., Chicago, Ill.

Hauthaway, Mrs. Mary C., Boston, Mass.
Hart, Justus Liter, Franklin, Ill.
Hathaway, A. S., North Bennington, Vt.
Hutchinson, Rev. James M., Amsterdam, N. Y.
Henry, Rev. Charles.
Hammond, Miss Mary E., Wickford, R. I.
Hague, Rev. John R., Boston, Mass.
Hartshorn, W. N., Boston, Mass.
Harris, Mrs. E. N., Morgan Park, Ill.
Harris, Rev. E. N., Morgan Park, Ill.

Ireland, Herbert W., Boston, Mass.

Jennings, Stephen, Boston, Mass.
Jones, Grace E., Westboro, Mass.
Judd, Asa G., Warren, Ohio.

Knowlton, Rev. J. A., Indianapolis, Ind.
King, Rev. H. F., D.D., Uniontown, Penn.
Kimball, Ethel M., Dorchester, Mass.
Keeney, Miss Caroline A., Quaker Hill, Ct.

Lond, Mrs. Mary O., Boston, Mass.
Linscott, Frank K., Boston, Mass.
Luther, Benj. S., Boston, Mass.
Linscott, Daniel C., Jr., Boston, Mass.
Learned, Georgianna D., Boston, Mass.
Learnard, Lucy M., Boston, Mass.
Lord, Rev. George, Geneva, Ohio.

Mair, Charlotte S., Boston, Mass.
Meserve, Esther M., Boston, Mass.
Mears, Rev. Lyman R., Niles, Ohio.
Mabie, Rev. Harry S., Southfield, Mass.

Parsons, Harry S., Boston, Mass.
Paine, George F. D., Boston, Mass.
Pettingill, Ubert R., Boston, Mass.
Pierce, Wm. B., Boston, Mass.
Provan, Robert, Boston, Mass.
Patten, Fannie T., Boston, Mass.
Porter, Mrs. Daisy R. C., Boston, Mass.
Pierce, Mrs. Sarah F., Boston, Mass.
Parks, Mrs. Marion S., Boston, Mass.
Patch, Lucille A., Boston, Mass.

Quincy, Mrs. Mary C. S., Boston, Mass.

Rowe, Mrs. M. Theresa, Boston, Mass.
Rowley, Rev. L. A., East Marion, N. Y.
Rhodes, J. Irving, Elbridge, N. Y.
Ralston, Rev. Chester F., Warren, Ohio.
Roberts, William, Roxbury, Mass.

Sears, Edward S., Boston, Mass.
Sears, Fred M., Boston, Mass.
Spaulding, Clara O., Boston, Mass.
Smith, Mrs. Elizabeth, Boston, Mass.
Spike, Emily S., Boston, Mass.
Stevens, Rev. Sumner W., Philadelphia, Pa.
Shipley, Miss Anna Ruth, Wyoming, Ohio.
Squires, Dea. E. B., Hartford, Ct.
Smith, Rev. F. S., Wallingford, Vt.
Steelman, Rev. Albert J., Ottawa, Ill.
Steelman, Mrs. Etta M., Ottawa, Ill.
Steelman, Rev. I. Newton, Burlington, N. Y.
Stedman, John P., Albany, N. Y.
Swan, William L., Westerly, R. I.
Somerby, Dea. Frank, Boston, Mass.
Stevenson, Rev. Thomas, Pueblo, Colo.

Tobey, Mrs. Mary B., Boston, Mass.
Toles, Amanda F., Boston, Mass.
Thomas, Mrs. Ellen, Boston, Mass.
Trent, Rev. Leonard C., Lincoln, Ill.
Turney, Rev. Leander, Chicago, Ill.
Thomas, David R., Worcester, Mass.

Van Deman, J. H., Indianapolis, Ind.

Welles, Edwin P., Boston, Mass.
Wilson, Frank E., Boston, Mass.
Willard, Helen, Boston, Mass.
Wood, Mrs. B. M., Boston, Mass.
Wells, Mrs. Addie N., Boston, Mass.
Wheeler, Nathaniel, Medford, Mass.
Whitney, George C., Worcester, Mass.
Walker, Robert B., Needham, Mass.
Whittemore, Rev. Edwin C., Waterville, Me.

Young, Esther S., Boston, Mass.

CONSTITUTION

1. OF THE UNION.

1. This Association shall be styled the American Baptist Missionary Union.

2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ by means of missions throughout the world.

3. The Union shall be composed as follows:

All missionaries of the Union during their term of service.

All life members and honorary life members.

Any regular Baptist church contributing to the funds of the Union may appoint one annual member. If the sum contributed in the year amounts to more than one hundred dollars, the church may appoint an additional member for every additional one hundred dollars.

Any individual or local association of the Baptist denomination that may supply the funds for the support of a missionary or missionaries, may appoint one annual member for every one hundred dollars paid during the preceding year through the Treasurer of the Union.

Any individual may become an honorary life member by the payment, during one financial year, of not less than one hundred dollars; and every honorary life member shall have a vote in the meetings of the Union so long as he continues to be an annual contributor to the treasury.

But no person shall vote in the Union who is not a member in good standing of a regular Baptist church.

4. The Union shall meet annually on the fourth Tuesday of May, or at such other time and at such place as it may appoint. On the first day of every such annual meeting the Union shall elect by ballot a President, two Vice-Presidents, a Recording Secretary and members of a Board of Managers as hereinafter provided.

5. The President, or in his absence one of the Vice-Presidents, shall preside at all meetings of the Union.

6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively until superseded by a new election.

2. OF THE BOARD OF MANAGERS.

7. The Board of Managers shall be composed as follows:

Seventy-five elective members, of whom not more than three-fifths shall be ministers of the gospel, and not less than one-fifth shall be women; these members to be elected in three equal classes; one class to go out of office at each annual meeting, and its place to be supplied by a new election, the same proportionate limitations to be applied to the several classes.

The President, the two Vice-Presidents and the Recording Secretary of the Union, *ex-officio.*

Three members of the Executive Committee, to be chosen as hereinafter provided.

The Presidents *ex-officio* of the following societies: The Woman's Baptist Foreign Missionary Society; the Woman's Baptist Foreign Missionary Society of the West; the Woman's Baptist Foreign Missionary Society of California, and the Woman's Baptist Foreign Missionary Society of Oregon.

8. Immediately after the adoption of this amended Constitution and each year thereafter on the evening of the first day of the annual meeting of the Union the Board shall meet and elect by ballot a Chairman, a Recording Secretary, one or more Corresponding Secretaries, a Treasurer, and an Auditing Committee of two laymen. At this first meeting it shall elect by ballot an Executive Committee of fifteen persons, not more than eight of whom shall be ministers of the gospel, and two-thirds of whom shall be residents of Boston or vicinity, and shall divide the committee into three classes of five members each, the first class to serve for a term of one year, the second class for the term of two years, and the third class for the term of three years Subsequently one class shall be elected annually to serve for the term of three years. At the annual meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee as may be necessary to regulate its plans of action for the ensuing year.

9. At all meetings of the Board fifteen shall be a quorum for the transaction of business.

10. Special meetings of the Board may be called by the Executive Committee whenever in its judgment such meetings are required, or by the Chairman of the Board upon the written request of fifteen members. A printed notice of the time, place and object of meetings shall be sent, at least thirty days prior, to every member of the Board.

3. OF THE EXECUTIVE COMMITTEE.

11. The Executive Committee shall hold its meetings at such times and places as it may appoint, shall choose its own Chairman and Recording Secretary, and fill any vacancy that may occur in its own number. It shall also choose annually three of its own members, one from each class, to serve on the Board of Managers. Seven members shall be a quorum for the transaction of business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings and furnish any information required appertaining to their respective departments, and aid the Committee in its deliberations.

12. It shall be the duty of the Executive Committee to carry into effect the votes of the Union and the instructions of the Board of Managers, to designate, by advice of the Board, the places where missions shall be attempted, to establish and superintend the same; to appoint and station the missionaries of the Union, and fix their compensation; to give any needful directions to the agents, missionaries, Secretaries and Treasurer, in the discharge of their duties; to make all appropriations to be paid out of the treasury; to employ all needful agencies for the collection of funds; and, in general, to perform all duties necessary

to promote the objects of the Union, subject always to the limitations of this Constitution and the instructions of the Board and the Union.

The Executive Committee shall also have power and authority to sell any real estate owned by the American Baptist Missionary Union, at public or private sale at its discretion; to make good and sufficient deeds for the same in such form as it shall deem expedient; to collect the purchase money, and to authorize the Treasurer, or such other officer of the corporation as it may select, to sign the same and affix the corporate seal thereto, which authorization shall be duly attested by the Recording Secretary of the Executive Committee; and the Executive Committee shall also have power to authorize the Treasurer, or such other officer of the corporation as it may select, to execute all papers necessary to release and discharge of record any mortgages given to or held by the said American Baptist Missionary Union.

13. The Executive Committee shall present to the Union at the annual meeting a report, giving a full account of its doings during the preceding year; of the condition and prospects of every mission station; of its plans for the enlargement or contraction of its sphere of operations; and shall give all such information as will enable the Union or the Board to decide correctly respecting the various subjects on which it is their duty to act; and shall have present the records of its proceedings and copies of its official correspondence during the year.

14. The Executive Committee shall have power by a vote of a majority of its number to suspend and by a vote of twelve of its whole number, to dismiss or remove for any sufficient cause, any Corresponding Secretary, Treasurer, Auditor, or missionary, being always responsible for such exercise of power to the Board and to the Union.

15. In case of the death or resignation of a Secretary, the Treasurer, or either member of the Auditing Committee, the Executive Committee may supply the vacancy until the next meeting of the Board of Managers.

16. The Executive Committee shall afford such aid and encouragement as may be suitable to such individuals, churches, or local associations of Baptist churches as may prefer to support missionaries of their own appointment, especially by affording to their missionaries facilities to enter the field of labor, and in the transmission of funds.

4. OF THE CORRESPONDING SECRETARIES.

17. The Corresponding Secretaries shall, with the approval of the Executive Committee, divide and apportion their respective official duties. They shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's department, and perform such other duties as the Board or the Executive Committee may require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or the Executive Committee.

5. OF THE TREASURER.

18. It shall be the duty of the Treasurer to take charge of all money and other property contributed to the treasury of the Union, and to give receipts therefor; to keep safely all the money and funds of the Union, and all its evidences of property; to keep fair and accurate accounts of all the sums received and expended; to invest and deposit money, and make payments and remittances according to the direction of the Executive Committee; to exhibit his books, accounts, vouchers and evidences of property whenever required to the Executive and Auditing Committees or to the Board; to make an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Union; and to perform all such other acts as may be required for the full and faithful discharge of the duties of his office.

6. OF THE AUDITING COMMITTEE.

19. The Auditing Committee shall not be members of the Executive Committee, but shall, when requested, attend its meetings to give information respecting the state of the treasury. It shall be their duty, once each month, to examine the books of the Treasurer particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of every such examination shall be entered on the books of the Treasurer, with their signatures, and a copy of the same furnished to the Executive Committee to be entered on its records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result, to be entered on the records of the Union.

MISCELLANEOUS.

20. The President, Vice-Presidents, and the Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all the missionaries of the Union shall be members in good standing of regular Baptist churches.

21. All moneys contributed to the treasury of the Union shall be expended at the discretion of the Executive Committee, except such sums as may be appropriated for the salaries of the Corresponding Secretaries and the Treasurer; but money or other property given for specified objects shall be appropriated according to the will of the donors, provided such an application shall not be contrary to the provisions of this Constitution or the instructions of the Board or Union, in which case it shall be returned to the donors or their lawful agents.

22. The Union, the Board of Managers and Executive Committee may each adopt such By-Laws or Rules of Order for the government of their own proceedings as they deem needful, if not contrary to the Constitution.

23. Alterations of this Constitution, proposed in writing at a previous annual meeting, or recommended by the Board of Managers, may be made at the annual meeting of the Union by a vote of two-thirds of the members present and voting.

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THE BAPTIST MISSIONARY MAGAZINE

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AMERICAN BAPTIST MISSIONARY UNION

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I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

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The American Baptist Missionary Union is incorporated under the laws of the States of Massachusetts, New York and Pennsylvania. Its Headquarters are at Tremont Temple, Boston, Mass., U. S. A.

THE
BAPTIST · MISSIONARY · MAGAZINE

Vol. 82 JULY 1902 No. 7

MONTHLY SURVEY

The Annual Meetings

The event of the month has been the Anniversaries. Held in St. Paul, Minn., they attracted a large attendance from the West and Northwest and a surprisingly large number from the East. Many things conspired to increase the attendance. The fame of St. Paul and St. Paul Baptists had gone abroad, and as hosts they did not disappoint the most exacting. The anticipated discussion on co-ordination probably induced many to go, and while some doubtless were disappointed at the outcome of the debates which could not be said really to have been closely confined to the general theme, we believe there was practically a unanimous approval of the course pursued and the decisions reached. It is now too late to review this discussion, or report in detail the programs of the different meetings, since these have been fully presented by the weekly press and in special editions of the St. Paul papers.

SOME MISSIONARIES AND OTHERS AT THE ANNIVERSARIES

They were great meetings, however, of a great denomination; and it is doubted if any scheme of delegation could bring together a body more representative of northern Baptists.

In spite of its triteness we have no hesitation in saying that the sessions just held were the very best in the history of our denomination. The recollection of them enables us to face the work of the year with more enthusiasm and with more confidence. He who has led hitherto will lead and if we follow faithfully, continued prosperity and blessing will attend our work.

This Month's Magazine We are disappointed not to be able to carry out fully our plans for this month's MAGAZINE. The date of issue came so soon after the Anniversaries that we were pressed for time; and lack of space prevented anything like the full report of the annual meeting which we had hoped to give. It will be remembered that until last year the July number contained nothing but the Annual Report. At that time, however, sixteen preliminary pages of regular magazine matter were introduced and the same plan is followed this year. It will at once be seen how difficult it is to crowd material which would ordinarily occupy the regular forty pages into so small a compass. The annual report is rich enough in itself, however, to make up for any seeming lack in the first portion of the MAGAZINE. The B. Y. P. U. A. topic for the month, "The Student Volunteer Movement," is remembered, but space is available for nothing more than Dr. Mabie's excellent article and an additional paragraph or two. A flood of splendid material is now pouring in upon the editor's desk and many good things are promised for the coming months.

The August number will be made up of "Gleanings from Mission Fields."

Dr. Barbour's Address The most eagerly anticipated address of the Anniversaries was that of Dr. Barbour. Fresh from his tour of our mission fields he was sure to say something worth hearing and the large audience which greeted him on Wednesday evening was not disappointed in his message. From country to country and from station to station he carried us by his clear and discriminating discourse, in which he showed how carefully he had studied the situation in each of the lands visited and, incidentally, how valuable the information which he has gathered will be to the Executive Committee and the Union. There is reason for congratulation and great thanksgiving that the Foreign Secretary has been able to make this journey and return safely to us. May he be spared many years in which to use the knowledge thus gained for the more rapid extension of the kingdom.

In an early number we hope to begin the publication of a series of articles in which Dr. Barbour will treat of those fields not already mentioned in previous letters.

A Clear Statement The address at the Anniversaries by Mr. Charles W. Perkins, Chairman of the Executive Committee, on The Practical Administration of Missionary Affairs continues to receive the highest praise. It was a clear and concise statement of the business side of the Missionary Union by a business man familiar with every detail of its administration. The urgent request that the address be published has been complied with, and copies may be had upon application to the Rooms. This is just the document to put into the hands of business men, while all others will surely be gratified to receive the information which it contains.

Alteration of Districts

It has been felt for some time that the territories covered by some of the district secretaries of the Union were too large, especially in the West. To afford needed, though only partial relief, the old Middle Western District has been reconstituted. It will be made up as formerly when under the care of Dr. Witter, now of the New England District, of Iowa, Nebraska and Wyoming. While this change was being made it was thought best to rearrange the limits of some other districts. The following are affected and the new arrangement will stand as indicated:

Middle, Ohio and West Virginia, Rev. T. G. Field, secretary.

Lake, Illinois, Indiana and Michigan, Rev. E. W. Lounsbury, D. D., secretary.

Northwestern, Wisconsin, Minnesota, North and South Dakota, Montana and part of Idaho, Rev. F. Peterson, D. D., secretary.

Southwestern, Kansas, Colorado, Oklahoma, Indian Territory, New Mexico, Utah and Arkansas, Rev. I. N. Clark, D. D., secretary.

Middle Western, Iowa, Nebraska and Wyoming, Rev. Henry Williams, secretary.

Mr. Williams, who has been appointed by the Executive Committee to this latter district, has been for six years the successful pastor of the First Baptist Church of Cohoes, New York. Before going to Cohoes he spent fifteen years in Iowa as pastor at Cedar Falls, Nora Springs, Burlington and Ottumwa. He is, therefore, perfectly familiar with the field to which he returns and his many friends in that section of the country will give him a hearty welcome. He has always been an earnest advocate of missions, and the churches which he has served have been pre-eminent for their interest in the world-wide extension of the gospel. The pastors and churches of Iowa, Nebraska and Wyoming are to be congratulated upon the prospect of having such an earnest helper in the advocacy of this great cause.

The Anniversary Number

The following postal card, recently received, sums up the testimony given by many friends concerning the June issue of the MAGAZINE:—

> Congratulations on the beautiful Anniversary Number—the very best both in artistic design and missionary information. Thank you for such help.
>
> Yours,
>
> H. WYSE JONES.
>
> *Buffalo, N. Y.*

Addresses for the Handbook

It is our intention to publish very soon the Handbook for 1902-1903. It is very desirable that the addresses of all missionaries at home on furlough be correctly printed. If every one who reads this item will sit down at once and send us the address which they would like to have published, they will confer a favor upon the editor of the Handbook and upon those who depend upon the information which it purports to give.

Dr. Witter's Illness

We feel sure that the many friends of our beloved brother Rev. W. E. Witter, M. D., District Secretary for New England, will be glad to join in prayer that his enforced sojourn for a few weeks at Clifton Springs Sanitarium may prove beneficial and that the operation which he had to undergo there after his return from the Anniversaries may restore him to perfect health. Dr. Witter has been a tireless and self-sacrificing worker; and his sympathetic counsels, his cheering words and his helpful messages have been greatly blessed to multitudes of people and many of our churches.

The Student Volunteer Movement

Fifteen years ago in a certain theological school there were twelve men in the graduating class. Six of them had signed the Student Volunteer pledge and six had not. Two years later it was found that six men of the twelve had gone to the foreign field, but the six who had signed the pledge were at home, and the six who had not, had gone. So much for appeals to the emotions rather than to the deeper feelings. About that time it was said that a thousand students had signed the pledge of that day; but the secretaries of the great missionary societies were calling for men, and could not get as many to go as they had places to fill. Times have changed, however, and this year's contingent will round out 2,000 volunteers who have actually gone to the fields abroad. In the last few years our Missionary Union has sent out few men or women who previously had not been enrolled as volunteers. Whatever the reputed faults of the Student Volunteer Movement during its early years, it has now become the most potent engine of the Holy Spirit for arousing a sense of duty to a lost world in the heart of the great Christian student body.

The Providence Convention

The Twelfth Convention of the Baptist Young People's Union of America is to be held in New England. Providence is the favored city and July 10-13 are the dates fixed upon for the assembly. The Baptists of Providence are not anything, if not hospitable; and of all the cities in America this one would seem to be the most important. historically, in which our young people should gather. We are glad, too, that they are coming so near to Boston, the seat of the oldest American missionary society, the Congregational American Board, and of the oldest Baptist missionary society, the Missionary Union. A short side-trip will enable delegates to visit Boston, and Tremont Temple and our Rooms; and we assure them in advance that they will receive a hearty welcome. Arrangements are being perfected to give a special reception to those who visit our Rooms on the day of tne side-trip to Boston.

We understand that reports indicate a large attendance, and the general theme, "Conquest," gives the amplest opportunity for a most inspiring program.

Commencement at Yokohama

Just as we go to press we are in receipt from Dr. Dearing, president of the theological seminary at Yokohama, of a program of the commencement exercises which occurred April 29. Though the classes which graduate from year to year are small, gradually a body of alumni is being formed that will be a power among the Japanese churches. All the under class men engage in evangelistic work during the summer, and the prospects are bright for a good entrance class in the fall.

Evangelical Alliance in Japan

The meeting of the Eleventh General Conference of the Japan Evangelical Alliance, held in Tokyo, April 11-14, was one of great interest and importance to the cause of Christianity in Japan. The occasion of the calling of the conference was the necessity of taking some definite, united action on the question of continuing the evangelical forward movement of last year, *Taikyo Dendo;* and also of ascertaining, if possible, what the Evangelical Alliance meant by "evangelical." Both these questions were apparently settled wisely, and it was unanimously agreed to continue the forward movement another year, the work of last year undoubtedly being the greatest event in the history of Christianity since its introduction into Japan, not simply because of the enthusiasm with which it was carried on, and the unusual results which followed, but because it marked the beginning of a new epoch which is destined to result in the Christianization of the Japanese empire.

Cyclone in Burma

Telegraphic reports in our papers mentioned briefly the total loss of the S. S. "Camorta" on its way from Madras to Rangoon with 650 souls on board, in a cyclone May 6. Letters and papers now to hand from Rangoon tell of the passing of the cyclone inland over the city of Rangoon and of the immense damage done in the city and to the shipping in harbor. It was the most destructive storm ever known in that city. Trees were uprooted and houses blown down, some persons were killed and many injured. Our mission property suffered in common with the rest. A large section of the roof of the main building of our Mission Press was lifted off, and torrents of rain poured down on book stock two floors below, and further damage was done to other buildings also. A large section of the roof of Franc's Chapel on the Karen mission compound was removed in the same forcible manner. Heavy trees fell, narrowly missing other mission buildings in Rangoon and Insein. Mr. Snyder of the Mission Press had just passed through the space into which the roof fell, thus escaping almost certain death had he been a few moments later in passing. Dr. and Mrs. Eveleth were traveling across the open plains 165 miles to the north of Rangoon and were in the storm for five hours. We are devoutly thankful that no more serious damage was done and that no personal injury so far as known was suffered by any of our missionaries.

Statistics on Giving Wanted

Our readers will recall an article entitled, Quadrupled Beneficence, in the November number of last year, written by Rev. C. F. Ralston, in which he detailed the experience of his church in the use of the weekly envelope system of giving for missions.

Not content with the success of the movement in his own church Mr. Ralston is encouraging other churches to adopt the same plan, and is making an exhaustive study of the subject in the light of statistics which he is gathering.

We are glad to publish here the following request for information which he has just sent out to those churches of Ohio which are using the system. He would like to hear also from pastors in other sections of the country and we trust they will respond. We shall be pleased to publish the results of the investigation in an early number of the MAGAZINE. Address, Rev. C. F. Ralston, Warren, Ohio:—

1. How long has your church been using the weekly envelope system?
2. Are you well pleased with the system? Have your people ever thought of discarding it for some other method?
3. What have been the results of this system in your church? *i. e.*, do you raise more money than formerly? Do more persons contribute? Do you have a better missionary interest in your church? What percentage of the membership uses the envelopes?
4. Taking the average amount per annum for the five years immediately preceding the adoption of this system, how do your contributions under the weekly system compare with this average? *e. g.*, the contributions of a certain church under the weekly system are three times as large per annum as in any of the five years immediately preceding the adoption of this system.
5. What system did you formerly use? Did you pursue it faithfully?
6. What led the church to adopt the weekly system?
7. Do you use the pledge in soliciting contributions? If not, what is your plan?

8. How does your church apportion its contributions to the several missionary interests? *i. e.*, does each person divide his own gift, or is it done by the church as a body?
9. How frequently do you, by sermon or otherwise, bring the cause of missions to your people? Mention your methods.
10. Do you believe the weekly envelope system to be the best method for gathering money for missions? If so, state your reasons briefly.

Taft's Mission to Rome

Those who feared that this was to be of a diplomatic character and the beginning of the establishment of political relations with the Vatican have been much relieved by reading the published instructions given by our government to Governor Taft. We quote sections one and nine from these instructions:—

1. One of the controlling principles of our government is the complete separation of church and state, with the entire freedom of each from any control or interference by the other. This principle is imperative wherever American jurisdiction extends and no modification or shading thereof can be a subject of discussion.

. . . . . .

9. Your errand will not be in any sense or degree diplomatic in its nature, but will be purely a business matter of negotiating, as governor of the Philippines, for the purchase of property from the owners thereof and the settlement of land titles, in such a manner as to contribute to the best interests of the people of the islands.

A telegram from Rome announced the fact that the Pope was very much disappointed because of this elimination of the political character of the commission, and doubt was expressed whether he would be inclined to give an official reception to its members. He finally decided to give the reception, and it is hoped that the negotiations will proceed rapidly to an amicable settlement. The disposition of the friars and their lands is a vexed question, but patience and common sense will doubtless secure a proper solution.

Since the above was written the daily papers announce the complete success of the negotiations.

A Prayer at Noonday

Friends of foreign missions and of the Missionary Union are urgently requested to join with us in prayer daily at noon. At that hour the regular prayer meeting will be held at the Rooms, but many of those who cannot be present, who may be far distant from Boston, will be glad to spend a moment or more in united prayer for God's blessing upon our missionaries and their work, upon our treasury, upon our pastors, district secretaries and others who are engaged in arousing interest in and collecting funds for the spread of the gospel among the heathen. In this prayer service we follow the topics in our Prayer Cycle, to which are added special cases constantly being brought to our attention.

A New Manual

The Missionary Union has never had a suitable Manual for its missionaries. One has been in course of preparation, however, for some time past, and a tentative edition of those portions which refer to the purchase, packing and shipping of goods and to arrangements for sailing has just been issued. Copies may be had on application. The complete manual will be issued, it is hoped, at an early date and will contain much useful and necessary information for candidates, new appointees and even missionaries who have been long in the service.

Friends who contemplate sending goods to missionaries should send for a copy of this pamphlet, entitled "Book IV, A. and B., Manual of the American Baptist Missionary Union."

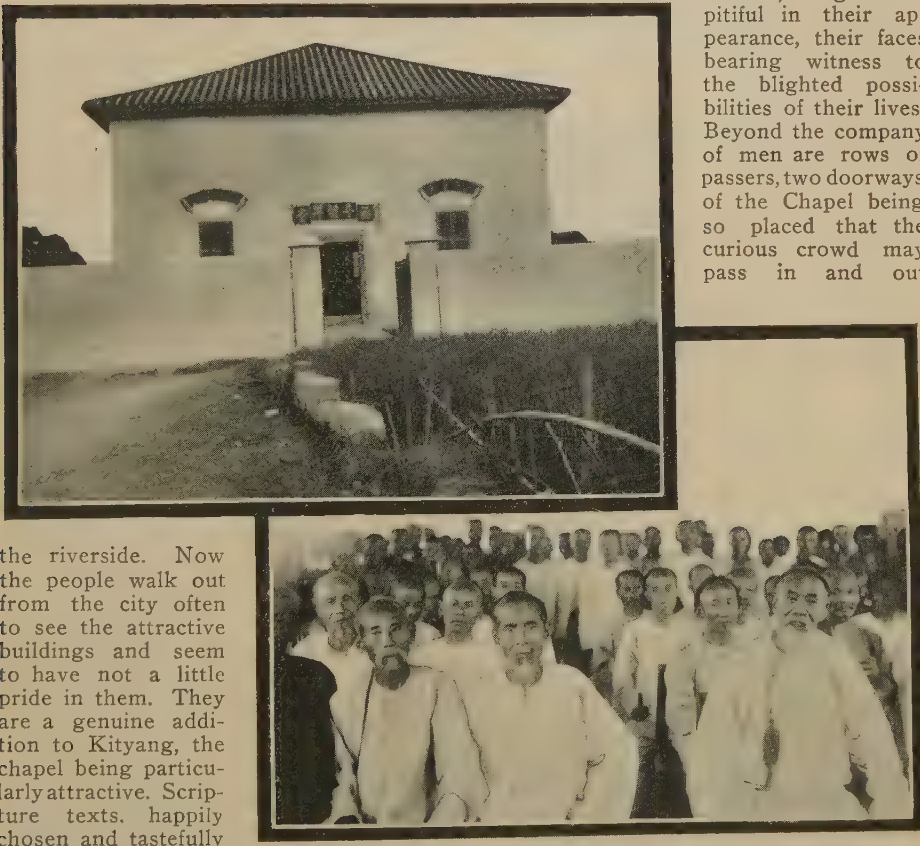
A BANYAN GROWTH IN SOUTHERN CHINA

Rev. Thomas S. Barbour, D. D.

(Concluded)

At Kityang

WE spent a memorable day at Kityang. The new mission houses and the chapel make a fine appearance from the river with their clean, white walls. Conditions have altered greatly since Dr. Ashmore achieved what was then no small triumph in the erection of a two-story building by the riverside. Now the people walk out from the city often to see the attractive buildings and seem to have not a little pride in them. They are a genuine addition to Kityang, the chapel being particularly attractive. Scripture texts, happily chosen and tastefully displayed, speak to passers-by from the outer walls. We pass a memorable afternoon in visiting a half-dozen Christian merchants in the city; evidently these men have the respect of the people and are bearing faithful testimony. In the evening, by Mr. Speicher's invitation, a half-dozen of the elders of the city are with us at dinner. Some of these men appear thoughtful and earnest, and we converse long together upon themes relating to the material welfare and spiritual well-being of the people. Evidently there is another China than that revealed in the recent outbreak.



CHAPEL AND PORTION OF DR. BARBOUR'S CONGREGATION AT KITYANG

At the service in the chapel nearly 200 men are present, many in clean, white garments and all quiet and orderly in their bearing. Beyond the screen were the women, eager but pitiful in their appearance, their faces bearing witness to the blighted possibilities of their lives. Beyond the company of men are rows of passers, two doorways of the Chapel being so placed that the curious crowd may pass in and out without disturbing the worshipers. No one can look into the faces of these hundreds of worshipers and doubt that the grace of God has touched them. One face attracted us particularly. I learned afterwards that the man had been a gambler, sacrificing to all the idols supposed to have power to give success in gaming, and pursuing this course until he was in abject want and wretchedness; then the gospel message reached him. Now his face has a rapt look. There were a score of others whose personal story is of more than romantic interest. Evidently the work in the Kityang field is both deep and broad. The present membership is 504.

The hospital buildings are unoccupied in the absence of Dr. Bixby. Her work has been one of true self-devotion and its influence reaches far.

The "Hu" City

Chauchaufu is the "Hu" city, the capital city of the district. Until now Mr. and Mrs. Kemp have lived in a Chinese house. The building is better adapted to interest the foreign visitor than to provide for the comfort of its occupants. Little Muriel and Donald seldom go beyond the walls of their home. It is not well for them to do this, and they dread the street because of the curious crowd always following them. A mission residence is soon to be built on the hillside a half hour's walk from the city, which will secure greater immunity from the plague, infesting Chinese cities, and, what is scarcely less a boon, will give isolation from the life of the city.

SCHOOL GIRLS AT SWATOW

It is interesting to note the readiness with which a Chinese house adapts itself to the purposes of Christian worship. The little church of forty-five members, needing a new edifice, have secured a native residence. The inner reception room is the chapel for private gatherings of the church, the outer reception room is the street preaching chapel, while the open courts adjoining these rooms provide for gatherings exceptionally large. The smaller apartments at the side, devoted to the individual families in a Chinese household, supply a preacher's room, a room for a Bible woman, and rooms for instructing men and women who come each night to learn to read the Bible. The removal of the closet containing the tablets of Chinese ancestral worship provides a place for the pulpit, from which the word of life will be preached.

The evening spent with this little church marks a peculiarly bright point in our journey. The conversation was upon the two great privileges of the Christian, to suffer for Christ and to work with Christ. The faces of the people glowed as they listened, not only with interest in the theme but with joy because of information they are about to give the missionary. During his absence they have consulted with the native evangelist regarding offerings for the work of the new year. They have no pastor, no native worker being available. They have decided, however, that they wish to make a contribution equal to that required if they had a pastor of their own. It was interesting to see upon the wall of the chapel from which the church is removing, an expense account with columns indicating the income and outgo for the minor expenses of the church. The account showed a balance of forty cents. This church during the past year has given nearly four dollars, Mexican (or two dollars gold), per member. Estimated by western standards this would mean certainly five or six times this sum.

The Hu City field has a total membership of 182.

Mr. Kemp desires and hopes soon to secure a new preaching chapel on the main thoroughfare of the city which shall be a centre of work for the surrounding villages, whose people pass in throngs.

At Ungkung

A night's ride upon a rude river boat and a ride of six hours inland by chair brings us to Ungkung. On the way we tarry for a little at Chunglem, an outstation of Mr. William Ashmore's, more recently cared for by Mr. Kemp. Here is a little chapel, and at the rear are two small rooms about nine by ten feet in dimensions. Boards laid across two wooden horses are used for a bed. Hens, geese and pigs bask in the sunshine in the foul street. Here the missionaries sleep when visiting the place. On a cupboard in the corner is an interesting enumeration of the articles belonging within,—"two coffee cups, two saucers, two glass tumblers, eight bread plates,"—and records indicating that certain lodgers had left the contents of the cupboard as they found them. Here too, pencilled upon the door, is an interesting entry by Mr. Waters: "Yesterday closed my first year in China; it was my first day spent wholly in purely evangelistic work. May there be many more days like it." This "first year in China" covered the memorable summer of 1900. Mr. Waters' novitiate fell in stormy times, but evidently its close found him with unabated missionary ardor.

As we near Ungkung a company of Christians come out to meet us. Like their brethren who are waiting at the chapel, they are a tried company, for Ungkung suffered severely in the summer of 1900 from assault by a mob. The trouble was plainly due to the indifference of the civil magistrates. The military mandarin who, by Chinese regulations, could not act until the rioting was actually begun, quickly brought the mob under his control. But the entire plant was wrecked, only the walls of the mission house remaining standing. Three chapels in the outlying Ungkung field and two chapels in Mr. Foster's field also were destroyed, and many of the Christians suffered serious losses. The question as to the propriety of receiving indemnity was simplified in Kwangtung province, the southern viceroy having joined with the viceroys of the Yangtse river district in definitely agreeing to be responsible for losses by rioting in case troops from the West were not sent to their provinces. The overtures for restitution were made by the officials and the settlement was reached in the most amicable way. Losses were not entirely covered. But a fine group of buildings now graces the compound. The speedy resumption of the work by Mr. Groesbeck made an excellent impression upon the Chinese. Mr. and Mrs. Groesbeck have suffered also from other trials. The bubonic plague literally decimated the place, approaching close to the mission house and nearly depopulating the district immediately adjoining it. The missionaries are evidently worn by these trials. It is fortunate their time of furlough is near. The care of so large a work as that which had grown up under Dr. Carlin's active service was far too heavy a load to lay upon a missionary in his first years of service. But these trials have been unfalteringly borne, and the work has not failed of rewards beyond price.

It was a noble company which we found assembled in the chapel, representative of the 450 disciples in Ungkung field. It was singular that two books only remained from the large library of Mr. Groesbeck, destroyed at the time of the rioting. Both were copies of portions of the Scriptures, one containing the New Testament in full. But we are sure that even more indestructible is the work of God as wrought in the hearts of these disciples.

Mrs. Groesbeck's eyes became conspicuously red as we were leaving. Mr. Groesbeck accompanied us to Swatow, leaving Mrs. Groesbeck alone. There was but one other foreigner in the place, a French Catholic priest. By nature Mrs. Groesbeck is timid. She spoke cheerfully, however, as we left.

The Hakka Field

The great Hakka field, now that Mr. Campbell has retired from the work, is left to a single worker, and it is no wonder that Mr. Whitman feels oppressed with the vast responsibilities resting upon him. Our sympathies are not often more strongly drawn upon than when he asked special remembrance in prayer. Surely we owe to him not only this remembrance, but the relief which the speedy appointment of an associate should bring. For the present it is deemed wise that Mr. Whitman shall not return to Kayin, far removed from the other stations, but shall remain at Munkeuliang, just over the border of the Hakka field and within reach of his associates. Here are thirty disciples; the number in the entire field is eighty-four.

Our last Sunday in the southern China field brought a memorable experience. We went with Mr. Foster to one of his outstations, Chaoyang, a city with a population of 300,000, hidden on the shore of an inland bay. In China one is constantly coming upon these great cities, whose presence even a near-by visitor would scarcely suspect. The city is largely given to idolatry, and we pass innumerable shops devoted to the preparation of incense sticks or paper garments to be used in worship. A host of little boys are busy preparing the sticks and laying them out for drying. But the city is not wholly given to idolatry, and in a private house we find a large room filled with worshipers. One could but remember the house of Clement in which Christian disciples in Rome met long ago, while the great city about them was devoted to heathen worship. The future belonged not to the great throng but to the little company in Clement's house; and the future will belong to this company at Chaoyang. The present indeed is not unsatisfying. It was good to see the enthusiasm with which the worshipers held up both hands in testimony to their joy in the rewards of Christian service.

Needs and Conditions

The Southern China Mission has a long list of needs. Prominent among them is the need of teachers who shall give their entire time to the educational work at Kakchie. Dr. Scott's work should at once have reinforcement. The force of evangelistic workers should be indefinitely increased. This mission, more I think than any one of our other missions in China, meets conditions taxing the wisdom of the missionary and appealing to his sympathies. A sorrowful company of men came in to meet us as we were leaving Ungkung. They had been beaten and driven from home and dared not return. The situation in Kwangtung province is complicated by the designs of the French, who support unscrupulous priests in opposition to Protestant worship. France covets Kwangtung province, as it covets also provinces in Central China, where it is seeking to break English influence.

The opportunity for effective Christian work is simply unbounded. A stream of callers continually pours in upon the missionary, and new openings, with promise of chapels without cost to the mission, multiply. The task of the missionary is chiefly one of discriminating between legitimate and fictitious opportunities. Lawsuits, to which the Chinese are addicted, are sometimes the explanation of these applications. But many requests are genuine. It is interesting to see a group of natives just come in, standing with a plan which they have drawn, talking with the missionary with eager interest. May the spirit of wisdom and strength rest upon these workers in their great service for this dark land and for the Kingdom of God!

Other Interests

I would gladly dwell upon the work of other missions than our own. The English Presbyterians have a flourishing work in Kwangtung province, with fifty-five outstations. A visit to Canton was much enjoyed by us. Here are Dr. Graves, Mr. Simonds and Mr. Chambers of the Southern Baptist Convention, carrying on a strong educational and evangelistic work.

DEPOSITORY FOR ABANDONED GODS AT UNGKUNG

Dr. Graves' service has been particularly valuable in the translation work which he has carried on with representatives of other societies. The forming of a Chinese Baptist Publication Society for furnishing supplies for the mission of both southern and northern Baptists is a project now greatly interesting the two missions.

We were not permitted to visit our work in Western China. When at Hankow, although we were 632 miles from the mouth of the Yangtse river, we were still separated by a journey of two months from this remote western field. Already Mr. Upcraft and Dr. Corlies have reentered Szchuan province and Mr. and Mrs. Beaman with Mr. and Mrs. Wellwood have made the long journey up the river. The work is typical of the missionary spirit. Twice driven away from their work, the missionaries return fearless, bent upon this one thing, to preach to perishing souls the gospel of Christ. Doubtless there are those who believe their course venturesome and foolish. But those who fear for them are forgetful of Him whose servants, living or dying, are safe in His care, and those who criticise or marvel are ignorant of the constraining power of redeeming love.

THE STUDENT WATCHWORD AND ITS ALTERNATES

By Rev. Henry C. Mabie, D. D.

A GENERATION of students—60,000 of them enrolled among the fourteen organizations composing the world's Student Federation—has arisen, who are too loyal to the mind of Christ, to be willing indefinitely to postpone the evangelization of the whole world.

The evidence of this is in what is esteemed by many to be a very radical watchword, "The evangelization of the world in this generation." That watchword, observe, is not necessarily a committal to any particular theory of last things; it is not an attempt to predict in a phrase that which is likely to come about on any basis of human calculation; it is a watchword, brief, epigrammatic, stimulating, like "On to Richmond," or "The Union forever," designed to serve an inspirational purpose to rouse the laggards. It is an appeal for immediacy of effort; it is a blow at procrastination; it is a summons to faith in what God undoubtedly would do with comparative suddenness with any single generation, which would place itself unreservedly in his hand and so put him to the test.

This watchword doubtless strikes different minds variously. If you perhaps are misled by it, further experience would rectify that. Some have not taken time enough in reflection to receive any very definite impression from it. Some challenge it altogether; but on the whole, have we not occasion to be thankful that at last one generation has appeared on the stage, disposed to own its obligation to its fellows of its own time, and to intend to try in the strength which God supplies to discharge it? In their behalf you may well inquire of the censors if any better watchword is suggested in lieu of this; doubtless if there is a truer one, and one more inspiring, it would be welcomed. But we confess we have long wondered what it would be; surely it would not phrase itself in accordance with the practical attitude of myriads in the church, "The evangelization of the world in a more convenient season." Such a sentiment would certainly relegate the work incumbent on the present generation to some distant time in the indefinite future. Let those who criticise suggest a better watchword. Perhaps it would be this: "The evangelization of each generation by its own generation"; or this, "The immediate evangelization of the world." Would any one whose heart beats true to Christ hesitate at such proposals?

Surely it is the duty of every Christian on earth, in the spirit of true discipleship, to come to the point of willingness to say, NOW—not this century, not this generation, not this decade or this day even—but NOW—God's time, the only time he ever promises any soul, saint or sinner, for getting ready to serve him,—"Now is there a crisis of this world: now is the prince of this world cast out"; i. e., out of rulership in my heart.

If this were done by the Lord's people the world around, does any one doubt that the world's Pentecost, its great "Feast of Ingathering," would soon, perhaps instantly be here? That phrase used by the Apostle Peter in his second epistle, "Looking for and hastening the coming of the day of God," certainly is not an empty phrase. It must stand for a realization within the scope of our divinely-aided powers. Does any one doubt that the half-heartedness, worldliness, unbelief and stiff resistance of the church hinder the coming of the kingdom,—hinder it as really as the unbelief at Kadesh and the consequent clamor of the unbelieving spies postponed the entrance of Israel into the promised land? Is it not the refusal of the easy-going stay-at-homes in nominally Christian Europe and America to make common cause with our missionary martyrs in the matter of dying to self and the world, that more than anything else delays the coming of the kingdom? Were it not for the hope that in some future day the Lord will yet make his people willing by sovereign power, so taking the thing into his own hands, would the kingdom ever come?

That spirit which puts off till tomorrow the duty well understood as belonging to today, practically repudiates the duty altogether. He who in his theory of the coming of the kingdom provides for a postponement *sine die* of his own immediate duty to the heathen, and that of those he can influence, logically and voluntarily consigns the heathen to perpetual heathenism. While the Lord of the whole earth yearns in compassion over the scene, yet he, the professed prophet of God and the appointed messenger to the heathen, is without mercy, even as was Jonah of old, murmuring under his own withered gourd.

One quiet Sunday, in the month of November, 1890, on the calm China Sea, after weeks of looking upon the pitiful multitudes in heathen China, I came upon some lines in the notebook of a friend entitled "Christ and the Multitudes." They searched me deeply then, they have filled me with shame and self-upbraiding many times since. I conclude with them, in the hope that they may open to us all the secret of the whole matter:—

Christ looked upon the multitudes and wept;
Their sins and woes so touched him that there swept
Over his loving breast a mighty wave
Of pity for the world he came to save.
We look upon the multitudes and sing
Of privilege! Their sorrows do but fling
Into relief our own great joys; our light
Seems brighter as we gaze into the night.

Christ looked upon the multitudes and prayed;
Whole nights he spent with God, nor stayed
His gracious pleading for them till in death
He sought their pardon with his latest breath.
We look upon the multitudes and speak
Of heaven's mysterious purposes, nor seek
So much to save our brethren as to gain
Some selfish good from their sore need and pain.

Christ looked upon the multitudes and wrought.
The King became a servant! There was nought
That love could do he did not; at all cost,
Aye, e'en of life, he sought to save the lost.
We look upon the multitudes and dream
That somehow light on them one day will beam
As now on us; meanwhile we plan and strive
To win the world, and keep our souls alive.

O Christ! Art thou our Master? Ours who tread
So rarely in thy footsteps? Thou hast said
That thou art in thy people, yet thy name
Is borne by us who put thy cross to shame.
Forgive us, Lord, and oh, thy secret give,
That we may learn henceforth like thee to live!
So shall the multitudes find hope again
Since thou in us art dwelling among men.

PERSONAL AND OTHER MENTION

Births: —

Arthur Burnham Dowd, at Impur, Assam, May 7.

A son to Mr. and Mrs. E. T. Welles, at Arcade, N. Y., June 11.

Departures: —

H. W. Kirby, M. D., to Kifwa, Congo, May 31.

Mr. H. J. Openshaw and wife, from Boston, June 23, returning to their field in Western China.

Arrivals: —

Mrs. Harriet E. Carpenter, from Nemuro, Japan, at Newton Centre, Mass., May 31, having left Yokohama, April 22.

Mrs. H. W. Mix, from Mongnai, Burma, at San Francisco, May 10.

Rev. A. A. Bennett, D. D., and wife, from Yokohama, Japan, April 22. They may be addressed at 243 Pleasant St., Providence, R. I.

Rev. O. L. Swanson from Golaghat, Assam, at Moline, Ill., April 19.

Rev. W. O. Valentine, from Rangoon, Burma, at Waverly, N. Y., May 6.

Rev. F. Kurtz and wife, from Vinukonda, South India, at Genesee, N. Y., May 7.

Mr. and Mrs. Thomas Hill, from Matadi, and Mrs. E. T. Welles, from Banza Manteke, Congo, at Boston, May 16.

Rev. C. A. Nichols and Rev. L. W. Cronkhite from Bassein, and Rev. W. F. Armstrong, from Rangoon, Burma, at New York, May 10.

Miss Sarah R. Slater, from Moulmein, Burma, at Pasadena, Cal., May 13.

Rev. William Powell and wife, from Narsaravapetta, South India, at England, early in May.

W. H. Leslie, M. D., and wife, from Banza Manteke, Congo, at Milton, Pa., June 5.

Rev. John Newcomb and wife, from Cumbum, South India, at Boston, June 28.

It is proposed to hold the next Decennial Conference of missionaries from all over India, at Madras, next December.

Rev. S. A. D. Boggs and wife, of Gauhati, Assam, are returning to this country on furlough. They can be addressed at Box 56, Morgan Park, Illinois.

In an article which appeared in the June Magazine the names of the two valued workers recently sent to China by the Woman's Society of the West were inadvertently transposed. Miss Helen Elgie is at Ningpo in eastern China and Miss Helen Hyde at Swatow in southern China.

The printed reports of the Toronto Student Volunteer Convention are now ready for distribution. Copies of these should be added to every pastor's library and be owned by every Christian student.

I am having quite a revival here at Dum Duma. It is quite a testimony to the value of bazaar preaching. Forty have been baptized. Thirty-two will be baptized on Sunday next, these latter converts from Hinduism. I have recently baptized twenty-six on the other two fields,—Sibsagor and Golaghat.—Rev. Joseph Paul, Dibrugarh, Assam, May 6.

The Missionary Union has on hand a number of copies of "Our Gold Mine," by Mrs. Ada C. Chaplin, and of "Missionary Sketches," by Dr. S. F. Smith. The former gives in story form an account of our early mission work, and the latter comprises historical sketches of our missions. Although these books were published many years ago they contain much information of permanent value and interest, and in the expectation that many will gladly avail themselves of the opportunity of adding them to their missionary or Sunday school library we offer them at the very low price of 35 cents each, postpaid. Address, Literature Department, American Baptist Missionary Union, Tremont Temple, Boston.

I have just returned from a visit to three of our outposts (Nsoyo, Luadi and Kinguvu). Our evangelists and teachers are all at it, and the Lord is following their efforts with success. We have had several meetings which were indeed sweet and precious to us. Young and old seemed interested.

This is our rainy season, and the women and children keep busy planting their gardens, hence our schools are not as large numerically as they are during the cold season, but we have a fair attendance. Mrs. Hall keeps busy with her school work, dispensing of medicine and visiting the sick. In her adults' school she has a class of thirteen women who are now able to read the New Testament, and to this department we are hopefully looking for our Bible women. Mrs. Boone has charge of the beginners in the children's school, and they are making fair progress; she is also trying to develop a sewing school. We have every encouragement to press forward.

In the month of February we baptized twenty-seven converts, on the profession of their faith in the Lord Jesus, and today many more are being examined for baptism.—Rev. W. A. Hall, Palabala, Congo, April, 1902.

Sunday, April 6, was a good day for the Secunderabad church, when thirteen were received into its fellowship by baptism. Our baptistery is outside the church in the compound. The church was assembled at seven o'clock in the morning and two verses of the Telugu version of "Jesus Loves Me" were sung. Then Annaje Rao offered a short prayer. Following the prayer, P. Narsiah, the head master of the school, read the account of Christ's baptism as recorded in the third chapter of Matthew.

Then the pastor entered the water and one by one the candidates were immersed. All save one were children from our boarding school. The one exception is a pensioned sepoy of the Twenty-fourth Madras Infantry, who until now has been a Roman Catholic. While in the regiment he came under the influence of our brother Subadar C. Samuel, who was then a captain in the same command. He was brought to accept Christ as his Savior, and today he gave evidence of his faith by confessing him in baptism. There are many hopeful signs that the truth is working its way in the hearts and minds of the people.

The attendance at the boarding school has considerably increased and we have the promise of others very soon. Several schools have been established during the past year in various parts of the city. Three new Sabbath schools have lately been organized. The outlook is brightening.—Rev. F. H. Levering, Secunderabad, April, 1902.

A Letter to the Magazine

Your visits have been very welcome to my home and I have been trying to get you into some of the families of our church. I have a list of eighteen, and as our membership is about 180 I can have you come for the very small sum of thirty-five cents. You visit these homes monthly for a year and I will try to have you read, and pray that your message may get into some hearts now indifferent to the great work of missions.

Yours interestedly,
——————, Pastor at ———.

OUR hearts go out in sincere sympathy to our missionaries, Rev. and Mrs. H. H. Tilbe of Rangoon, Burma, in the great loss they have sustained in the death, May 8, of their little daughter, Lenore. She was with her mother at Upper Alton, Ill., where she was stricken with that dread disease, cerebro-spinal meningitis, and was ill only a few days. Mr. Tilbe is at his post in Burma, and a cable message conveyed the sad intelligence to him. Let prayer be offered for the sorrowing parents, that God's grace may be sufficient for their great need.

IT has been my privilege to travel much and preach the blessed gospel to many during the past three months,—in German, to the Boer prisoners; in English, to soldiers and others; in Telugu, to thousands of Telugus. Many have believed, and have been baptized. Our one hundredth convert was a Kometi, a merchant. He has forsaken all to follow Jesus. He is the first of his caste to be baptized in our mission, I believe. Once twice born now he is new-born. — REV. G. N. THOMSSEN, Bapatla, South India, March, 1902.

HELPS TO MISSIONARY INTELLIGENCE

THE Anniversaries are over, the work of the year is before us. To assist the pastors and leaders of missionary work in our churches to push it with vigor, and stimulate the interest and giving, the Union has recently issued a number of new leaflets, and printed new and revised editions of some of the older ones, which will be found very helpful and can be obtained by addressing the Literature Department, American Baptist Missionary Union, Boston, Mass. We mention below some of these.

A Brief Statement of a Large Subject. This contains telling facts and figures about the work of the Union, and is just the thing for pastors to put in the hands of their people, who need to know what God has wrought in the past to incite to larger faith and courage for the future.

What Can I Do for Missions This Year? contains the faces of twelve newly appointed candidates, and an earnest appeal to the young people of our land to so respond by their generous giving as to make it possible to send not only these, but the entire number of twenty-five who have consecrated their lives to foreign work and are only waiting for God's people to say to them, "Go!"

Bread Returning, by Rev. W. E. Witter, M. D., and **Motives Instead of Enticements In Giving,** by L. C. Barnes, D. D., are old leaflets in a new dress, and **An Example of Giving** and **The Question of Specifics,** new, —all in the Stewardship Series,—will help in educating along the line of Christian giving.

The Handbook for 1902-3, giving the latest statistics, addresses of our missionaries, and other valuable information, is in press and will be ready in July.

A New Catalogue of all the publications of the Union will be sent on application. When sending for leaflets to which no price is attached, please enclose postage.

The new **Sketch of Dr. John E. Clough,** written by his wife, Mrs. Emma Rauschenbusch Clough, will prove of great interest to those who have watched for many years his successful work among the Telugus. Price 10 cents.

A Thrilling Report from the Philippine Islands, by Rev. C. W. Briggs, now our senior missionary in the islands, is what its title implies, and relates the wonderful opportunities God is giving us there, as well as the difficulties encountered in carrying on the work. It is an illustrated booklet of twenty-four pages. Price 5 cents.

That Old Established House, by Dr. Ashmore, has been reprinted in an attractive form, and contains a small, but fine picture of the author. Anything from his pen is always welcome. Price 5 cents.

New Sunday School Lessons for Intermediate Classes. Six illustrated leaflets for the scholar, with manual for the teacher, on the topics: The Home Work of the Missionary Union; Evangelistic Work (two lessons); School Work; Medical Missions; Work for Women and Children in Heathen Homes. Manual, 10 cents, or 75 cents a dozen; Leaflets, 2 cents a set, or 20 cents a dozen sets; Orient Pictures to illustrate the lessons, 10 cents a package. Just the thing for review Sunday, or for supplemental study.

American Baptist Missionary Union

EIGHTY-EIGHTH ANNUAL MEETING

St. Paul, Minn., May 21, 1902.

WEDNESDAY MORNING.

The eighty-eighth annual meeting of the American Baptist Missionary Union was held in the edifice of the First Baptist Church at ten o'clock in the forenoon, the President, Hon. Henry Kirke Porter of Pennsylvania, in the chair.

The hymn, "All Hail the Power of Jesus' Name," was sung. Rev. S. M. Brown of Kansas City, Mo., read the second chapter of Philippians and offered prayer.

President Porter then addressed the Union :

Forty-four years ago, in 1858, Minnesota laid aside her territorial garb and put on the robes of state. In an atlas showing the progress of our country, the decennial map of 1850 shows the inhabitants of Minnesota at that time to have been the Chippewas in the north, the Dakotas in the west, and the Winnebagoes in the region of St. Paul and Minneapolis.

Fifteen years ago the Baptist National Societies met in Minneapolis, and now we come again to accept the hospitalities of St. Paul, to catch some of the spirit that animates this center of active, energetic life, and to ask of one another, and of God, what obligations rest on Christians in this favored land as to their fellows at home and to those in the regions beyond. So much of Europe has come to our own shores and taken up its habitation within our borders that foreign missions is one of our closest concerns; and I have seen the statement that the message of the Governor of Minnesota is printed in, I think, eight different languages in order that it may be generally read by the citizens of the state. The Missionary Union meeting here to-day feels sure of a cordial welcome in such a center. Its mission is one that is very dear to the First Baptist Church of St. Paul, which gave up its pastor many years ago, that he might become the Home Secretary of the Union, and whose predecessor, the beloved and honored pastor of my own home church, has been sought for, for similar service, whose greatest regret in life is that he could not go himself to the foreign field, and whose clear, terse story of "Two Thousand Years of Missions" is a vivid account of God's wonderful dealings with men. Under the leadership of such men and their worthy successors, the invitation from St. Paul to the Baptist hosts was no surprise, and it has been cordially accepted.

The capital city of an inland American state, not yet fifty years old, proves a fitting place for those to meet who would hear of worldwide missions, and who would ask of its watchmen and its heralds what are its signs of promise. From the Executive Committee, and from many missionaries, you will hear the thrilling story of the living Word as it is scattered abroad to-day; but all such interesting recital will fail of its true effect unless it leads us more highly to resolve what our own part and portion in this service and this ministry is to be. The most hopeful and promising feature of the life of our Baptist national societies at this moment is, to my mind, the widespread interest and discussion throughout the denomination as to their true relations to each other and to the whole body. No one questions their importance or their excellence. No one suggests that we could do without them. The one common quest is, how they can be made most efficient; how interest in them can be more widely developed; how they can be made increasingly effective in extending the Kingdom of God among men. The question is one of method, not of end and aim. There is honest difference of opinion as to method, and very likely strong feeling, but so long as the simple purpose of us all shall be God's glory and the extension of his kingdom, so long can we honor each and every one who seeks it, and look with utmost confidence for guidance from our Heavenly Father to wise decisions.

I am sure that we all rejoice to-day that the fear has not been justified, which was felt, and honestly felt by many, that such discussion would interfere with financial support. I have no doubt that those who desire some change in methods have as earnestly striven as any others to promote these interests which are dear to all our hearts, and whose own interest is deeply shown in the earnest endeavor to convince their brethren that some changes, which they deem important, will result in greatly increased good. All such discussions conducted in brotherly kindness and in Christian love will surely do us good, and cannot do us harm. Let there never be a thought of its suppression, and let the discussion go right on till we shall have reached conclusions that we can by general consent accept as expressing the mind of the Spirit and honoring to God. But meantime, let us vie with one another in doing with our might what our hand findeth to do in methods now in use, and that God has certainly highly honored, imperfect though these be.

We rejoice in the fact that God has inclined the people this last year so to give into this treasury as to meet all the expenses of the year, and that this has been the general report from other Baptist societies, and from other bodies of Christians, in whose successful service we rejoice. We rejoice as well in the blessings of God on foreign fields, and especially that in many parts of China the common people and local rulers have cordially invited missionaries to return, have heartily welcomed them, have made willing reparation in many cases for money losses, and have often shown so kindly a spirit that it brings a blush to the face of an American when we think of our legislation toward them.

In closing, one personal word. At Springfield one year ago, when you placed me in this position, you honored me with a great measure of kindliest co-operation. I crave it at your hands again. I have no purpose to serve but yours. I earnestly desire to do your will as fully and as perfectly as is in my power. Kindly give me your confidence, and let each one hold the rights and claims of every other one in such respect that it shall be easy for your presiding officer to give to every man fair hearing, and that the body may give full expression to its general will.

Rev. H. F. Stilwell, pastor of the First Baptist Church of St. Paul, welcomed the delegates and visitors in a most cordial address. He referred to the deep interest of the Baptist churches in Minnesota in the work of foreign missions. More than twenty-five of the members of its churches, he said, have devoted themselves to service on the foreign field. This is a good place in which to talk of large things. Since the beginning of the year more than 130,000 people have passed through the gateway of the Northwest. Great world-forces are here. We trust you will feel at home.

Rev. H. C. Mabie, D.D., Home Secretary of the Union, presented the annual report of the Executive Committee, calling attention to some of its more salient features.

Mr. Charles W. Perkins, chairman of the Executive Committee, addressed the Union with reference to the work of the committee. It was a thoroughly business-like statement, giving in clear language just the kind of information that is needed by those who are interested in, and contribute to, the work of the Union. (It is to be published in pamphlet form for circulation, and hence is not printed here.)

Dr. Mabie called attention to a paper which had been received by the officers of the Union, signed by 7,934 Filipinos, making a request for religious instruction and guidance.

The President announced the following committees:

Committee on Arrangements: H. F. Stilwell, Minnesota; J. V. Garton, Massachusetts; W. H. Doane, Ohio; Henry Williams, New York; W. H. Roberts, Burma.

Committee on Credentials: L. A. Crandall, Illinois; W. A. Spinney, Wisconsin; C. H. Moss, New York; E. P. Savage, Minnesota; H. C. Puffer, Massachusetts; J. J. Gorham, Iowa.

Committee on Nominations: Walter Calley, Massachusetts; R. M. West, Pennsylvania; E. E. Lewis, Iowa; Carey Chamberlain, Ohio; H. W. Watjen, Rhode Island; H. J. Vosburgh, California; D. B. Cheney, Wisconsin; C. D. Gray, Michigan; W. F. Armstrong, Burma; J. T. Barnum, Minnesota; B. A. Park, Vermont; S. M. Brown, Missouri.

Committee on Place of Meeting: J. S. Lyon, Massachusetts; Geo. Whitman, New York; E. A. Ince, Illinois; W. G. Partridge, Ohio; W. M. Walker, Iowa; A. Tjernlund, Minnesota; C. A. Cook, New Jersey.

Committee on Finance: D. G. Garabrant, New Jersey; W. H. Flanders, Massachusetts; J. G. Lamson, Ohio; F. B. Ives, California; Harry Jones, Minnesota; Chas. A. Edsall, Pennsylvania.

Rev. Lemuel Moss, D.D., of New York, presented the following minute:

THE COMMITTEE OF FIFTEEN.

WHEREAS: 1. It is affirmed that there is widespread unrest among our churches with reference to the lack of proper co-operation in the activities of our Baptist national missionary societies,— especially of the American Baptist Missionary Union, the American Baptist Publication Society, and the American Baptist Home Mission Society, and their associate societies, and a lack of proper adjustment of their agencies and methods of operation ;

2. It is desirable that this great matter shall be duly investigated and wisely acted upon, so that Christian fellowship and brotherly love among us may be promoted, and the work of God in our land and in all lands may be unhindered ; therefore

RESOLVED: 1. That the American Baptist Publication Society and the American Baptist Home Mission Society are hereby requested to appoint their presiding officers, to constitute, with the presiding officer of this Society, a special joint committee of three, for the purpose of naming a Committee of Fifteen, to whom all matters for investigation and inquiry, as above suggested, shall be preferred. And the presiding officer of this Society, the American Baptist Missionary Union, is hereby appointed a member of the said special joint committee of three.

2. That this Committee of Fifteen shall consist of seven ministers, five laymen and three women; but no executive officer, and no member of an executive committee, of the three societies named, or of their associate societies, shall be appointed upon this committee.

3. That this Committee of Fifteen shall choose their own officers. They shall fill any vacancies that may occur in their number. They may also, if for any reason they deem it expedient, increase their number, not to exceed twenty-one in all, observing the conditions of membership indicated in the preceding resolution.

4. That this Committee of Fifteen shall serve without compensation. Their necessary expenses for meetings held and for correspondence and consultation, shall be borne in equal portions by the three societies above named.

5. That the duties of this Committee of Fifteen shall be to ascertain all the facts concerning the matters at issue, as above suggested ;— Whether there be any lack of proper adjustment and proper co-operation between the three societies, including their associate societies, as to fields of labor, collecting and other agencies, and methods of work ; Whether there may be improvement in their mutual relations, for more harmonious, effective and fruitful service ; Whether changes are needful or desirable in their forms of organization,— in their constitutions, by-laws, agencies, and methods of work ; and, if changes are needed, recommending what they shall be. The Committee shall interpret their duties in the largest and widest sense, in making their inquiries and recommendations.

6. That this Committee of Fifteen shall be appointed at the earliest hour possible during these Anniversaries, in order that they may here organize, if practicable, may receive any communications, and may decide upon their future course of procedure or its beginning.

7. That this Committee of Fifteen shall report their findings and recommendations at the Anniversaries in May, 1903, at a joint session of the three societies, said joint session to precede the regular session of any of the societies. If they are not at that time prepared to report finally and in full, they shall then report progress, and continue their inquiries and consultations until their work is completed and their report is rendered.

It was voted to lay the minute on the table, and to make it the special order at four o'clock in the afternoon.

Mr. E. P. Coleman, Treasurer of the Union presented his annual report, which was accepted.

Rev. R. G. Seymour, D.D., of Pennsylvania, called attention to the report of the Executive Committee, and commended the very able and instructive address of the chairman of the Committee. No business house, he said, manages its affairs in a more businesslike way than does the American Baptist Missionary Union.

Dr. Mabie asked for the appointment of a special committee of seven to consider that part of the report of the Executive Committee having reference to the policy of the Union concerning advanced work. The request was adopted, and the President appointed the following committee: W. M. Lawrence, Illinois; John L. Campbell, New York; A. J. Frost, California; Isaac Carpenter, Nebraska; S. B. Meeser, Michigan: Woodman Bradbury, Massachusetts; A. E. Seagrave, Burma.

The report of the Executive Committee was then adopted, and the morning session was closed.

WEDNESDAY AFTERNOON.

Devotional services were conducted by Rev. D. B. Cheney of Wisconsin.

Rev. A. E. Seagrave of Rangoon, Burma, addressed the Union concerning the work in his field, a work well founded and now largely one of oversight and of training men for the wider fields into which the missionaries have gone, or which are open to them.

Rev. W. H. Roberts of Bhamo, Burma, said he went to Bhamo twenty-four years ago. The people then were without a written language. He contrasted the state of things then with the state of things at the present time. A valuable mission property has been secured, and the church at Bhamo has 175 members.

Rev. C. E. Petrick of Assam gave an account of his work among the laborers in the tea gardens of that country. There are now forty-four churches and 1,800 members, and the prospect for a large ingathering is exceedingly bright.

Rev. A. F. Groesbeck of China referred to the steadfastness of the Chinese Christians, as shown during the recent troubles in that empire. In one year after the riots, he said, we had every baptized believer in his place and things were in their normal condition. I baptized twenty last year. The great struggle before us is not with heathenism, but with Jesuitism.

Rev. A. A. Bennett, D.D., of Japan, graphically sketched our work in that empire, a work commenced by Dr. Nathan Brown. Dr. Bennett referred to the different fields of labor in Japan which have been cultivated by our missionaries, and to the results already accomplished. Our conflict there, he said, is not with Roman Catholicism, but with infidelity brought over by the apostles of the higher criticism.

Rev. I. S. Hankins of South India said the religion of the Telugu people, among whom he labors, is responsible for their poverty. They are glad to get work at four cents a day. He illustrated the uplifting power of Christianity by references to facts that had come under his observation in connection with his missionary work. The gospel goes before civilization, preparing the way for it.

Rev. W. J. Williamson of Missouri addressed the Union, exhibiting the great indebtedness of the home churches to foreign missions.

At four o'clock the Union considered the minute offered in the forenoon by Rev. L. Moss, D.D., of New York, and made the special assignment for this hour. Dr. Moss read the minute and then addressed the Union, being allowed ten minutes for this purpose, while the speakers following him were limited to five minutes. Various opinions, he said, are held by us in reference to these matters. Hasty consideration should be avoided. We should calmly weigh all the facts, in order that we may reach conclusions in which we shall all acquiesce.

Mr. B. F. Dennisson of Pennsylvania said he was opposed to the adoption of the minute as presented. He did not believe that there is any very great unrest in the denomination. Besides, we are anticipating the action of the joint meeting which is to be held on Tuesday, May 27. A long discussion followed. Finally, Rev. R. M. West of Pennsylvania moved to amend the second resolution, viz. :

> That this Committee of Fifteen shall consist of seven ministers, five laymen and three women; but no executive officer, and no member of an executive committee, of the three societies named, or of their associate societies, shall be appointed upon this committee.

The amendment was to strike out all that part of the resolution commencing with the words, "but no executive officer." Mr. West said these words had the appearance of a reflection on these officers, and this he would avoid. The amendment was adopted, and the following words were added in place of those thus stricken out: "and that each of the three societies be represented by one executive officer chosen by itself."

Rev. L. L. Henson, D.D., of Rhode Island, moved that the minute as amended be laid on the table, to be considered at an adjourned meeting of the Union, to be held after the close of the joint meeting on Tuesday, May 27. The motion was lost by a vote of 160 in the affirmative and 178 in the negative.

The minute presented by Dr. Moss was then adopted as amended.

Rev. W. Calley of Massachusetts presented the report of the committee appointed to nominate officers for the ensuing year, and the Union proceeded to ballot. On account of the lateness of the hour the announcement of the result of the ballot was postponed, and after prayer the Union adjourned.

WEDNESDAY EVENING.

The evening session was held in the Central Presbyterian Church. Rev. A. F. Fowler of Illinois conducted the devotional service.

Rev. T. S. Barbour, D.D., Foreign Secretary of the Union, delivered an address with reference to his visit to our mission fields in Japan, China, the Philippine Islands, Burma, Southern India and Assam. First of all he brought the greetings of the native Christians and the missionaries of the various stations which he visited, and then he spoke of the impressions he had received concerning the work. It was a statesmanlike view of a great work for which as a denomination we have abundant reason to thank God and take courage. At the close of the address the great audience joined in singing the hymn, "The Morning Light is Breaking," and a session of very deep interest was closed with prayer and the benediction.

THURSDAY MORNING, MAY 22:

The Union reassembled at ten o'clock. Prayer was offered by Rev. W. A. McKillop of Wisconsin.

Rev. L. A. Crandall, D.D., chairman of the Committee on Credentials, presented the following report, which was adopted :

Your Committee on Enrollment respectfully reports as follows :

Total enrollment,		384
Missionaries,	20	
Life Members,	86	
Annual Members and Delegates,	192	
Visitors,	86	
		384

Credentials were presented by 117 delegates from churches.

L. A. Crandall,
C. H. Moss,
W. A. Spinney,
Committee.

Rev. L. Moss, D.D., made reference to the prolonged illness of Rev. George Dana Boardman, D.D., of Philadelphia, Pa., and moved that the Home Secretary be instructed to send the affectionate greetings of the Union to him.

The result of the ballot for officers for the ensuing year was announced, and the following were declared elected :

President,
Hon. H. Kirke Porter, Pennsylvania.

Vice-Presidents,
Rev. Wm. N. Clarke, D.D., New York. E. J. Lindsay, Wisconsin.

Recording Secretary,
Rev. Henry S. Burrage, D.D., Portland, Me.

Board of Managers,
Class III. Term expires 1905.

Ministers.

W. T. Stott, D.D., Franklin, Ind.
H. M. King, D.D., Providence, R. I.
E. A. Woods, D.D., San Francisco, Cal.
George C. Lorimer, D.D., Boston, Mass.
E. M. Poteat, D.D., Philadelphia, Pa.
Wayland Hoyt, D.D., Philadelphia, Pa.
John Humpstone, D.D., Brooklyn, N. Y.
B. L. Whitman, LL.D., Philadelphia, Pa.
Edward Judson, D.D., New York, N. Y.
C. H. Hobart, D.D., Pasadena, Cal.
W. P. Walker, D.D., Huntington, W. Va.
J. S. Holmes, D.D., Worcester, Mass.

Laymen.

P. Bonney, Portland, Me.
W. W. Keen, M.D., Philadelphia, Pa.
A. J. Fox, Detroit, Mich.
Churchill H. Cutting, Brooklyn, N. Y.
W. A. Stevens, LL.D., Rochester, N. Y.
O. M. Wentworth, Boston, Mass.
Richard M. Colgate, Orange, N. J.
B. F. Jacobs, Chicago, Ill.

Women.

Mrs. Horace A. Noble, Buffalo, N. Y.
Mrs. J. H. Randall, St. Paul, Minn.
Mrs. William H. Spencer, Waterville, Me.
Mrs. E. W. Bucknell, Philadelphia, Pa.
Mrs. J. K. Stickney, Monrovia, Cal.

To fill the vacancy caused by the death of Hon. Julius J. Estey, Vermont (1903):
L. W. Hawley, Vermont.

President Porter in a brief address expressed his appreciation of the honor conferred upon him by his re-election.

One of the most impressive and inspiring events of the sessions of the Union was the presentation at this time of Rev. J. E. Clough, D.D., the veteran missionary of the Union to the Telugus of South India. He was wheeled on to the platform in his chair, and while seated spoke effectively of early years spent in Minnesota, and of later years among his beloved people in India. He told of his great sorrow at being compelled by his accident to return to America earlier than he had expected; but expressed his profound gratitude for life preserved and for the opportunity again presented of meeting the brethren in annual session. He is eager to return to his work; and while feeble in body, he exhibits much of his old-time fervor and power. He was enthusiastically received by the audience with the Chautauqua salute.

Rev. W. F. Armstrong of Rangoon, Burma, spoke of his peculiar but most interesting work among the Telugus and Tamils, natives of South India, but living as immigrants in Burma. Much of his work also is among those whose religion is Mohammedanism. Doors open to him, he said, wherever he goes.

Rev. Joseph Clark of the Congo Mission, who has seen marvellous exhibitions of the transforming power of the gospel among the savages on his field, followed with an address of very great interest concerning his work and its results.

Rev. W. M. Walker, D.D., of Iowa, presented the following report, which was unanimously adopted:

Whereas, The past year has been the most successful in the history of the Missionary Union, and

Whereas, We believe that this success has been largely due, under God, to the consecrated labors of the secretaries of the Union and their assistants,

Therefore, *Resolved*, That we express our sincere appreciation of the labors of our brethren, and pledge our hearty co-operation to the end that the coming year may witness a still greater advance.

Rev. John S. Lyon of Massachusetts, for the Committee on Place of Meeting, presented the following report:

The Committee on Place of Meeting have carefully considered the matter submitted to them, and most heartily recommend that the anniversary meetings be held at Buffalo, N. Y., in 1903.

The report was adopted after remarks by Rev. George Whitman, D.D., of Buffalo, N. Y.

Rev. B. D. Hahn, D.D., of Massachusetts, addressed the Union, taking as his theme: "The Missionary at the Open Door." Three points were considered: 1. It was trade that forced open the door. 2. What have the humanities to say concerning the open door? 3. The responsibilities of the Church are enhanced by the open door. It was an address as inspiring as it was instructive, and was characterized throughout by a profound consideration of worldwide relations.

The session, which had been one of very great interest, was closed after prayer by Rev. J. W. Conley, D.D., of Nebraska.

THURSDAY AFTERNOON.

Devotional services were conducted by Rev. John A. Earl of Iowa.

Rev. George Bullen, D.D., of New Hampshire, requested that the special committee of seven appointed on the preceding day to consider the policy of the Union with reference to advanced work be continued and report at the meeting of the Union in 1903. It was so ordered.

Dr. Bullen presented from the Board of Managers of the American Baptist Missionary Union the following recommendations with reference to changes of the Constitution:

The Board of Managers recommends the following changes in the Constitution of the American Baptist Missionary Union.

1. In Article II., paragraph 8, the striking out of the words, "evening of the." The Constitution now reads as follows: "Immediately after the adoption of this amended Constitution, and each year thereafter on the evening of the first day of the annual meeting of the Union, the Board shall meet," etc. If the amendment shall be adopted it will read, "on the first day of the annual meeting of the Union the Board shall meet," etc.

As a third provision in Article I., paragraph 3, add the following:

Any individual may become an annual member by the payment during the preceding financial year of not less than ten dollars.

To alter the sentence beginning, "If the sum," to read as follows:

If the sum contributed in the year amounts to more than fifty dollars, the church may appoint an additional member for every additional fifty dollars. Also to add to this sentence, "provided that no church be entitled to more than ten annual members."

In the next provision to strike out "one hundred" and insert "fifty."

In the next provision to strike out "one hundred" and insert "fifty."

Mr. C. W. Perkins of Massachusetts stated the reason for the recommendations; namely, to secure a common basis for the constituency of the American Baptist Missionary Union, the American Baptist Home Mission Society and the American Baptist Publication Society. The recommendations were adopted.

Rev. H. C. Mabie, D.D., moved a reconsideration of the minute presented on the previous day by Rev. L. Moss, D.D., of New York, and adopted after amendment. The reconsideration was ordered. Dr. Mabie expressed a desire that the amendment made to the second resolution should be stricken out, and that the resolution be allowed to stand as presented by Dr. Moss, excluding from the Committee of Fifteen any representation of the executive officers of the societies. Discussion followed. Finally on motion of Rev. L. A. Crandall, D.D., of Illinois, it was voted to strike out the amendment adopted on the previous day, leaving the second resolution as follows: "That this Committee of Fifteen shall consist of seven ministers, five laymen and three women."

Mr. D. G. Garabrant of New Jersey presented the report of the Committee on Finance, which was adopted:

Your Finance Committee believe the report of the past year's operations should awaken deep gratitude for God's gracious blessing experienced, and abundant faith and increased consecration for the future. We would call special attention to the following features and needs of the work:

First.— A comparison of the financial outcome with that of the previous year shows a decrease from legacies of nearly $53,000 and of receipts from all sources combined of about $7,000, while donations alone show a gain of over $22,000. This latter is the true test of interest on the part of the churches, and gives basis for encouragement and hope.

It is a noticeable fact that out of about a dozen states whose offerings the past year have shown a gain over the previous year, all but one are Western States.

Second.— We heartily commend the admirably clear and businesslike address of C. W. Perkins, Esq., chairman of the Executive Committee, and advise its publication and dissemination as a leaflet, believing it well adapted to answer satisfactorily many questions likely to arise, especially among business men, and to gain increased confidence in the work of the Union.

Third.— The administration of the affairs of the Union by the officers and Executive Committee we believe to be most painstaking, conscientious and businesslike, and urge upon all the duty of earnest prayer that great grace and wisdom in the future, as in the past, may be given them in the discharge of their important duties.

Fourth.— It is gratifying to know that the "station plan," whereby churches, Sunday schools, etc., undertake to provide the whole or a definite part of the support of the work of some specific station is growing in favor. We very strongly commend it, and urge the investigation and adoption of this method as far as possible. Where tried, it has resulted in very largely increased offerings.

Fifth.— The present seems a golden opportunity to press the work in China. Dr. Ashmore's faith in the redemption of China seems to be in the way of fulfilment, there being evident a deeper interest, warmer welcome and larger acceptance of the truth now than ever in the past. It is the conviction of your committee that not merely should vacancies be filled but that additional force should be employed and the work there pushed. The call is most urgent and the men are ready. We plead with the churches to furnish the means.

Sixth.— The opportunity for needed reinforcements and for advanced work presented in the offer of a score of consecrated young men to enter the service of the Union, is one which it seems to us cannot be declined without proving false to duty. In these days of prosperity the additional $50,000 required is a very small increase over what has usually been given. We appeal to our business men especially to enlarge their gifts that the acceptance of this splendid opportunity may not cause embarrassment to the treasury.

Seventh.— We strongly commend the *Missionary Magazine*, and urge that every effort be made by pastors and others to increase its circulation, believing it will be found most potent in awakening interest and enlarging contributions.

Eighth.— The suggestion in the annual report as to how pastors can help is heartily approved. We believe vastly increased contributions would result if conferences were held by the pastors with their leading members, and benevolences of each church carefully planned, contributions taken in envelopes, and an offering of some amount secured, if possible, from each individual member for the work of the Union and the sister societies. In a word, that our best business abilities be earnestly applied to securing funds for the Lord's work.

Ninth.— The principle of Christian stewardship we believe to be gaining ground. The adoption of this by God's people generally would completely solve all problems of ways and means for the work of the Master. We earnestly urge every pastor to teach and preach with all earnestness the will of the Lord on this subject as revealed in His word.

Tenth.— A few months ago there passed to his rest one of the noblest and most devoted members of this body, General Julius J. Estey. In view of the many times he has served on the Finance Committee and the large influence he exerted in the financial affairs of the Union, your committee deem it appropriate that a brief reference at least be made to him in this report. His life was a model of unselfish, consecrated service for the Master wherever opportunity offered, and pre-eminently in advancing the interests of this Union. Let us thank God for the rich example of his life which abides with us still, a power for good.

Respectfully submitted,

D. G. GARABRANT,
J. G. LAMSON,
HARRY W. JONES,
W. H. FLANDERS,
F. B. IVES,
CHARLES A. EDSALL,
Committee.

By request of the President prayer was offered by Rev. A. G. Lawson, D.D., of New Jersey, with reference to the loss sustained by the Union in the death of General J. J. Estey of Vermont, a member of the Executive Committee.

Mr. B. F. Dennisson of Pennsylvania presented the report of the Commission on Systematic Beneficence:

The Commission on Systematic Beneficence was the outgrowth of certain recommendations of the Committee on Finance of the American Baptist Missionary Union, made at the May Anniversaries in 1896. It was appointed for three years. On its recommendation and in view of the work it had been enabled to accomplish it was reappointed at San Francisco for another three years.

It was designed to promote among Baptists intelligent, systematic, proportionate and distributive beneficence.

Its work was necessarily educational, and it sought to accomplish it by quickening the sense of Christian stewardship, by commending to the churches the general cause of beneficence, and by suggesting simple practical methods of Christian giving.

It aimed to secure for each of the general causes stated contributions from each church within its fold, and offerings from each individual church member and from every regular attendant at Baptist worship.

It disclaimed all legislative authority and all purpose or desire to interfere in any wise with the independence of the churches or the freedom of individuals. Its function was simply and only advisory.

To better accomplish its purpose it proposed the organization in co-operation with itself of state associational and church commissions. It issued and circulated a number of papers on the subject of beneficence and suggesting plans for the systematic collection in the churches.

During the first year of the commission and largely inspired by it, the memorable effort was made which resulted in paying the large debts of the Missionary Union and the Home Mission Society, over $480,000 having been contributed for this purpose.

Conferences on beneficence have been held in various important centers and at various times.

Four hundred and sixty thousand copies of the several papers published by the commission have been gratuitously distributed in twenty-seven states, in all of which state commissions have been organized. A great number of associational commissions have also been started, and efficient work is still being done in a number of states. In New Jersey during the last year 16,000 leaflets were distributed by the state commission and a day for Christian stewardship observed, on which many pastors preached on the subject.

At the last Anniversary the commission recommended the appointment of a superintendent who should give his entire time to the work, and whose compensation should be provided for by the several societies represented in the commission. After an animated discussion the recommendation was adopted by a vote of eighty in the affirmative to forty-four in the negative.

In view of the decided opposition to the plan it was not deemed wise by the several societies represented to carry out the recommendation.

After careful consideration the commission have decided not to recommend its reappointment. The work has been fully organized, and can now be carried on through state, associational and church commissions.

We believe that our labors have not been in vain, and while all has not been accomplished that some hoped, the attention of our people has been called to the subject of Christian stewardship, and we trust that the seed sown will yet spring up into a good harvest.

On behalf of the commission,

B. F. DENNISSON, *Secretary.*

Rev. C. A. Cook, D.D., of New Jersey, said he would be very sorry to have the commission go out of existence at this time. The Recording Secretary read the following communication which he had received:

JERSEY CITY, Nov. 4, 1901.

MY DEAR BROTHER: At the meeting of the New Jersey Baptist Missionary Convention held at Flemington, N. J., Oct. 29 and 30, 1901, the Committee on Christian Stewardship in their report offered the following resolution, which was unanimously adopted:

"In view of the vast importance of the movement inaugurated by the National Commission on Systematic Beneficence, and successfully introduced in a number of states throughout the Union, and believing that there is a great need for a more systematic, united and aggressive effort to be made throughout the country to further the principles of Christian stewardship:

Resolved, That the New Jersey Baptists in Convention assembled recommend to the great denominational societies of these Northern States, that the proposition made by the National Commission on Systematic Beneficence, considered at the Anniversaries last May, and adopted at a meeting of representatives of all the societies, to place a man on the field who would give his whole time to superintending this movement throughout the country, be, as soon as possible, carried out, and that a copy of this resolution be forwarded to the Secretaries of the Board of the Missionary Union, the Home Mission and Publication Societies, and also to the Secretary of the National Commission on Systematic Beneficence.

Very sincerely yours,

(Signed) R. H. JOHNSON,
Recording Secretary.

Discussion of the report followed, in which Rev. D. DeWolf of New Jersey, Rev. T. S. Barbour, D.D., of Massachusetts, Mr. B. F. Dennisson of Pennsylvania, Rev. G. W. Lasher, D.D., of Ohio, participated. The whole matter was then referred to the joint meeting to be held on Tuesday, May 27.

Rev. W. F. Armstrong of Burma referred to Dr. Barbour's visit to the mission fields during the past year, and said the missionaries desired to express their profound thanks to the Union for sending him forth, and to acknowledge the great help they had received from his presence and counsel.

The Recording Secretary read a note from the Secretary of the Commercial Club of St. Paul, extending to the delegates the hospitalities of the club, and the Recording Secretary was directed to thank the club for its very courteous invitation.

Rev. J. McGuire of Burma, Rev. Dr. Hicks of Burma, Rev. W. Dring of Assam, Rev. C. R. Marsh of South India, Rev. W. E. Hopkins of South India, Rev. C. H. D. Fisher of Japan, and Rev. C. A. Salquist of China, were introduced by Dr. Barbour and addressed the Union.

It was voted that when the Union adjourns it adjourn to meet at the call of the Executive Committee, but if the President should deem it expedient to have a meeting of the Union on Tuesday, May 27, he was authorized to call a meeting to be held on that day.

After prayer and the benediction by Rev. I. S. Hankins of South India, the Union adjourned.

H. KIRKE PORTER, *President.*
HENRY S. BURRAGE, *Recording Secretary.*

ANNUAL SERMON.

ST. PAUL, MINN., Sunday, May 25, 1902.

The annual missionary sermon was preached in the Central Presbyterian Church by Rev. A. C. Dixon, D.D., of Massachusetts. His text was Ezekiel, 1:1, and Ezekiel 37:1. In Ezekiel's vision, said the preacher, we have a union of the human and the divine. The wing in the Scriptures is the symbol of the divine, the hand of the human. The vision gives us a winged intelligence, a winged courage, a winged patience, a winged aspiration, a winged unity, a winged stability, a winged directness and a winged progress. But we reach the climax of the vision when above the wheels and living creatures we discover the throne and the Son of Man on the throne — a lamb that was slain. The cry is: "Back to Christ!" Let it be to the crucified Christ. Get him into the hearts of individuals and nations, and you have solved every problem that confronts you. It was an exceedingly suggestive and inspiring discourse.

SPECIAL MEETING.

ST. PAUL, MINN., May 27, 1902.

In response to a call from the president of the American Baptist Missionary Union, a special meeting of the Union was held in the First Baptist Church at ten o'clock in the forenoon.

Prayer was offered by Rev. E. W. Lounsbury, D.D., of Illinois.

Rev. C. A. Cook, D.D., of New Jersey, presented the report of the Committee on Collection Agencies appointed by the Boards of the American Baptist Missionary Union, the American Baptist Home Mission Society and the American Baptist Publication Society at Springfield, Mass., during the Anniversaries in 1901.

The committee, consisting of nine members, three from each of the societies, has held two meetings: one for the consideration in general of the system of collecting agencies at present in use, and for forming plans for the further study of the question before them; another for the examination and discussion of the data secured by extensive correspondence and inquiry.

We have had before us the thorough and exhaustive report of the committee on the same subject presented to the Board of Managers of the Missionary Union at its Asbury Park meeting in 1896. This report is especially valuable for its historical review of the policy with reference to district secretaries, both of the Triennial Convention and the Missionary Union. From this it appears that substantially the present method of securing funds for missions has been in use from the beginning, eighty-eight years ago, with only natural variations and developments. Often as the question of change has been considered during this long period, in every instance the employment of district secretaries has been reaffirmed and commended.

We have also secured from the Missionary Union and the Home Mission Society tables of the comparative cost of their collection agencies in proportion to the receipts affected by such agencies, during their entire history. The tables accompany this report as "Exhibits A and B." They have been prepared from the official figures with great care. They are explicit as to the basis of calculation employed, and, as it seems to us, fair and just in that they exclude from comparison funds which cannot properly be regarded as the fruit of such agencies. [The exhibits are too large to print here.]

Study of these tables will show that there has been, with frequent fluctuations, on the whole, a decrease in the *proportional* cost of the collection agencies, and that the present ratio is certainly economical. The cost of collection for each hundred dollars in the year 1901, was, for the Missionary Union six dollars and fifteen cents; for the Home Mission Society six dollars and eight cents. The ratio for the five years ending 1901, was, for the Missionary Union five dollars and sixty-four cents per hundred dollars; for the Home Mission Society five dollars and forty-five cents.

The reason for ignoring the Publication Society in this particular inquiry is the fact that the collection agencies of that society are in some sections of a different sort, making comparison less feasible.

A third line of inquiry pursued by us has been to request from the district secretaries of all three of the societies answers to twenty-three questions covering all phases of their work for the last five years; together with such other information about their methods and labors as they might see fit to send us. The answers cannot well be tabulated, but, with the list of questions, they are in the hands of the committee for examination by any one who wishes to see them. They show that the fields assigned are in many instances so large as to require utmost industry and fidelity for their cultivation. They show also a wise variation in methods on differing fields. In special cases they show an alert and aggressive determination in the adoption of new methods and the conquest of difficulties. They reveal a common spirit of devotion to the work, and a high standard of general efficiency. A marked spirit of fraternity as between representatives of different societies, and an earnest desire for conference with each other, and the avoidance of friction in the presentation of their several causes, is displayed.

In addition to the use of these sources of information we have sought light from individuals well informed as to the methods of the secretaries and in touch with their work. In our final discussions, while some differences in the degree of conviction as to particular phases of the question were developed, we were able to reach unanimity in the findings now reported to you, all the members of the committee being present except Mr. Samuel A. Crozer, who was in Europe:

1. We approve the policy of the employment of district secretaries, and recommend its continuance.

2. After considering carefully the question of the combination of district secretaryship so that one man shall represent the three organizations in a given territory, we are of the opinion, in view of existing conditions, that neither economy nor efficiency would be furthered by the adoption of that method.

3. In our judgment before any radical changes are made in the present administration of district secretaryships it would be expedient to try an experiment of combination in a selected district, so adjusted in size and situation as to insure a fair and adequate trial of the plan.

In transmitting to you these results of our deliberations we desire to express our emphatic and unanimous approval of the so-called "wheel-plan," by which causes are exclusively presented in rotation in a given territory at proper intervals of time, thus avoiding confusion of thought on the part of the givers and apparent competition on the part of the pleaders. System is as wise and necessary in methods of appeal for beneficence as in its bestowal.

Conference between the several secretaries and the committees of arrangement of state conventions and local associations looking to a like avoidance of congestion and friction is in every way desirable. If the spirit of co-ordination and co-operation, to a degree already existing between the representatives of the societies, can be intensified and promoted, we are sure that the agitations which led to our appointment as a committee will speedily subside.

We give approval alike hearty and unanimous to the plan of appointing associational secretaries as the local advisers and helpers of the district secretaries, and commend the plan recently adopted by the Home Mission Society of issuing to such helpers a commission from headquarters.

Finally, we are convinced that our churches at large never needed more than now to be educated in the duty and privilege of giving the gospel to all the world. This primarily is the distinctive work of the district secretary. He is more, far more, than a collector of money. It is a prostitution of his service to compel him to become an office drudge, harnessed to the wheel of clerical work. In our judgment it would be wise and in the end economical to relieve the secretaries of all such tasks that they may give their whole time directly to the business of educating the churches in the work of missions. That work is too diversified to be compassed in all its details at home and abroad by one man. Specialization is power in this as in everything, if only the specialist has widest views of the Kingdom of God as a whole.

Home Mission Society, W. C. P. RHOADES,
E. E. CHIVERS,
E. J. BROCKETT,

Publication Society, SAMUEL A. CROZER,
O. P. EACHES,
EDWARD S. CLINCH,

Missionary Union, WM. ARNOLD STEVENS,
CHARLES A. COOK,
JOHN HUMPSTONE,
Committee.

The report was adopted and referred to the joint meeting to be held in St. Paul, May 27.

Mr. D. G. Garabrant of New Jersey called attention to that part of the report of the Executive Committee which states that the Union has at its disposal twenty promising candidates for missionary service, but that the acceptance of such a contingent of new laborers would entail on the Union an expenditure for the next three years of a large added outlay, and asking for an appointment of a committee to consider what policy the Union will adopt in reference to the future. This matter, said Mr. Garabrant, has not been considered, but goes over to another year because the committee could not be brought together during the sessions of the Union. But the question involved should receive the earliest possible attention of the constituency of the Union.

Dr. Mabie said the members of the Executive Committee had called attention to the matter because they do not wish to involve the Union in debt. He believed that if the churches understood clearly the situation they would provide the needed funds for an advance movement. The question is, he said, Shall we co-operate with the Spirit who is moving upon the hearts of many promising young men in our colleges and seminaries, or shall we disregard this movement? Rev. W. E. Hopkins of South India, Rev. A. G. Lawson, D.D., of New Jersey, Rev. C. A. Cook, D.D., of New Jersey, Rev. T. S. Barbour, D.D., of Massachusetts, continued the discussion. On motion of Dr. Lawson it was then voted to request the Executive Committee to issue at once a call for prayer to our associations and churches that the Lord of the harvest will send forth laborers into the great harvest field.

After prayer by Rev. R. E. Manning, D.D., of Illinois, the Union adjourned to meet at the call of the Executive Committee.

H. Kirke Porter, *President.*
Henry S. Burrage, *Recording Secretary.*

MEETING OF THE BOARD OF MANAGERS.

St. Paul, Minn., May 21, 1902.

The eighty-eighth annual meeting of the Board of Managers of the American Baptist Missionary Union was called to order at 9.45 p.m., in the chapel of the First Baptist Church of St. Paul, Minn., by Prof. William Arnold Stevens, Chairman.

Prayer was offered by Dr. Bullen.

The following members were present at the meeting: William M. Lawrence, D.D., Henry S. Burrage, D.D., Charles W. Perkins, Rev. L. S. Bowerman, George Bullen, D.D., Edward Goodman, Prof. William Arnold Stevens, Rev. C. A. Cook, Isaac Carpenter, L. L. Henson, D.D., Rev. E. P. Tuller.

On motion of Dr. Lawrence it was voted to adjourn to Thursday morning at half-past nine o'clock.

St. Paul, Minn., May 22, 1902.

The Board of Managers was called to order by the chairman at 9.30 a.m.

Prayer was offered by Dr. Lawson.

The following members of the Board were present at the meeting: Prof. William

Arnold Stevens, L. L. Henson, D.D., Charles W. Perkins, H. Kirke Porter, Rev. L. S. Bowerman, Isaac Carpenter, Rev. C. A. Cook, George Bullen, D.D., William M. Lawrence, D.D., Henry S. Burrage, D.D., A. G. Lawson, D.D., Rev. E. P. Tuller, P. S. Henson, D.D., Edward Goodman, T. E. Hughes, Mrs. Charles H. Banes, Mrs. J. H. Randall.

A communication from the Executive Committee was received, announcing the election to the Board of George Bullen, D.D., Charles W. Perkins, H. C. Applegarth, D.D., whose terms in the Executive Committee expire respectively in 1902, 1903, 1904.

Voted, That the chairman appoint nominating committees for the officers of the Board and the Union.

The committee on nominations for the officers of the Board of Managers was appointed by the chairman as follows: Rev. C. A. Cook, Isaac Carpenter, Henry S. Burrage, D.D.

A committee of five on nominations for the officers of the Union was appointed by the chairman as follows: Edward Goodman, Mrs. Charles H. Banes, Rev. L. S. Bowerman, A. G. Lawson, D.D., L. L. Henson, D.D.

Dr. Lawrence presented a statement and petition on behalf of Rev. Yonan H. Shahbaz of Persia. Rev. Yonan H. Shahbaz was presented to the Board by the chairman, Professor Stevens.

The committee on nominations for officers of the Board reported: For Chairman, Prof. William Arnold Stevens; for Recording Secretary, Rev. E. P. Tuller.

The report was received, and those named were unanimously elected by ballot.

Motion was made by Dr. Lawson that the papers in regard to Mr. Shahbaz be received.

Mr. Charles W. Perkins presented the matter as it appeared to the Executive Committee.

Professor Stevens presented a letter received by him from Mr. Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church in the United States, under date of April 29, 1902, which was read by the Secretary.

Discussion was participated in by George Bullen, D.D., Henry S. Burrage, D.D., Prof. William Arnold Stevens. The motion of Dr. Lawson was unanimously voted.

The following resolution was presented by Dr. Burrage:

Resolved, That all matters pertaining to the establishment of a mission in Persia be referred to a committee of five to report at a meeting of the Board of Managers in May, 1903.

The resolution was discussed at length by William M. Lawrence, D.D., George Bullen, D.D., Mrs. J. H. Randall, Charles W. Perkins, Rev. C. A. Cook, Henry S. Burrage, D.D., A. G. Lawson, D.D., L. L. Henson, D.D., and Isaac Carpenter. The resolution was unanimously adopted.

The committee was appointed by the chairman as follows: William M. Lawrence, D.D., Charles W. Perkins, Sylvester Burnham, D.D., E. E. Chivers, D.D., J. F. Elder, D.D.

On motion of Charles W. Perkins it was voted that the following reports of the Auditing Committee of the Missionary Union and the expert accountant authorized by the Board at the meeting of May 27, 1901, be accepted and printed in the records.

BOSTON, May 16, 1902.

Board of Managers, American Baptist Missionary Union,

Gentlemen: We herewith transmit a copy of the report of the expert accountant employed by us to "examine the books, accounts and securities of the Society."

Respectfully submitted,

(Signed) DANIEL C. LINSCOTT,
SIDNEY A. WILBUR,
Auditing Committee.

BOSTON, MASS., May 16, 1902.

Messrs. Daniel C. Linscott and Sidney A. Wilbur,
Auditing Committee, American Baptist Missionary Union, Boston, Mass.

Dear Sirs: At your request I have examined the books of the Treasurer of the American Baptist Missionary Union and I submit the following report:

The books are kept by double entry and trial balances are taken off at the end of each month; accounts are kept with the different missions covered by the appropriations and also with the missionaries and executive officers and agencies of the Union and such necessary expense accounts as are required to cover the expenditures. Donations from churches and individuals are properly credited and also income derived from invested funds and bonds.

I find the income from investments accounted for, and have examined the bonds, notes, stocks, etc., included in such investments and find them in accordance with the books.

I have not audited the cash account, as that has already been done by your committee, who did not deem it necessary for me to do so.

The accounts have been systematically kept and in a workmanlike manner by those in charge of them but some improvements in methods are desirable, which will give greater clearness and lighten the work at the same time. I have recommended such changes as will best accomplish the desired results, to the Treasurer.

Respectfully submitted,

(Signed) AMOS D. ALBEE,
Public Accountant.

On motion of Dr. Lawrence it was voted that the secretary inform, in writing, Mr. Shahbaz of action taken by the Board.

The nominating committee for the officers of the Missionary Union reported through its chairman, Mr. Goodman, as follows:

Executive Committee. Class III. Term expiring 1905.

George Bullen, D.D.
D. B. Jutten, D.D.
George A. Russell, Esq.
John Carr, Esq.
Dudley P. Bailey, Esq.

Corresponding Secretaries.

H. C. Mabie, D.D.
T. S. Barbour, D.D.

Treasurer.

E. P. Coleman, Esq.

Auditing Committee.

D. C. Linscott, Esq.
Sidney A. Wilbur, Esq.

The report was received and the officers nominated were unanimously elected by ballot.

On motion of Mr. Charles W. Perkins it was voted that the Union be requested to amend the Constitution, Article II., in regard to the Board of Managers, Section 8, at end of first line and beginning of second line, page 246, Minutes of 1901, by striking out the words "evening of the."

On motion of Dr. Lawrence it was voted that the salaries of the Secretaries and Treasurer be the same as last year.

On motion of Dr. Lawson it was voted that the Secretary be requested to send postal card notice of the meeting of the Board of Managers to be held next year, to members of the Board.

The following resolution presented by Rev. C. A. Cook was adopted:

Resolved, 1. That the Secretary be directed to notify the committee of fourteen who have in hand the disbursement of the funds provided for the maintenance of Brother Shahbaz in Persia, that the whole matter upon which they have memorialized us has been referred to a committee of five to report at our meeting in 1903.

2. That we respectfully call the attention of said committee of fourteen to paragraph 16 of Article of III., our Constitution, which is as follows:

"16. The Executive Committee shall afford such aid and encouragement as may be suitable to such individuals, churches, or local associations of Baptist churches as may prefer to support missionaries of their own appointtmen, especially by affording to their missionaries facilities to enter the field of labor, and in the transmission of funds."

Mr. Perkins presented the following report of a meeting of Committees of Conference:

111 Fifth Avenue, New York, Feb. 7, 1902.

A meeting of Committees of Conference representing the American Baptist Missionary Union, the American Baptist Home Mission Society and the American Baptist Publication Society, was held at 111 Fifth Avenue, New York, on Friday, Feb. 7.

The following members were present:

H. C. Mabie, D.D., Representing the American Baptist Missionary Union.

T. J. Morgan, D.D., H. L. Morehouse, D.D., W. H. Buttrick, D.D., E. E. Chivers, D.D., representing the American Baptist Home Mission Society.

A. J. Rowland, D.D., R. G. Seymour, D.D., O. P. Eaches, D.D., Representing the American Baptist Publication Society.

The meeting was called to order at 11.15 A.M.

Dr. O. P. Eaches was appointed chairman.

Prayer was offered by Dr. E. E. Chivers.

Dr. E. E. Chivers was appointed Secretary.

After careful consideration of present basis of membership in the several societies, the following were agreed upon:

That, in the judgment of this Conference, it is desirable and feasible for the three societies represented to have a uniform basis of membership at least in the following particulars:

1. Individual annual members upon the payment of ten dollars.

2. Annual members appointed by contributing churches on the basis of one for each church; and an additional member for each fifty dollars contributed, provided that no church be entitled to more than ten members.

3. Honorary life members, whether so constituted by the payment, either by themselves, by friends, or by churches, of fifty dollars. Every such member shall have a vote in the meetings of the society, so long as he continues to be an annual contributor to the treasury. But no person shall vote in the meetings of the society who is not a member in good standing of a regular Baptist church.

4. That an exception be made in the case of the Missionary Union in making its missionaries annual members. Carried.

That question as to form of receipts to be sent to members of several societies be referred to H. L. Morehouse, D.D., and E. E. Chivers, D.D. Carried.

That the matter of working out details of plan for seating of delegates at coming Anniversaries in St. Paul be referred to the American Baptist Missionary Union, and that the expense involved be shared equally by the three societies. Carried.

Adjourned.

(Signed) E. E. Chivers,
Secretary.

Motion was made by Dr. Lawson that the Board of Managers recommend the American Baptist Missionary Union to adopt the suggestion of the report as to changes of Constitution of the Union.

After discussion by Dr. Lawson, Charles W. Perkins and Mrs. J. H. Randall, the motion was unanimously adopted.

On motion of Dr. Lawrence it was voted that Dr. Bullen and Charles W. Perkins be requested to prepare the amendments suggested for presentation to the Union and present the same.

Dr. Lawrence presented the following minute and moved its adoption:

> The Board of Managers have heard with profound sympathy that part of the Executive Committee's report relating to the offering of twenty promising candidates, and have rejoiced at the appointment of a committee to consider the subject of supplying additional funds for sending out such candidates.
>
> We recommend that the committee be continued to report to the Union in 1903, presenting some suggestions as to the best methods for the co-operation of the Missionary Union with our theological seminaries in the increase of the missionary spirit.

Voted that the minute be adopted.

On motion of Mr. Carpenter it was voted that the Board place on record an expression of their sense of great loss in the death of General J. J. Estey, their appreciation of his noble Christian character and his untiring devotion to the cause of foreign missions; and their enjoyment of his personal presence and cheerful work as a member of the Board of Managers.

The minutes of the Board were read and approved.

Voted to adjourn, to meet at the call of the chairman if it should be necessary to call the Board together before the close of the present Anniversaries.

Prayer by Dr. L. L. Henson.

William Arnold Stevens, *Chairman.*
E. P. Tuller, *Recording Secretary.*

American Baptist Missionary Union.

EIGHTY-EIGHTH ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE.

HOME DEPARTMENT.

It is with a sense of deep gratitude to God that the Executive Committee is permitted herein to present its eighty-eighth annual report.

It has been a year of enlarged undertakings, of much solicitude concerning the financial demands made upon us by the growth of our missions in all lands, and yet of positive encouragements that the Lord's blessing in ever increasing measure is upon the work committed to our hands.

The Committee has wrought in absolute harmony. The tidings from the fields have afforded assurance of similar oneness of heart and mind on the part of the missionaries, and the reciprocal relations existing between the Committee and the workers everywhere have been highly gratifying.

The financial outcome.

The financial receipts for the year from all sources have amounted to $680,518.79. From donations alone the Union received $385,295.17, and the Women's Societies have added $115,861.05 more, making a total of $501,156.22, the largest income from these sources we have ever received except during the Centennial Year, and the year when the joint debts of the Missionary Union and the Home Mission Society were paid. These receipts have been sufficient to meet the appropriations for the year's work and to afford a surplus of $2,840.08 to be applied on the remaining deficit of $38,297.20 brought over from two years ago. It is pleasing to recall that last year also our receipts covered the expenditure of the year and brought us sufficient besides to reduce the debt of 1899-1900 from $111,041.24 to $38,297.20. It is this remaining deficit of two years ago now reduced to $35,437.12 which remained as a liability against our treasury April

1, 1902. It was not, however, a deficit of recent creation, and efforts are being made for its extinction. It should be assuring to all friends of this cause to remember that after a struggle of a decade to sustain the advance movements undertaken by the Union in the Centennial Year, 1892, the enlargements undertaken at that time have so far succeeded as to make it possible for us to report so favorable a financial status as we now do. The Union has demonstrated its ability under God to nearly double the volume of its work, and yet without seriously embarrassing its credit. Debts temporarily incurred through fluctuating commercial conditions have been paid in a timely manner, and for the last two years the Union has been enabled to "pay as it goes." But one conclusion is legitimate for all the constituents of the Union as a practical regulative idea, viz., that from this time on the offerings should year by year be increased sufficiently to sustain such normal, conservative and yet aggressive policies of work and expenditure as a careful and judicious committee may feel itself justified in planning.

In the peculiar favor of our God not a foreign mission society in existence of any other denomination, in the past decade, has been permitted to chronicle so abundant fruits of its toil, considering the amounts of money expended, as the Missionary Union. In view of the position in which we are permitted to stand to-day, should we not commit ourselves to a new and deeper fealty to this divine enterprise?

Organization of the Executive Committee.

The first meeting of the Executive Committee for the current year was held June 3, 1901, and the re-organization was effected by the election of Henry M. King, D.D., as chairman and Dr. Ray Greene Huling as recording secretary. Dr. King, however, in deference to the claims of his pastoral work upon him, much to the regret of his associates, and against their strong efforts to retain him, declined the re-election and soon after resigned his place on the Committee.

On June 24th Charles W. Perkins, Esq., for many years a valued member of the Committee, was elected to the vacant chairmanship, and has efficiently served in the position for which his rare familiarity with the history and work of the Committee, and his devotion to its best ideals, peculiarly qualified him. n the month of September Dr. Wm. S. Apsey, who had ably served on the Committee for twelve years, on account of his failing health, felt compelled to resign his position. Dr. A. G. Upham also, whose counsels had been much valued, felt obliged to retire from the work.

Gen. Julius J. Estey, one of the most efficient and devoted members of our Committee, was called away to his heavenly rest March 7, 1902, creating a sad vacancy in our ranks, a vacancy which it has been very difficult to fill. In another part of this report more extended reference is made to Gen. Estey and to the esteem in which he was held, and to the service he has rendered to this and every other good cause.

Four new members have been chosen to fill the vacancies on the Committee just referred to, viz., Rev. Henry C. Applegarth, D.D., Rev. Herbert J. White, Rev. Orville Coats, and George A. Russell, Esq., the latter of Springfield, Mass.

Work of the Home Secretary.

With returning strength which followed the special furlough in the winter of 1901, the Home Secretary has been enabled to devote himself with but little interruption to his accustomed duties,—duties however charged with greater care and responsibility on account of the absence of his colleague from the country.

In the autumn an extended tour was made to six states west of the Mississippi River, viz., Minnesota, South Dakota, Nebraska, Kansas, Iowa and Missouri, taking in the conventions in these several states, besides visiting several of the more important cities within the region. The welcome everywhere extended was cordial and the messages were heard with deep interest. Although in these newer parts of the country, where the churches are young and the territory is widely claimed for local interests pre-eminently, yet it is assuring to observe that the leaders of these churches, who constitute their very bone and sinew, products of early training in the older churches of the east, where they were brought into vital touch with foreign missions and missionaries, are so zealous to ground the new churches in the most unselfish forms of Christian service. They well understand that the deepest vitality for work at home can consist only with partnership in the effort to save the most distant and more needy pagans everywhere,—hence the open heart and the quick ear to respond to the claims of Christian missions in their fundamentals.

Later in the winter extended visits were made by the Home Secretary to other parts in eastern states, to ministers' meetings and churches in important cities, and to several of our theological seminaries where promising candidates were desirous of interviews, as well as of obtaining clearer and broader views of the Union's work.

The correspondence throughout the year has been large and exacting, and since the beginning of the new year has been largely devoted to the securing of needed contributions.

Dr. Barbour's tour of the missions.

In the month of August, 1901, in accordance with recommendations voted by the Missionary Union at the time of his election in May, 1900, Dr. Barbour, attended by his assistant, Rev. Alfred E. Isaac, sailed from San Francisco for his tour of the mission fields. Dr. Barbour visited in the order named the missions in Japan, China, the Philippine Islands, Burma, South India and Assam. Touching at points in Europe he returned via England, reaching Boston, May 11, having been absent nine months. The Committee is filled with a sense of gratitude to God for his peculiar mercies in preserving the life and health of the secretary and his assistant in all these journeys and returning them safe and sound, stored with the results of wide and careful observation of the workings, successes and needs of the various missions,—results which are sure to prove of real and lasting value to the Committee in its future deliberations, policies and practical conduct of affairs in the several lands visited and studied.

We need not here particularize respecting the varied and rich experiences which came to our Secretary on this tour, inasmuch as at this very Anniversary we are to be favored with accounts from his own lips in an extended presentation before the Union itself. The correspondence from the missionaries on every field has continuously borne evidence of the warmth with which the Secretary has been received, of the exhausting industry with which he has labored to familiarize himself with the status of the work in every country, and of the practical wisdom of his counsels in the varied conditions.

Dr. Barbour has been much missed at the Rooms, at the sessions of the Committee, and in the various important inter-society councils which have been held on the current questions of policy before the denomination throughout the year.

Mr. Haggard's service.

During the period of the Foreign Secretary's absence, the correspondence with the missionaries received at the Rooms has been in the hands of Rev. F. P. Haggard, who was chosen Assistant Secretary in May last, and by him the business relating to the foreign field has been laid before the Committee. Mr. Haggard has also acted as Editorial Secretary, having in charge *The Missionary Magazine* and other publications of the Union. To this work he has devoted much energy and skill. In several particulars the Magazine has been given a new form as well as dress. Only the freshest and up-to-date matter has been given place in its columns and the typographical art has been well utilized. The testimonials of appreciation reaching us from all sides assure us of profound satisfaction with the results attained. If now we could see the number of new subscribers, which since January 1 has been increased by 1,200, multiplied many times before 1903, it would be very encouraging. The editorial department has also on foot plans for the revision and better classification of all our leaflet literature, which we are sure will thereby be rendered more effective.

The periodicals.

January 1, 1902, two of our publications, viz., *The Kingdom* and *The King's Messengers*, which for several years have been published separately, the latter in conjunction with the woman's societies, were combined in one periodical, and have since been published under the title of *Around the World*. The periodical is under the editorial charge of Mrs. Lucy W. Waterbury, Home Secretary of the Woman's Society in Boston. It has been received in lieu of the two previous publications with much acceptance, and fills a real need, especially for young people and Sunday schools.

In the publication of the present annual report we are much indebted to Mr. F. D. Phinney of Rangoon, whose presence in this country in recent months, and whose long experience in matters having to do with printing and press work enabled him to render this valued service.

Studies for Sunday schools.

In continuance of the policy instituted a year ago in the matter of special supplemental lessons for Sunday schools, the plan has been further developed whereby a series of quarterly studies on phases of foreign mission work is made available for our Sunday schools.

These lessons have been prepared under the direction of Mrs. Lucy W. Waterbury, and cover the phases of our work under the heads of the Home Department, Evangelistic Work, Medical Work, School Work. They provide an admirable list of studies for the use of our Sunday schools, which can be introduced either as supplemental lessons, or can be used at proper intervals in lieu of some of the more general subjects laid down in the International Series, as schools may deem expedient.

Meeting of Joint Committee.

In the month of December was held in New York City the important joint meeting of the Boards or Executive Committees of the several missionary societies, recommended by the mass meeting held at Springfield in May, 1901. Twelve of the fifteen members of this Committee, with the secretaries and a corresponding number of the board and secretaries of the W. B. F. M. S., were in attendance throughout the sessions. The extended discussions of that meeting were frank, fraternal, Christian. While marked differences of opinion were expressed, yet the tone of the meeting was to a high degree harmonious. The conclusions reached were duly published in the denominational papers, and some of the more important proposals will be communicated to the joint meeting of the societies to follow the present Anniversaries, and do not here call for further comment.

Relations of the Woman's Societies to the Union.

One of the results of the mid-year meeting of the Boards in New York last December was a recommendation that in view of some aspects of the current criticism in the denomination it was desirable that the Missionary Union and its auxiliaries, the several woman's societies, should appoint a joint committee to consider their particular relations to each other, and make a statement to the denomination of the result of such conference. Accordingly, such a joint committee was promptly appointed, and the committee met in Tremont Temple January 28, 1902. The Woman's Society of the West and the Societies of California and Oregon respectively, were represented at this first meeting by letters freely expressing their views, and indicating the utmost openness of mind respecting any possible improvements or changes that might in the end be agreed upon.

A second session of the committee, at which the two larger woman's societies were represented by personal delegates, and the societies of California and Oregon by letter, was held February 19th, and the greater part of a day was spent in the fullest interchange of view.

Due consideration was given to the most common criticisms which are current, and all the issues involved were given the most patient and judicial examination. The committee finally reached unanimous conclusions, conclusions which since have been approved by the Executive Committee of the Union and by the Boards of the Woman's Societies of the East and of the West.

On one of the points raised, viz., whether it would not be well to have an organic union of the woman's society of the West and the societies of California and Oregon, inasmuch as some considerable time would be required before the necessary conference proposed could be held or a conclusion formulated the publication of results as far as reached was not delayed for the final determination of that question.

The full findings of this joint committee were published in the denominational papers in March and also in the *Missionary Magazine* and in the *Helping Hand* for April. Suffice it here to say that the policies of the woman's societies auxiliary to the Union are in hearty and loyal accord with the plans and purposes of the Missionary Union. The treasuries of these societies are virtually one. All their funds pass through the hands of the Treasurer of the Missionary Union and are finally administered by the Executive Committee of the Union. The titles to all lands and mission houses in foreign countries acquired by the payment of money collected by the woman's societies are held by the Union. All women candidates, although recommended by the woman's societies, are appointed and designated to their fields by the Executive Committee, and such moneys as are furnished by the woman's societies annually for educational, medical and evangelistic work meet needs, which if not thus provided for by our sisters, would necessarily be laid as an added burden upon the Union itself, or more probably would not be met at all.

In connection with this matter we call especial attention to one paragraph in the committee's report which, if heeded, would go far to relieve some of the difficulties which have been raised. This paragraph is as follows: "We strongly urge the pastors and official brethren in the churches to make use of the official aid, available (in the organized woman's societies) in the collection of funds for the Missionary Union and in quickening the missionary zeal of the churches."

How pastors can help.

If as suggested, all our pastors at the beginning of the fiscal year would call about them their committees on beneficence, and with them a few leaders of the woman's society in the respective churches, and solicit their counsel and practical co-operation in the matter of planning monthly missionary meetings for the whole church, in the wise circulation of missionary literature, and in the timely and systematic canvass of the church and congregation for suitable offerings in the proper period for this cause, we are confident that the interests of the Missionary Union, and of other causes as well, would be greatly promoted thereby; and meanwhile no disastrous disturbance would be wrought to such supplemental plans as the women desire to carry out in their own distinctive lines. Let the pastors universally try this, solicit the sisters to help ,and the treasury of every proper cause will surely benefit by the effort, and the general prosperity of the church also will be greatly enhanced.

The work of the District Secretaries.

This report would be incomplete if we did not make mention of the earnest, laborious and efficient work performed by our staff of district secretaries. As usual these brethren have given themselves to all sorts of wise efforts to keep in touch with the pastors of the churches, to supply with discrimination needed missionary literature, to present suitably fresh phases of the work at numerous associations, conventions and conferences, and in general to do an educational work yet so sorely needed among the greater portion of our churches. It is long since the Committee has deemed the work of these brethren to be primarily an agency for the collection of funds or in any wise to supplant the function of the pastor and other official members of the churches in this and other regards. That these secretaries are helpers of the pastors is widely confessed, and the practical demands made upon them as specialists and experts in this great department of Christian work, continually prove to us their worth and necessity to the most efficient development of our latent denominational missionary power.

Change of secretary on Pacific coast.

Rev. James Sunderland, D.D., who for ten years had served the Union so wisely and well as District Secretary on the Pacific Coast, felt obliged on account of failing health to renew his request that he be released from his official connection with the Union. His resignation was most regretfully accepted July 8, 1901, and Rev. Arthur W. Rider of Oakland, California, who had previously served as assistant or traveling secretary to Dr. Sunderland, and long a successful pastor on the Coast, was elected to fill the vacancy.

Relations with the National Convention.

The plan of co-operation between the Missionary Union and the National Convention (colored), referred to in our last report and tentatively adopted for a year, has been discontinued by the mutual consent of both parties to the arrangement. The labors of Rev. C. S. Morris, who earnestly and ably served the interests of both causes during the period of the co-operative effort, ceased by the limitations of the original agreement simultaneously with the discontinuance of the plan.

Working of the Station Plan.

The Station Plan, to which especial attention was called in the last two annual reports of the Union is gradually growing in favor. It affords a very practical method whereby churches, young people's societies, Sunday schools, and individuals can become real shareholders in the great, world-wide undertaking, and it appeals with real effectiveness to all these classes. To assume a share or several shares in the annual appropriation for a given part of the work on a station, such as the salary of a missionary, the support of a school, the building of a hospital or chapel, the outfit or passage of a missionary, the salary of a personal teacher, or any other given part in the expense of a station, gives definiteness to the work and wins supporters. Scores of our stations are being thus helped to-day. Many are glad thus to unite in a heroic effort to provide a definite quota of the expense required, and the enthusiasm of the supporters in the work is unbounded. Their sympathy is deep and intelligent, their prayers are constant and their gifts the more generous because they not only know the difficulties, incidents, experiences and victories achieved, but they are actually sharers in the work. Within a single year 235 churches have become shareholders in the station work, and 29,280 copies of "report letters" fresh from the fields have been manifolded and sent to the churches, young people's societies, Sabbath schools and individuals desiring them.

Miss Ella D. MacLaurin has labored earnestly as in former years in co-operation with our several educative agencies, and has given increasing attention to the promotion of missionary intelligence, conscience and zeal among the young people and Sunday schools. She has also devoted much time to the increased correspondence incident to the growth of interest in what is known as "The Station Plan," and has superintended the manifolding and circulation of the great numbers of "Report Letters" which are now regularly supplied to those specifically co-operating with "The Station Plan."

New missionaries appointed

The following new missionaries have been appointed during the year: Rev. A. C. Darrow, Howard E. Dudley, Charles W. Harvey, Charles S. Keen, Herbert W. Kirby, M.D., Walter C. Mason, William H. Millard, Joseph C. Robbins, Seth W. Stenger, C. E. Tompkins, M.D., Stacy R. Warburton, Clarence L. Whitman, Sidney G. Adams (assistant), Miss Lena Benjamin, M.D.,* Miss Mary Danielson,† Miss Evelyn O. Johnson,* Miss Ella G. Miller,† Miss Edith Adams* (assistant). The designations of most of these have been deferred pending instructions of the Union which may grow out of the discussions and conclusions of the present Anniversary, and for the added light which the return of the Foreign Secretary and the consequent recommendations growing out of his recent contact with the fields would suggest.

A vital question.

The marked blessing on all the work on the mission fields is paralleled by one feature in the home land just hinted. We refer to the marked increase of candidates of high quality offering for service abroad. Most of these are graduates of our theological seminaries. From Newton seminary four men of the present graduating class have been appointed. From Rochester six have been appointed. At the late student convention of the Student Volunteer Movement held in Toronto, it was officially stated that Rochester Seminary had more men systematically studying missions than any other seminary of any denomination in the country. Not less than twenty-three men in this institution are contemplating foreign service. Other candidates of admirable gifts, some of whom are physicians long in training for the service, a service on which their hearts have been fixed for several years, are also available, some appointed. Some have seen service in India or China for from three to eight years, and desire to return to these lands under the Missionary Union, rather than under the auspices of interdenominational societies with which they had their initiative. Some of these have qualifications of a rare sort, including a grounding in the elements of the respective languages, and have been well acclimated. In the judgment of the Committee we should be slow to decline men of so rare gifts and so well commended.

At the present hour there are not less than twenty promising candidates awaiting appointment or designation to the fields. This puts at the disposal of the Union a force of men with fitness for service rarely equalled in a single year in the history of the Union. Moreover, the fields are crying out for just such a reinforcement as these men and the companions who will go with them, are prepared to supply. Looking all the facts in the face, however, the Committee feel compelled to point out that the acceptance of such a contingent of laborers would entail on the Union, and of course upon the society's constituents, an increased expenditure of about $50,000 per year for the first three years. This would include in salaries per year for the first three years, $16,000, for transportation of the men and their wives during the first year, $12,000, for outfit funds at the rate of $300 per family, $6,000. Besides this, within two years there would be needed for new mission houses and other equipment at least $28,000. In other words, such a reinforcement would require an average of about $50,000 per year of added outlay for the next three years.

A reinforcement of about these same dimensions was entered upon in 1891 at the time of Dr. Clough's last visit to this country, prior to the present one, when twenty-three new missionary families were sent out. No reinforcement ever made by the Union was so urgently needed and none more abundantly justified by the results on the field. By subdividing the great Telugu field and giving suitable shepherding and care, some thousands of raw, untutored, simple-minded converts from heathenism were probably prevented from going back through neglect to their former idols. This reinforcement in 1891, however, entailed such an increase in appropriations as raised our schedule to at least $60,000 per year more than it had been previously. With the coming on of the financial stress of the years from 1893 to 1895 great debts had to be incurred to sustain the advance made. Those debts were paid, the work was sustained, and the denomination doubtless found it really no hardship in the end. At least 120,000 converts have been baptized on all fields occupied by us within these ten years of which we are speaking, and the credit of the Union also has steadily increased. Nevertheless, the necessity which the Union has been under of reporting inadequate annual contributions from the churches to sustain the increased force of missionaries, and the additional station equipment required, has been made the occasion of much criticism concerning the society's management which it has been hard to bear.

In facing, therefore, a condition similar to the one which existed in 1892, in the matter of a possible large addition to our missionary force at one time, the Committee feel constrained to bring the situation with what it clearly involves in the way of increased financial obligation directly to the Missionary Union for its special consideration. To this end we request the appointment of a Special Committee of seven persons on this question of practical policy, who shall deliberate on the matter and report their recommendations for discussion and final action early in the afternoon session of the second day of this Anniversary.

Shall the Union now avail itself of this contingent of consecrated young men who have been developed in connection with the most spiritual and Biblical influences operating in our colleges and seminaries, and thus help to conserve the most precious and Christlike traditions and sentiments in these schools, as well as in the denomination; or shall we go on record as a society as disparaging the divine call which has come to these young servants of Christ? Shall we place impediments in the way of this significant uprising among the students of our time; and shall we do this at a time when our denominational resources are so ample?

At least two of our sister missionary bodies are adopting the more aggressive policy, and they are raising over a million dollars each for foreign missionary work. Shall we continue to confine ourselves to raising only a little over six hundred thousand dollars annually, when we could easily raise it to a million dollars within two years, and at the same time corespondingly provide for all other forms of needed Christian missionary and educational work?

If we do this, a larger co-operation is requisite than has yet marked us as a people,—a people whose evangelistic and missionary history has been for a century our distinguishing characteristic.

THE TREASURY.

The Treasurer reports receipts and expenditures as follows:

RECEIPTS

Donations	$385,295.17
Legacies	63,697.21
Woman's Society of the East	83,016.24
" " of the West	30,611.75
" " of California	1,733.06
" " of Oregon	500.00
Bible Day Collection	833.07
Specific Donations for Philippine Islands Mission Work	93.34
Bonds Matured	10,800.00
Telugu Land Sold	100.00
Income of Funds and Bond Accounts	48,033.95
Additions to Permanent Funds and Bond Accounts	55,805.00
	$680,518.79
Debt, April 1, 1902	35,437.12
	$715,955.91

EXPENDITURES

Appropriations for year 1901–1902	$621,853.71
Added to Permanent Funds and Bond Accounts	55,805.00
Debt, April 1, 1901	38,297.20
	$715,955.91
Debt of the Union April 1, 1902	$35,437.12

The donations were received from the following localities: Maine, $4,880.35; New Hampshire, $2,161.19; Vermont, $2,351.75; Massachusetts, $41,723.87; Rhode Island, $6,952.34; Connecticut, $5,999.28; New York, $145,999.42; New Jersey, $10,999.11; Pennsylvania, $29,724.88; Delaware, $405.14; District Columbia, $1,551.75; Virginia, $10.00; West Virginia, $2,192.49; Ohio, $15,892.14; Indiana, $8,028.26; Illinois, $30,281.99; Iowa, $5,235.18; Michigan, $5,577.47; Minnesota, $7,205.42; Wisconsin, $3,108.29; Missouri, $2,074.35; Kansas, $4,252.52; Nebraska, $2,537.78; Colorado, $2,437.00; California, $10,570.98; Oregon, $1,300.53; North Dakota, $493.17; South Dakota, $1,736.72; Washington, $3,144.28; Nevada, $4.00; Idaho, $446.62; Utah, $167.15; Wyoming, $77.37; Montana, $234.60; Arkansas, $52.50; Arizona, $171.75; North Carolina, $10.11; Kentucky, $26.00; Tennessee, $25; Texas, $25.00; Louisiana, $43.36; Florida, $9.54; Alabama, $50.00; Mississippi, $9.71; Indian Territory, $534.60; Oklahoma, $270.77; New Mexico, $147.78; Canada, $278.15; Norway,

$100.00; Denmark, $471.05; Sweden, $1.359.81; England, $63.43; Spain, $71.10; Germany, $14.62; Burma, $6,829.50; Assam, $303.15; India, $4,806.82; China, $1,683.71; Japan, $684.96; Africa, $60.00; Russia, $1,333.33; Miscellaneous, $6,101.94.

COLLECTION DISTRICTS.

New England District — Rev. W. E. Witter, M.D., District Secretary.

"We can do it if we will." Truth incarnated is all-powerful. A seeming defeat has no terrors for those who know that the cause they serve *must* triumph, *that the Scriptures may be fulfilled.* There are too many intercessors among the members of our churches, too many interested, tactful, determined missionary pastors and leaders, and too many men and women of means who have not forgotten that they are "stewards of the manifold grace of God," to allow us to be more than temporarily cast down by the financial report of the Union and its noble auxiliary for the New England District for the present year. Although there is a considerable falling off in receipts there is much to encourage us.

First, organization.

Our fifty associational secretaries are now busy in securing the name of some one individual, man or woman, from each church in New England, who will co-operate with the pastor, the associational secretary and the workers at the Rooms in keeping the work of world-wide missions prominently before the churches. Already from some of the associations complete lists of such helpers have been reported. The result of the tactful and persistent efforts of our associational secretaries and the helpers, thus secured, will inevitably increase the number of contributing churches, create a demand for *missionary* pastors, and encourage those who already are seeking to develop the missionary spirit in their churches. An ever increasing number of those who will share the responsibilities of this tremendous enterprise is the need of the hour. The work has grown beyond the efforts of the few. The call of the twentieth century is for *more laborers.* Thank God, the number is increasing.

Second, conferences.

Our conferences this year have been characterized by a more representative attendance, more careful preparation, deeper spirituality and more practical dealing with the great questions before us as a denomination than ever before. Such themes as "The Greatness of the Great Commission," "The Missionary Impulse," "Obedience to the Great Commission, Christ's Law of Life," "The Great World Conflict," and the like, have called forth sermons and addresses of very unusual power. Several of these will appear later in our "Sermon and Address Series" that still others may have the benefit of the inspiration of these divine messages to the churches. "Sample Meetings of the Executive Committee of the Missionary Union" have been a much commended feature of these conferences. We are greatly indebted to several members of our Executive Committee for their assistance in these "Sample Meetings," and also to Dr. Mabie, Mr. Haggard, Mrs. Waterbury and Miss MacLaurin, who with pastors, missionaries and laymen contributed so much to the educative and spiritual power of these gatherings.

Third, deputations.

In no previous years have so many of our churches, especially those remote from Boston, been privileged to meet and hear our returned missionaries. These successful unveilers of our Lord to the heathen are without doubt his best revealers to us, through the Spirit, of our debt to the heathen and the best way to pay it. Pastors have been enthusiastic in their commendation of this deputation work; the missionaries have rejoiced in it, and our associational secretaries have rendered much assistance in carefully planning these itineraries. One missionary gave eighty-eight missionary addresses during a recent itinerary of ninety days. The deputation work of this year has reached principally the states of Maine, New Hampshire, Vermont and Massachusetts.

Fourth, The "Station Plan."

Miss MacLaurin's untiring and efficient supervision of the "Station Plan," so recently organized, will in due season show gratifying financial returns in this and other districts. Already the prayer life of many has been greatly quickened through this personal touch with the work and workers on the distant fields as is abundantly evidenced by the correspondence in hand and the testimony of many who have visited the Rooms.

Fifth, other interests.

Other denominational interests of vital importance, such as the endowment of Newton Theological Institution, occupying the attention of our people just at the close of our fiscal year, doubtless reduced somewhat, but only temporarily, the giving of some individuals and churches for the more distant work.

Finally, our *expectation* is from God, who can empower us all for better service.

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Maine	$3,280 76	$126 48	$397 86	$1,075 25	$4,880 35	....	$4,880 35	$2,356 58	$7,236 93
New Hampshire	1,520 96	12 11	169 82	458 30	2,161 19	$339 00	2,500 19	2,247 96	4,748 15
Vermont	1,715 32	110 82	81 93	443 68	2,351 75	1,899 80	4,251 55	1,268 58	5,520 13
Massachusetts	27,790 94	1,750 51	2,527 77	9,654 65	41,723 87	40,356 15	82,080 02	20,436 14	102,516 16
Rhode Island	3,714 97	389 77	592 81	2,254 79	6,952 34	1,040 75	7,993 09	5,623 71	13,616 80
Connecticut	3,932 98	335 26	377 53	1,353 51	5,999 28	2,048 47	8,047 75	4,832 41	12,880 16
Totals, 1901-1902	$41,955 93	$2,724 95	$4,147 72	$15,240 18	$64,068 78	$45,684 17	$109,752 95	$36,765 38	$146,518 33
Totals, 1900-1901	$47,630 88	$2,800 39	$5,425 52	$20,926 37	$76,783 16	$86,922 74	$163,705 90	$39,717 49	$203,423 39
Increase	....	....	....	....	....	....	....	....	....
Decrease	$5,674 95	$75 44	$1,277 80	$5,686 19	$12,714 38	$41,238 57	$53,952 95	$2,952 11	$56,905 06

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1901-1902	694	287	981	744
1900-1901	694	294	988	770
Increase	....	....	....	....
Decrease	....	7	7	26

New York District— Rev. C. L. Rhoades, District Secretary.

A very busy year.

We are glad to record one of the busiest of years since your secretary has been in the work. There has never been so much of inquiry as during the past year. A revival of inquiry means a coming intelligence, and this is much to be desired. More literature has been requested and sent out than in any previous year. Methods of work desired and discussed by pastors have been on the increase, and above all, more intelligent inquiry for methods and means of study on the part of Sunday schools and Young People's Societies. Fully 40,000 lesson leaflets have been furnished to Sunday schools in this district, and words of commendation and thanks are both numerous and hearty.

Definite mission study.

Young People's Societies are doing more definite studying with the aid of selected books and are making their own maps as they study. One significant result is that both of these departments of the church are less desirous that it should appear that they have given, and are giving through the church treasury, and again several have voluntarily given up the designated giving and prefer to give through the general treasury of the Missionary Union, or by the Station Plan. Your secretary cannot express too great thanksgiving for this genuine revival of discipleship. Pastors join in it and encourage it. More books are being sent out from the little loan library in our office. We hope great things from the future church if this prevails and is extended.

Our report shows an increase in the totals, as has been the case during the past four years, and while on the one hand we are sorry for the apparent decrease in the gifts from the churches, we are correspondingly thankful for the increase in the individual offerings. We find a growing feeling on the part of men to be their own executors, and not only to give while they live, but to study opportunities and results. Most of the decrease can be accounted for through a comparatively few of our churches. The prolonged sickness and absence of some pastors, and the failure through misunderstanding of some to get their offerings in before the closing of the books enables your secretary to account for the most of this decrease.

We want to put on record our gratitude for the growing co-operation of superintendents and teachers in the Sunday schools. The continued heartiness of the pastors, and their kindness when it has been impossible for your secretary to respond to their calls, are matters for which your secretary is sincerely thankful. The spirit of inquiry gives birth to a broader intelligence. This will bring the consciousness of responsibility and dependence. Prayer and hope will follow.

	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Totals, 1901-1902	$33,633 37	$2,966 56	$4,036 10	$115,781 82	$156,417 85				
Totals, 1900-1901	$40,250 88	$3,120 25	$4,954 40	$69,535 19	$117,860 72				
Increase				$46,246 63	$38,557 13				
Decrease	$6,617 51	$153 69	$918 30						

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1901-1902	616	451	1,067	829
1900-1901	662	380	1,042	
Increase		71	25	
Decrease	46			

Southern District—Rev. Frank S. Dobbins, District Secretary.

Less money, more interest.

This has indeed been a year of distractions. Yet, though the gifts are just a few hundred dollars less than last year, (they are larger than in years previous to the last), the missionary interest is assuredly stronger. The failure to increase the giving is more apparent than real. Certain specific appeals of former years were missing this year; the "Station Plan" is replacing the former plans of "specifics," and in the transition there has been some loss, while yet the gain is sure to come, and such giving will rest on a firmer foundation. The weather on the Sundays when the larger part of the churches this way gather missionary offerings, has been unusually unpleasant; where churches (may their number increase!) give by a weekly system for missions, their giving rises above weather conditions. And some other things have made the work unusually difficult.

I have had the help of two misionaries, Dr. W. C. Griggs and Rev. I. S. Hankins. Miss Frances D. Cope has, with wisdom and zeal, helped greatly in stimulating the missionary interest of the young people in and about Philadelphia. Some of the pastors at great sacrifice have rendered aid beyond the fields where they work as pastors. Dr. Mabie's visit of some weeks to this section was, probably, the greatest factor in increasing confidence in our work.

The Monmouth Association has been transferred out of this District, by reason solely of its proximity to New York. The loss from this source just about equals the general loss in the District.

The *Missionary Magazine* is proving about the best possible helper one can have in developing an intelligent interest in missions. Wherever it is taken extensively I notice at once an improvement in giving.

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Pennsylvania and Delaware	$16,892 74	$1,118 73	$1,445 16	$11,654 00	$31,110 63	$975 00	$32,085 63		$32,085 63
New Jersey—fou Associations	3,212 46	362 19	354 84	120 41	4,049 90		4,049 90		4,049 90
District of Columbia	1,184 56		317 19	50 00	1,551 75		1,551 75		1,551 75
States South and Miscellaneous	380 68				380 68		380 68		380 68
Totals for 1901-1902	$21,670 44	$1,480 92	$2,117 19	$11,824 41	$37,092 96	$975 00	$38,067 96		$38,067 96
Totals for 1900-1901	$21,211 85	$1,551 60	$2,449 30	$12,809 40	$38,022 15	$506 81	$38,528 96		$38,528 96
Increase	$458 59					$468 19			
Decrease		$70 68	$332 11	$984 99	$929 19		$461 00		$461 00

And $4,362.20 was sent for the Annuity Bond Account, all increase over last year.

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
Totals, 1901-1902	582	373	955	843
Totals, 1900-1901	574	397	971	862
Increase	8			
Decrease		24	16	21

Middle District — Rev. T. G. Field, Secretary.

Special council.

Early in the year the Executive Committee, through the Home Secretary, instructed me to call a special council advisory as to the application of Rev. George R. Dye, pastor at Philippi, West Va., for appointment as a missionary. Pastors were invited from Wheeling, Clarksburg, Fairmont, Charleston, Parkersburg, W. Virginia, and from Martin's Ferry, Cambridge and Marietta in Ohio. With the exception of Marietta and Charleston, all came, Rev. Wheeler Boggess being acting pastor at Parkersburg at that time. After careful examination of the candidate and the correspondence, the council unanimously instructed the chairman, the district secretary, to forward to the Rooms their hearty approval of Mr. Dye, together with warm commendation of the course taken by the Executive Committee in convening such advisory bodies.

In the following September an impressive farewell tribute to Rev. G. R. Dye and wife and Rev. A. J. Tuttle and wife was given at the Parkersburg First Church, in which church Mr. Dye and Mrs. Tuttle were converted and baptized in youth. The presence of Rev. Wm. Carey Calder, late of Burma, now pastor, and Rev. Wheeler Boggess of India, a recent acting pastor of Parkersburg Church, intensified the interest of the hour.

Missionary helpers.

The district has profited not a little from the ministry of Rev. John McGuire, Rev. W. F. Beaman, Rev. Wm. Ashmore, Jr., and wife, Rev. Albert Ehrgott, Rev. S. A. Perrine, Rev. and Mrs. Wheeler Boggess, and Rev. J. H. Scott and Mrs. Scott of Japan. I also record the very helpful aid of the assistant secretary, Rev. F. P. Haggard. Missionary interest abides among our students at Granville, and at Kalamazoo, intensified by the powerful Student Volunteer Convention in Toronto last February. The failure of several large churches in Ohio to send their usual offerings, and the changing of time for collections by others, reduces the total of donations some $800.00 below normal. The contributions for woman's work have shrunken seriously. Fortunately, a generous legacy surmounts all decrease, leaving a net gain over last year.

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Michigan	$4,420 83	$94 40	$432 57	$125 77	$5,073 57	$645 00	$5,718 57	$3,493 81	$9,212 38
Ohio	9,965 56	153 79	866 61	4,589 09	15,575 05	5,299 55	20,874 60	4,724 91	25,599 51
West Virginia	1,881 51	35 01	78 85	203 00	2,198 37	....	2,198 37	374 22	2,572 59
Totals, 1901-1902	$16,267 90	$283 20	$1,378 03	$4,917 86	$22,846 99	$5,944 55	$28,791 54	$8,592 94	$37,384 48
Totals, 1900-1901	$16,923 22	$450 60	$1,820 41	$6,447 62	$25,641 85	$1,435 40	$27,077 25	$10,019 65	$37,090 90
Increase	....	....	....	....	....	4,509 15	$1,714 29	....	$293 58
Decrease	$655 32	$167 40	$442 38	$1,529 76	$2,794 86	....	....	$1,426 71	....

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
*1901-1902	740	702	1,442	640
1900-1901	710	687	1,397	875
Increase	30	15	45	....
Decrease	....	....	....	235

In this statement the West Virginia contributing churches are approximated, and the colored churches are not included.

Lake District—Rev. E. W. Lounsbury, D. D., District Secretary.

Following this will be found a tabulated statement of the work of this district for the last fiscal year. Your secretary has labored most earnestly and prayerfully, and has occasion to thank God for manifest results. He has talked much to the people and a great deal to God. He believes that every secretary's best work is done on his knees, hence he has begged more of the Lord than of the people.

Missionary helpers.

During the year special attention has been given to the associational work, it being our aim to have the cause of foreign missions presented at every association. With few exceptions this has been accomplished. Some of our missionaries at home on furlough and a few of our pastors have greatly aided in this work. Of our missionaries we would acknowledge the cordial and efficient co-operation of Revs. C. H. D. Fisher, C. A. Salquist, J. Paul, J. McGuire and Prof. L. E. Martin. Later in the year most valuable service was rendered by Mr. H. J. Openshaw of Western China, who made itineraries through each of the states belonging to the Lake District, and has awakened an interest which we believe will bear fruit in the year to come. In the visitation of churches Mr. Fisher has been very helpful.

The work of the year.

The practical working of the Wheel Plan in this district has materially altered the incoming of donations, so that the advance for the year was noted prior to the month of March. Some of our largest associations and churches have their turn during the months of February and March. If the treasurers of all these churches could collect the pledges and remit promptly a few days before, as they do a few days after the closing of the books, it would materially alter our report in the column of donations from the churches. A noticeable feature of our statistical report is the large increase in individual gifts, which may, in a measure, account for the decrease in church donations. Another cause for the decrease is to be found in the severe drought of last summer, covering a large

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Illinois	$8,481 07	$527 28	$565 74	$18,881 90	$28,455 99	$1,000 00	$29,455 99	$7,633 61	$37,089 60
Indiana	3,158 30	149 13	55 82	4,683 25	8,046 50	....	8,046 50	2,385 85	10,432 35
Wisconsin	2,676 23	42 18	94 90	182 63	2,995 94	2,879 53	5,875 47	2,952 63	8,828 10
Totals, 1901-1902	$14,315 60	$718 59	$716 46	$23,747 78	$39,498 43	$3,879 53	$43,377 96	$12,972 09	$56,350 05
Totals, 1900-1901	$14,925 08	$789 59	$698 70	$11,251 67	$27,665 04	$9,968 24	$37,633 28	$13,786 38	$51,419 66
Increase	....	....	$17 76	$12,496 11	$11,833 39	....	$5,744 68	....	$4,930 39
Decrease	$609 48	$71 00	....	....	....	$6,088 71	....	$814 29	....

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1901-1902	710	1,173	1,883	940
1900-1901	678	1,058	1,736	....
Increase	32	115	147	....
Decrease	....	....	....	....

section of our territory; also in the agitation of the question of co-ordination. Another factor which perhaps is not generally recognized, is the change of circumstances in many of the churches formerly among our largest givers.

The past year has seen an earnest effort made for the introduction of the missionary Sunday school lessons, with a good degree of success. The reports received from the schools where these have been used lead us to expect a more general adoption of the quarterly missionary Sunday school lesson for the coming year. The religious press has materially aided our work by statedly publishing missionary information, while many faithful pastors have rendered efficient service by presenting it to their people and praying for its success.

We gladly record that hitherto the Lord hath helped us.

Northwestern District— Rev. Frank Peterson, D.D., District Secretary.

The year's work.

The year just closed has been much like its predecessors. Much work has been required. Though the contributions have not been what might have been expected, considering the prosperous times, yet it is a satisfaction to know that the offerings from the churches have been on an upward trend.

The increase during the last half decade has been about thirty-eight per cent, notwithstanding the fact that certain specifics, such as for Western China, etc., carried for a number of years by the young men and amounting to nearly $1,000 per year have been discontinued. This dropping off has been a clear loss to the Missionary Union. The churches from whence these specials came contribute no more to the general work now than before. In comparing the contributions, it is well to take note that there has not been any notable individual donation this year. That the contributions are above those of last year, notwithstanding this fact, shows that the churches as such, have increased their giving.

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Minnesota	$5,860 60	$390 41	$590 46	$364 95	$7,206 42	....	$7,206 42	$3,764 73	$10,971 15
Iowa	3,746 21	288 33	299 53	950 11	5,284 18	....	5,284 18	3,610 16	8,894 34
South Dakota	1,467 75	5 00	....	263 77	1,736 72	....	1,736 72	811 48	2,548 20
North Dakota	463 27	17 22	8 13	4 50	493 12	....	493 12	225 97	719 09
Montana	211 60	5 50	....	17 50	234 60	....	234 60	147 23	381 83
Idaho	272 09	15 00	....	....	287 09	....	287 09	38 00	325 09
Totals, 1901-1902	$12,021 52	$721 46	$898 12	$1,601 03	$15,242 13	....	$15,242 13	$8,597 57	$23,839 70
Totals, 1900-1901	$11,097 98	$678 05	$947 28	$1,641 52	$14,417 84	....	$14,417 84	$8,474 28	$23,344 82
Increase	$923 54	$43 41	....	....	$824 29	....	$824 29	$123 29	$494 88
Decrease	....	....	$49 16	$40 49	....	....	....	....	....

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1901-1902	448	319	767	461
1900-1901	435	332	767	457
Increase	13	....	....	....
Decrease	....	13	....	4

Helps and hindrances.

The smallpox scourge has made inroads upon the offerings in some sections, and the widespread storm on Sunday, March 16th, just when many churches were to make their offerings, had a disastrous effect on the contributions. Dr. Mabie's visits to nearly all the State Conventions in this district last fall gave the cause a great uplift. Judge Lewis has also given most excellent aid to the work. This gifted layman is well received by the churches. His addresses are informing and inspiring. Revs. S. A. Perrine of Assam and W. E. Hopkins of India, have visited a goodly number of churches in the district in the interest of the cause. Their work has been much appreciated. Most valuable service is being rendered by Rev. C. A. Salquist of China. Doing both field and office work, his assistance is quite a saving to the Missionary Union. Following is the tabulated statement for the year.

Southwestern District— Rev. I. N. Clark, District Secretary.

The year's work.

By a gracious providential leading, the record of the year is made. The figures indicate the measure of material success, but there are many things they cannot reveal. Figures have tremendous expressive power, but they cannot tell it all. Pleasure of work, warmth and glow of fellowship; fervor of missionary prayer; depth of solicitude for the millions of the unsaved; the anxiety of soul many have to do more for these lost ones; reasons why others who can, do not do more; value of a single new missionary conviction, or the enlistment of a new worker, or the gaining of the sympathies of an additional church or Sunday school missionwards, all these, and many more, the secretary realizes but may not put in figures. In the autumn we were favored by a visit from our Home Secretary, Dr. Mabie, whose presence gave us good cheer, and whose addresses were most refreshing and uplifting.

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Kansas	$3,058 49	$151 28	$241 96	$950 79	$4,402 52	$29 00	$4,431 52	$1,488 48	$5,920 00
Nebraska	1,779 48	137 01	169 31	450 98	2,536 78	....	2,536 78	923 27	3,460 05
Colorado	1,980 79	101 36	77 25	290 10	2,449 50	....	2,449 50	1,004 92	3,454 42
Oklahoma	186 57	....	51	83 69	270 77	....	270 77	47 32	318 09
Indian Ter	342 53	9 76	3 00	179 40	534 69	....	534 69	34 40	569 09
New Mexico	138 06	9 72	....	....	147 78	....	147 78	6 95	154 73
Utah	145 05	3 35	10 00	8 75	167 15	....	167 15	41 47	208 62
Wyoming	36 00	9 37	....	32 00	77 37	....	77 37	24 50	101 87
Missouri	105 60	....	60 00	20 00	185 60	250 00	435 60	....	435 60
Arkansas	....	....	....	52 50	52 50	....	52 50	....	52 50
Totals, 1901-1902	$7,772 57	$421 85	$562 03	$2,068 21	$10,824 66	$279 00	$11,103 66	$3,571 31	$14,674 97
Totals, 1900-1901	$7,424 55	$409 61	$582 94	$1,836 37	$10,253 47	$100 00	$10,353 47	$3,852 61	$14,206 08
Increase	$348 02	$12 24	....	$231 84	$571 19	$179 00	$750 19	....	$468 89
Decrease	....	....	$20 91	....	....	....	....	$281 30	....

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1901-1902	532	668	1,200	500
1900-1901	498	702	....	....
Increase	34	....	....	....
Decrease	....	34	....	....

We have hindrances and depressing forces to contest, but these do not abate or extinguish our enthusiasm for missions. We welcome the difficulties, esteeming the more for their presence, the pleasure of doing something to expel the gloom of heathenism from the world.

Pacific Coast District— Rev. Arthur W. Rider, District Secretary.

The year's work.

The year has been marked by the transference of the secretaryship. Rev. James Sunderland, D.D., who served the interests of the Union so efficiently upon this district for ten years, was compelled by failure of health to retire from the office which he had filled with great efficiency and where he had been greatly blessed in developing the benevolence of our churches; as a helper and adviser of the pastors he had a warm place in the hearts of his brethren in the ministry. That he may be yet spared for years to see the excellent results of his labor is the universal desire of this district. The intimate relations politically, commercially, educationally, into which this country, and especially our Pacific Coast, has been brought with the Philippine Islands and other portions of the Orient in the last few years has borne its fruit in a marked deepening of conviction as to responsibility for religious effort among these peoples. The Philippine Island work has especially appealed to the loyal support of our Swedish brethren on the North Coast and certain other faithful stewards of the Lord's gifts have taken generous shares in the support of our missionaries in these islands. The helpful co-operation of these individual friends and personal supporters of our work has been a marked feature of the year's advance. The increasing number of spiritually minded, earnest-hearted pastors who gladly give themselves unreservedly to enlisting their people in the work of world-wide evangelization is an added source of joy.

Conferences.

A series of Missionary Conferences held upon the Coast this year has proved to be of valuable assistance in enlisting both pastors and laymen in the missionary campaign, and has borne excellent fruit. The farewell meetings held by

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
California	$6,360 79	$329 31	$404 29	$3,262 83	$10,357 22	$1,600 00	$11,957 22	$1,898 04	$13,855 26
Oregon	946 95	95 21	108 13	185 35	1,335 64	....	1,335 64	535 60	1,871 24
Washington	2,221 18	173 06	24 64	696 00	3,114 88	....	3,114 88	632 51	3,747 39
N. W. Idaho	122 93	....	3 00	50 00	175 93	....	175 93	38 00	213 93
Arizona	97 50	10 75	58 50	5 00	171 75	....	171 75	38 60	210 35
Nevada	11 00	3 00	....	1 00	15 00	....	15 00	....	15 00
Totals, 1901-1902	$9,760 35	$611 33	$598 56	$4,200 18	$15,170 42	$1,600 00	$16,970 42	$3,142 75	$19,913 17
Totals, 1900-1901	$9,126 76	$717 42	$678 69	$1,911 08	$12,433 95	$1,434 76	$13,868 71	$3,080 13	$16,948 84
Increase	$633 59	....	....	$2,289 10	$2,736 47	$165 24	$2,901 71	$62 62	$2,964 33
Decrease	....	$106 09	$80 13	....	....	....	....	....	....

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1901-1902	266	186	450	285
1900-1901	265	168	436	265
Increase	1	18	14	20
Decrease	....	....	....	....

the Beaman-Wellwood party on their way to China, by Brethren Ashmore, Holmes, White, Finlay and the ladies in their party, were attended by evidences of deep and vital inspiration and deepening of the spirit of missionary conviction. The meetings addressed by Dr. Barbour just prior to his sailing for the Orient, furnished valued opportunities for our workers here to meet and hear for the first time our Foreign Secetary, to catch the spirit of the message he was carrying, and to bid him God speed upon his tour of inspection of mission stations, while the occasions upon which we have listened to Revs. C. R. Marsh and W. E. Hopkins of India have also been times of real inspiration. Notwithstanding the fact that the recent introduction of the Wheel Plan in one of our states has thrown a number of churches out of their usual season of taking their offerings and so the number of contributing churches is temporarily decreased by them, yet the larger offerings from individuals more than counterbalance any temporary loss, and in addition make an actual increase from this district of twenty-one per cent.

Missouri (*Special District*).—Manly J. Breaker, D. D., Corresponding Sec'y.

The year's difficulties.

The great difficulties during the past year have been in part the same as formerly, and in part new. As hitherto there has been the excessive emphasis laid on missionary work in our own state (which work absorbs sixty per cent. of our missionary offerings), the lack of interest on the part of pastors and flocks in larger missions, the lack of information and of desire for information. Special difficulties have been the terrible drought and efforts to raise money for education and charity, efforts which succeeded in securing $150,000, and of course hindered missionary offerings. Some encouragements in the work have been the more general adoption of the uniform schedules for missionary offerings, the wider spread of information, and the increased enlistment of the pastors in the work. During the past five years, while the increase of the denomination in the state in numbers has been less than two per cent, and the offerings for district missions have increased nine per cent, for state

	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Totals, 1901-1902..	$3,845 65	$35 73	$6 58	$858 14	$4,692 24	$155 85	$6,247 09	$1,267 30	$7,514 39
Totals, 1900-1901..	$1,456 31	$27 05	$17 76	$1,031 00	$2,532 12	....	$2,532 12	$1,512 62	$4,044 74
Increase..........	$2,379 34	$8 68	....	....	$2,160 12	....	$3,714 97	$245 32	$3,469 65
Decrease..........	....	....	$11 18	$172 86	....	....	....	....	....

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1901-1902	318	1,195	1,900	950
1900-1901	97	1,318	1,862	900
Increase	221	....	38	50
Decrease..............	....	113	....	....

NOTE.—The non-contributing churches are those which did not contribute to Foreign Missions through any Board.

missions twenty-five per cent, those for the two great causes under my care have increased, for Home Missions forty per cent., and for Foreign Missions 133 per cent.

My work this year has been as follows: Miles traveled, 27,235; places visited, 123; associations attended, 26; conventions attended, 11; addresses made, 176; revival meetings held, 2; professions of faith, 51; columns of matter prepared for the press, 149; pages of literature printed, 689,210; pages of literature distributed, 1,637,920; letters written, 15,324; money raised for Home Missions, $7,677.34; for Foreign Missions, $14,684.13.

OBITUARIES.

The death of *General Julius J. Estey* of Brattleboro, Vermont, who passed away at his home in Brattleboro; March 7, creates a large vacancy in our Baptist ranks. For some time General Estey had suffered premonitions, through disturbance of the heart action, that his hold on life was precarious, and yet so buoyant was his nature, so sunny his temperament, and so active his habit, that others were not suspecting he was so near his end. He awoke in the early morning with a sense of suffocation. The members of his family were quickly summoned and in a few moments thereafter, with the words, "It is His will," upon his lips, he had gone. The sense of bereavement will be far-reaching and profound. The Baptist denomination especially, throughout the entire country and beyond the seas, had come to feel the strength of his personality and the quality of his Christian devotion in a very uncommon measure.

General Estey was most normally related to missions. His father, Deacon Jacob Estey, was for many years the foremost Baptist in Vermont, and together with his devoted wife, exerted the most wholesome Christian influence upon their gifted son. General Estey frequently referred in missionary circles to the manner in which his parents trained him to take an interest in the monthly concerts for missions, and to save his offerings for the cause. In process of time when, in 1895, he was invited to membership on the Executive Committee of the Missionary Union in Boston, he came to the work with a large range of intelligence, with the keenest business insight into its practical affairs, and with a rare sympathy for the work. His fine business sagacity and training qualified him to render a most valued service respecting the business side of the Union's work. General Estey had long cultivated personal acquaintance with and interest in the several missionaries of the Union. He took great pains to know the personnel of the working force. At the Anniversaries which for several years he made it a point to attend, he planned to be at the early morning prayer meetings which the returned missionaries are wont to hold among themselves. No prayers were more tender than the ones he offered on such occasions, and very often he was seen with the tears glistening in his eyes, in the keenness of his sympathy with the peculiar trials incidental to missionary life.

The Executive Committee, at its meeting on March 20, 1902, placed the following resolutions on its records:

The Executive Committee of the American Baptist Missionary Union desires to put on record its deep sense of loss in the death on March 7th, 1902, of General Julius J. Estey, who has served with us so faithfully during the last seven years. General Estey's uniform hopefulness, his unfailing courtesy, his deep interest in all missionary work, his thoroughly evangelistic spirit, his wide acquaintance in the denomination and among our missionaries and his business experience have made him a valuable adviser and a constant inspiration to his fellow members of the Executive Committee.

We shall cherish the memory of his manly character, his devout Christian spirit, and his enthusiastic support of the broad work of the Missionary Union. We shall also cherish the memory of the warm friendship of so noble a Christian layman.

Rev. Christian Nelson, missionary to Africa, died in London, November 29, 1901. He was a native of Denmark, brought up in the Lutheran faith, but when a young man was converted to evangelical Christianity, and baptized "as Jesus was" in 1886. Soon after, he and his wife emigrated to Montreal where Mrs. Nelson soon died. During subsequent travels in the western states he was led to enter the Seminary at Morgan Park, Ill., with the intention of preparing for service on the foreign field. In April, 1892, he was united in marriage to Miss Sina Finwall, and they soon after sailed for Africa under the Missionary Union. They were designated to Kinjila where they were very happily associated with Rev. and Mrs. P. Frederickson. Later the station was removed to Kifwa, where the united labors of these workers have been abundantly blessed. During a furlough in America in 1896 and 1897 Mr. Nelson spent the time in Chicago studying medicine. After their return to Africa they rejoiced to see many turn from darkness to light, and a church of several hundred members stands as a proof of their labors. Amid much of privation and isolation they toiled bravely on, until fever suddenly laid low the devoted wife on August 27, 1901, after a brief illness. Mr. Nelson found himself alone with his little daughter. His own health had already become greatly enfeebled and with a sad heart he prepared to return home, but was not permitted to see the dear children who awaited his coming in America, for disease resulting from the climate made rapid progress, and he was laid to rest in England. Mrs. Nelson was in every way a most efficient helper to her husband. Brave and unselfish, it could truly be said of them both that "they kept nothing back." May these lives laid down for Africa be like "an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon."

Annie K. Downie, daughter of Rev. David and Mrs. Downie, of Nellore, India, died on December 7, 1901, at Nellore, less than three months after having returned to take up her work there. She was born in Nellore, and spent some years of her childhood in India before coming to America for her education. When eighteen years of age she returned to India with her parents and became so deeply interested in the work for women and children that she determined to devote her life to them. To this end she spent two years at Hasseltine House, also attending the seminary at Newton. At the expiration of this time, bright with hope and anticipation for the future, she sailed again for India in August, 1901. Her knowledge of the language enabled her to enter upon her work at once. A few weeks full of loving service passed quickly, and God called her to "The Beautiful City," the light of which filled her eyes as the spirit took its flight. Her peculiarly sunny disposition and unselfishness endeared her to all who knew her, while her entire consecration to God of all her many talents rendered her a very efficient missionary.

The death of *Rev. D. Z. Sakellarios* at Athens, Greece, February 24, 1902, removes a unique figure from our missionary corps. A native of Greece and converted under the labors of the Baptist missionaries there, he came to this country and studied for a time at Newton Theological Institution. Many will recall his presence at our Baptist associations and conventions in the years about 1870. February 28, 1871, he was appointed a missionary of the Union, and having married Miss Edmunds, a talented member of the First Baptist Church of Charlestown, Mass., he returned to his native land where he labored with unremitting zeal even up to the time of his death. Mrs. Sakellarios was an invaluable helper in his work in many ways until her death several years ago. Mr. Sakellarios was a man of much intellectual ability as well as of fine personal presence. For many years he attracted to his chapel, which was situated near the University of Athens, many of the students and teachers in that institution. He also wrote and printed at his own expense many tracts and books in explanation of the doctrines of evangelical Christianity and of the views of Baptists. By his preaching and writings he reached many of the more intelligent of the Greeks; but as in the time of Paul, while they were interested in learning of the new truths, they did not yield their hearts or change their lives. Without doubt the labors of Mr. Sakellarios had an influence in liberalizing the religious attitude of the people of Athens; but few were constrained to leave the Greek national church and ally themselves with the Baptist church, so that the Missionary Union several years ago suspended for the second time active missionary operations in Greece, while continuing a small annual payment to Mr. Sakellarios to the end of his life.

Rev. Francis Arthur Douglass was born in Ticonderoga, N. Y., April 16, 1824. He was educated in Amherst College and Newton Theological Institution. He sailed from Boston in 1854. He became connected with the Telugu Mission, laboring first at Nellore, and afterwards at Madras. Mr. Douglass was identified with the Telugu Mission in the days of its early trials, being among the pioneers on that field whose work was rather to sow the seed than to participate in the greater harvests which have been gathered within the last three decades. His whole heart was in the work and his able public advocacy of the work which characterized his addresses when he returned to this country in 1866 will ever be remembered with satisfaction by those who recall them. He was not always in accord with the policy of the Union, but his deep sincerity no one questioned. He resigned in 1869, taking up pastoral work in this country. For several recent years Mr. Douglass had been a great invalid. He died in Brooklyn, N. Y., April 15, 1902. To the last he retained the most intense interest in the great work of missions.

In the death of *Mrs. Mary Rankin Bronson* the Union loses a name which has been held in honor for two generations past. The following appreciative tribute from her former pastor, Rev. Henry C. Applegarth, D.D., is here entered to preserve in the annual reports of the Union a record of this loving and faithful missionary, now entered into her heavenly reward: "Mrs. Mary R. Bronson, widow of Rev. Miles Bronson, D.D., pioneer missionary to Assam, died at Yonkers, N. Y., June 14, 1901. She went to Assam in 1872 under appointment by the W. B. F. M. S. of the West and was stationed at Gauhati. In 1874 she married Dr. Miles Bronson, and with him continued the work she had gone to the foreign field to do. In 1879 she returned with her husband on his last visit to this country, and after his death remained in the home land, but always with a longing for Assam. Devoted to mission work she spent sixteen years as pastor's assistant with the First Church, Detroit, Michigan, and, on going to Cleveland, Ohio, in 1895, five years in a similar capacity with the Euclid Avenue Church. She was a woman of fine presence, dignified manner, and rare Christian character. Christ was her daily companion. With him and for him she constantly and consistently worked—believing in him fully and loving him supremely. Just a few days before she died she said to the writer, 'God is everlasting love.' Her voice was weak, and it was difficult for her to speak, but the utterance was characteristically emphatic. She died from cancer. For about nine months she was bedridden, and her sufferings at times were intense. But she was not known to complain. She felt herself to be in the keeping of her Heavenly Father, and, in her view, all that he did or permitted was right. Release came to her on the evening of the fourteenth, and, on the third day thereafter, the wasted body was laid beside that of her husband in the cemetery at Eaton Rapids, Mich. One son and two daughters, all grown, survive her. To them will be given the sympathy of all who loved their mother for her work's sake and her worth's sake."

FOREIGN DEPARTMENT.

Foreign Secretary on tour.

As this report is being written at home our Foreign Secretary, Dr. Barbour, is completing the last stage of his tour abroad, a tour in which he has been enabled to visit all of our great mission fields except the Congo, and during the course of which he has been followed with deepest interest and by many prayers. It has been a pleasure to read throughout the year, in the letters coming from our missionaries, of the great joy which he brought them, of the practical helpfulness of his visits, of the stores of information for future use which he was acquiring as he went from place to place.

In anticipation of the thrilling and comprehensive statement, based upon direct observation, which he will bring personally before the Union, anything like an exhaustive report by your Committee concerning the work of the Foreign Department would seem to be unnecessary. Certain facts, however, connected with the progress and development of the missions during the year are worthy of special record at this time.

God's goodness—peace.

The very first mention should be of God's goodness in making it possible for us and the missionaries on the field to do the work of the year with comparatively little distraction from persecution, famine, pestilence, war and death, all of which sadly interfered with the work in previous years. He has not only delivered us in a large measure from these hindrances, but has led us in a marvellous manner through open doors into large fields and abundant harvests. The proof he has given of the possibilities of yet greater returns than we have ever known, if we will only be diligent to seize the opportunities of the fleeting hours, has increased our faith, enlarged our hopes and quickened our zeal.

The development of the work in the several missions will be spoken of in connection with the reports from the stations, but the following general observations based upon a study of the situation as a whole will be of interest:—

Annual gatherings of native preachers for Bible study.

In reading the reports sent in by our missionaries we have been impressed by the increased number of one-month-in-the-year preachers' study conferences which have been held. When it is remembered that many of our missions are still very young, that the majority of the converts in all of them are from the lower and uneducated classes, that the native preachers and teachers are from these same classes, and that we have been unable to supply adequate educational plants, the establishment of which under the most favorable circumstances would have been a herculean task, it will be seen how significant are these annual gatherings, in which for a solid month the native corps of teachers and preachers can be under the direct, daily influence of the missionary, and follow out such a consecutive course of Bible study and other preparation for their work as will enable them to render much more uniform and valuable service in their separate fields.

Reference Committees.

These have not been in existence long enough to enable your Committee to do more at this time than to reaffirm their belief that their organization was a step in the right direction, and to report progress. The missionaries have entered heartily into the plan and are seeking, with us, so to adjust the details of organization and the relationship of these bodies to the Executive Committee as to secure the best possible results with the least amount of administrative machinery. These committees are now organized in Burma, Assam, South India, Japan and Eastern China. In the

South China field there is a tentative organization and on the Congo the conference constitutes itself a reference committee.

All of these bodies have been very helpful in giving advice to the Executive Committee on questions of detail, such as furloughs of missionaries, location of new missionaries, transfer of missionaries from one station to another, special appropriations and other matters of greater or less importance. At least three of these committees, those in Assam, Japan and Africa, will pass upon and forward to the Executive Committee for the coming year the entire schedule of appropriations for their respective missions; hoping thus to ensure an equitable distribution of the funds among the various stations. In this and other ways the Executive Committee should ultimately be relieved of many of the details of foreign administration.

Self-support.

One of the most encouraging features of the situation abroad is the steady development of the principle of self-support. Even a most casual reading of the detailed reports from the fields will not fail to impress one with the fact that greatly increased attention is being given to this subject on the part both of natives and missionaries. The latter, of course, are a unit in seeking self-support, but naturally there is difference of opinion as to the methods by which it can best be secured and the rapidity with which it can be brought about. Very much depends upon the missionary, and yet there are some fields in which progress in regard to this question is necessarily slow, owing to peculiar local conditions. However, the subject is kept to the front all the time, and large advances are expected during the next few years.

Actual results, statistics.

The question is often asked, Do the annual statistics reveal all that has been accomplished? The answer is a very decided negative; they do not and cannot exhibit anything like the full results of the labors of our missionaries. In all heathen lands, particularly in India, including Burma and Assam, there is a slow but steady change of sentiment with regard to Christianity. The leaven of the kingdom is permeating the whole mass of Hinduism and Buddhism and is also affecting strongly the various lesser religions accepted by millions of people in those lands. It is confidently believed that results of far greater moment than those tabulated in reports are being wrought out every year by the increasing number of God's witnesses in these destitute regions of the earth. It does us good, however, to have the statistics, to read the figures, to enjoy the reports; and we are happy in the thought of what they mean of service, love, and sacrifice, and of salvation to some of the lost ones of our fellow-men. Only in one period of our history has a better record been made than the present report shows.

During the past year there have been added by baptism to our churches in heathen lands 8,497 souls; in Europe, 7,786, a total of 16,283, or 4,184 more than during the preceding year. There has also been a total net increase of 15,824 in the membership of the churches, and $56,120 in the contributions of the members. For all of these tokens of divine favor we are humbly grateful.

We praise God and enter the new year with larger aspirations and more confident anticipations of greater triumphs in the near future.

Special needs. Among the special needs which the reports reveal may be mentioned the following:—

First. Buildings. Houses for our new missionaries, buildings of various kinds to replace those long in use and now either inadequate or in bad repair, school buildings and hospitals. Your Committee find themselves constantly embarrassed in the face of calls for these structures which they are unable to supply except by diminishing the funds so sorely needed for direct evangelistic work.

Second. A sufficient number of missionary families to provide at least one male missionary for each station seems to be absolutely imperative, if the work is to be prosecuted steadily and effectively; and we ought to have enough men so that it would never be necessary to leave a station vacant, or by attaching it to a neighboring field add its burdens to missionaries already over-taxed, especially when these latter are ladies.

Third. Medical Workers. The demand for these is always greater than we can meet, but at the present time there are certain special openings in the various countries which require most serious consideration. While recognizing the paramount importance of evangelistic work, we are fully convinced that the medical branch of the service is of more value than we have been wont to believe. The reports from our physician missionaries will show that an earnest desire to see souls saved, as shown in the following extract from a letter recently received from one of them, is the supreme thought of all.

> "The dispensary work has been especially interesting from the standpoint of a missionary rather than that of a doctor. My helpers, although new to me, have most faithfully carried out the plan that all visitors must be instructed in the way of life before their physical ills are cared for. The question and answer method seemed to give the best results. The patient, upon each visit, is closeted with the native evangelist for instruction in an outlined course of study, embracing the fundamental truths of Scripture. If unable to recite upon entering the consulting room, he is asked to return to the study for further instruction. The four or five thousand visitors these seven months have thus received that which is of far greater importance than all the medicine in the world."

As in opening, so in concluding our report we desire to express our profound gratitude to God for his signal blessings upon our work and workers, and for the opportunity which he continues to afford us of engaging in this most glorious of all forms of human service—the extension of his kingdom.

CHANGES IN THE MISSIONARY FORCE SINCE THE LAST REPORT WAS ISSUED.

DEPARTED FOR THE FIELD.

TO BURMA.

Returning. — Rev. F. H. Eveleth, D.D., and wife, A. H. Henderson, M.D., and wife, Rev. W. A. Sharp and wife, Miss Zillah A. Bunn,* Miss H. E. Hawkes,* Miss E. J. Taylor,† Mrs. W. F. Armstrong, Mrs. B. P. Cross.

New Appointees. — Rev. George R. Dye and wife, E. Hjalmar East, M.D., Rev. H. W. B. Joorman and wife, Miss Kate W. Armstrong,* Miss Helen Bissell,* Miss Minnie A. Robertson,* Miss Alta O. Ragon,† Miss Emma W. Smith (assistant).*

TO ASSAM.

Returning. — Rev. P. E. Moore and wife, Rev. P. H. Moore and wife, Rev. Joseph Paul and wife.

New Appointees. — Rev. H. B. Dickson and wife, Rev. A. J. Tuttle and wife.

TO SOUTH INDIA.

Returning. — Rev. Wheeler Boggess and wife, Rev. W. S. Davis and wife, Rev. David D. Downie, D.D., and wife, Rev. John Dussman and wife, Prof. L. E. Martin and wife, Miss Mary D. Faye,* Miss S. I. Kurtz,* Mrs. J. S. Timpany.

New Appointees. — Prof. Albert Loughridge and wife (reappointed), Rev. E. E. Silliman (reappointed), Miss Annie K. Downie,* Miss Katherine Gerow.*

TO CHINA.

Returning. — Rev. J. S. Adams and wife, Rev. William Ashmore, Jr., Rev. W. F. Beaman and wife, Rev. J. W. Carlin, D.D., Rev. T. D. Holmes, Rev. Robert Wellwood and wife, Rev. G. E. Whitman and wife, Mrs. Jacob Speicher, Mrs. H. Adamsen, Miss L. Minniss,* Miss Stella Relyea,* Miss Clara E. Righter.*

New Appointees. — Rev. F. J. White and wife, Miss Helen Elgie,† Miss Helen L. Hyde,† Sidney Grant Adams (assistant).

TO JAPAN.

Returning. — Rev. G. W. Hill and wife, Miss M. M. Carpenter,* Miss Annie S. Buzzell.†

New Appointees. — Rev. William Axling and wife, Rev. F. W. Steadman and wife.

TO AFRICA.

Returning. — Rev. P. Frederickson and wife, Rev. Thomas Moody, A. Sims, M.D., D.P.H., Rev. E. T. Welles and wife, Miss F. A. Cole.*

New Appointees. — Rev. A. Christopher and wife (reappointed).

TO PHILIPPINE ISLANDS.

New Appointees. — Rev. G. E. Finlay, Rev. S. S. Huse, Jr.

TO EUROPE.

Returning to Spain. — Rev. M. C. Marin.

RETURNED FROM THE FIELD.

From Burma. — Rev. Albert Ehrgott and wife, Rev. W. F. Thomas and wife, Rev. W. F. Armstrong, Rev. H. W. Hale and wife, Rev. C. A. Nichols, Rev. L. W. Cronkhite, Rev. W. O. Valentine, Miss A. E. Fredrickson,† Miss Annie M. Lemon,* Miss Ella L. Chapman,* Miss Julia G. Craft,* Miss M. M. Larsh,† Mrs. H. W. Mix,* Mrs. D. C. Gilmore, Mrs. E. B. Roach, Mrs. W. Bushell, Miss Hattie Phinney,* Miss Ruth W. Ranney,* Miss Sarah R. Slater.*

From Assam. — Rev. A. J. Parker and wife, Rev. O. L. Swanson and wife, Mrs. John Firth, Miss Stella H. Mason.*

From South India. — Rev. W. L. Ferguson and wife, Rev. William Powell and wife, Rev. John Newcomb and wife, Rev. Frank Kurtz and wife.

From China. — Rev. A. F. Groesbeck and wife, Rev. J. R. Goddard, D.D.

From Japan. — Rev. F. G. Harrington and wife, Rev. A. A. Bennett, D.D., and wife, Rev. J. C. Brand and wife, Miss Daisy D. Barlow,* Miss M. M. Carpenter,* Miss Ella R. Church,* Mrs. E. H. Jones, Miss Mary A. Hawley,* Miss Harriet M. Witherbee.¶

From Africa. — W. H. Leslie, M.D., and wife, Miss Catharine L. Mabie, M.D.*

From the Philippine Islands. — Rev. E. Lund (to Spain).

RESIGNATIONS.

Rev. George Campbell, Rev. S. P. Barchet, Miss Kate Knight,* Miss S. E. Haswell, Miss Erika A. Bergman,† Miss E. F. Edgerton,* Miss Ella M. Boynton,† Miss Harriet E. St. John,† Miss Edith Wilkinson.†

DEATHS.

Miss Annie K. Downie,* Rev. C. Nelson, Mrs. C. Nelson.

MISSIONARIES OF THE WOMAN'S SOCIETIES WHO HAVE MARRIED MISSIONARIES OF THE UNION.

Miss Lolie Daniels,† Nowgong, Assam, to Rev. A. J. Parker, Dibrugarh, Assam; Miss Ebonne Johansson,* Ikoko, Africa, to Rev. E. V. Sjöblom, Ikoko, Africa.

Missionaries not now in Active Service.

Mrs. Emily Banks, Mrs. C. A. Burditt, Rev. W. C. Calder and wife, Mrs. Laura Crawley, Mrs. E. A. Fletcher, Miss Naomi Garton, M.D., Mrs. C. B. Glenesk, Mrs. B. C. Gleichman, Mrs. L. M. Hadley, Mrs. Norman Harris, Mrs. Lyman Jewett, Mrs. L. A. Knowlton, Mrs. M. A. Milne, Mrs. A. T. Morgan, Rev. I. E. Munger and wife, Mrs. W. I. Price, Miss Francis E. Palmer, Mrs. H. H. Rhees, Miss Martha Sheldon, Rev. G. W. Taft and wife, Miss Gertrude M. Welles, Rev. R. R. Williams, D.D., and wife.

I. MISSIONS IN BURMA—1813.

Stations, 29; missionaries, 170; churches, 713; members, 41,122, baptisms, 2,513.

"Watchman, what of the night?" "The morning cometh, and also the night." In the reports from lower Burma in the past few years we have noted the frequent recurrence of statements to the effect that the people are becoming more willing to listen, will come out in larger numbers to the village preaching stations, dispute less, and ask more intelligent questions than formerly. This year the same reports come from some of our upper Burma missionaries as well. This brightening light is cause for devout thanksgiving, but our Burma mission stations are too poorly manned to take advantage of it in any adequate sense. Rangoon, Myingyan and Sagaing are vacant, the missionaries at home under compulsion of ill health.

Moulmein has a new man learning the language. Tavoy has two ladies, Zigon one. Myingyan station school is looked after by a single lady 250 miles away at Pegu! The English Wesleyans are extending their work in upper Burma, and the American Methodists are doubling forces in the delta plains of lower Burma and enrolling many as their converts who have been evangelized by our own Rangoon mission workers, while we have at the date of writing this, no male missionary where we formerly had two families. One family may possibly return to this field next autumn. In our Karen work the conditions are similar. We have been compelled to leave a single lady with less than two years previous experience, alone in Shwegyin for two years to care for both Burman and Karen work. We cannot send out men to relieve those who must come home. Burma, like the other fields, needs a strong reinforcement simply to man efficiently all the stations we now have, to say nothing of advanced work. We ought certainly to send out men enough to gather the harvests which are, under God, the direct result of the sowing of our own missionaries in years gone by.

Our college in Rangoon has attained high rank and needs to be endowed to insure its permanency for many years to come, and to relieve the current income of the Union from its support.

Our self-supporting Mission Press in Rangoon is cramped almost beyond endurance, unable for lack of room to do its publishing work rapidly enough to meet demands from our constituency there. Its buildings a half-century old are beyond economical repair and a new building must be provided at once.

These statements show some of the mingled blessings and duties which now confront us in Burma. Many other points of interest will well repay a careful reading of all the pages which follow this.

1. RANGOON — 1813.

Burman.—Rev. John McGuire and Mrs. McGuire (in U. S.), Rev. E. O. Stevens, D.D., and Mrs. Stevens, *Mrs M. W. Burhoe, *Miss Hattie Phinney (in U. S.), *Miss Ruth W. Ranney (in U. S.), ¶Miss Marie M. Côté, M.D., *Miss Ella L. Chapman, *Miss Emily M. Hanna, *Miss Julia G. Shinn.

Sgaw Karen.—Rev. A. E. Seagrave and Mrs. Seagrave (in U. S.), Rev. S. R. Vinton and Mrs. Vinton, Mrs. J. H. Vinton, Miss Harriet N. Eastman.

Pwo Karen.—Mrs. Mary M. Rose, *Mrs. C. H. R. Elwell, *Miss Elizabeth Lawrence.

College.—Rev. J. N. Cushing, D.D., Mrs. Cushing (in U. S.), Prof. E. B. Roach, Mrs. Roach (in U. S.), Rev. H. H. Tilbe, Ph.D., Mrs. Tilbe (in U. S.), Rev. W. A. Sharp, and Mrs. Sharp, Rev. L. E. Hicks, Ph.D., and Mrs. Hicks (in U. S.), Rev. J. H. Randall and Mrs. Randall, Rev. J. F. Smith and Mrs. Smith, Rev. H. B. Benninghoff and Mrs. Benninghoff.

Telugu and Tamil.—Rev. W. F. Armstrong (in U. S.), Mrs. Armstrong.

Press.—Mr. F. D. Phinney and Mrs. Phinney (in U. S.), Mr. J. L. Snyder and Mrs. Snyder.

English Church.—Rev. Ernest Grigg and Mrs. Grigg, Rev. Albert Ehrgott and Mrs. Ehrgott (in U. S.).

Burman Department.

Churches, 9; members, 390; added by baptism, 21.

Mr. McGuire is at home on furlough and presents no report. Rev. E. O. Stevens, D. D. has been transferred to Rangoon to do literary work, but will also care for Mr. McGuire's field until the latter returns to Burma. See Dr. Stevens' report under Moulmein.

Sgaw Karen Department.

Churches, 117; members, 7,705; added by baptism, 637.

Mr. Vinton reports:

Entering into the labors of others.

The year 1901 was the forty-ninth since the Rangoon Karen Mission was established. The report is as follows: For the first two months, before Mr. Seagrave left for America, we spent most of the time traveling among the churches. In March, Mr. Seagrave departed and I have since had good opportunity to learn something of the burdens he had been carrying for eleven years, and to see how utterly impossible it is for one man to do all that ought to be done here.

Large additions.

The year saw the organization of five churches, the baptism of 637 converts, and the ordination of two splendid young pastors. Financially, the year has been a hard one owing to an unusual and almost unprecedented fall of rain in February, before crops were in, whereby large quantities of rice were ruined. The annual associational meetings of the churches were held at Kumine in March and were attended by over 3,000 people. The tone of the meetings was good, business was attended to with dispatch, and a spirit of harmony prevailed.

Progress in building the Memorial.

Work on the memorial building was re-commenced in May and about Rs. 12,000 (about $4,000) have been spent. The brick walls of the auditorium have been cemented inside and out, the concrete for the floor is down, the ceiling has been completed and has received two coats of paint, the windows are all in, the glazing nearly done, and the heavy timber frame work of the tower in place. It will take Rs. 20,000 more to complete the building, and it is earnestly hoped that this may be raised during the current year.

Great advance in the school.

The work of the school has been marked by a very large increase in the number of pupils, and an improvement in the percentage of pupils who passed the examinations. This latter was especially true of those in the highest standard, which outdid itself in passing every pupil. A run of measles broke up the attendance in September and October, and was undoubtedly responsible for several failures. No deaths occurred. Twenty students were baptized in February, one of whom was from a heathen family and village. Our hope is that this boy's conversion may eventually mean a new Christian village.

Broad fields invite new workers.

The Karen Home Mission Society through which a large work among the heathen in our district is carried on has increased the number of its workers, but the unoccupied villages are still very numerous, and the number is increasing each year. Heathen Karens from the hills, attracted by good rice lands, are filling in the Dalla plain immediately west from Rangoon, also two large sections of the Pegu District, and a piece of land between two rivers in the Hanthawadi District, all within the territory of our mission. There is urgent need of advance work in these four sections, but as yet we are unable to undertake it.

Our hearts were much stirred in October by the coming forward of seventy-three for baptism in one village, the interest there dating back to the conversion of a boy in our town school a few years ago. The villagers asked for a teacher and the Home Mission Society sent a man there. The first baptisms in the village were last year, when seven came forward and a little church was organized. Now the church numbers eighty and there are still more to unite before long.

Their foreign mission work.

Our foreign mission work at Mainlongyi still continues to be without visible fruit. A smallpox epidemic seriously hindered labor among outlying villages this year. The land laws of the country make it impossible for us to acquire land for our native missionaries to build houses. But in spite of hindrances, seed sowing is going on all the time, and our hope for the future rests on the sure basis of Christ's command and promise. Throughout the field an increased readiness to listen to the gospel is noticeable among the heathen. If only we can improve the present opportunities, great advances may be made.

Completing fifty years of history.

The year we now enter upon marks the completion of the first fifty years of work in this field. As we look over the work of the churches we see much that could and should be improved; but when we reflect on the condition of the people before Christ was preached to them, and remember that it is but fifty years since they were introduced to an entirely new world of ideas and standards, the marvel is that so much has been attained. It is the power of God manifested amongst the children of men.

The future bright, but full of labors.

Just one word regarding the future. We now can see some of the possibilities of the field, we have experienced many of its joys and its anxieties, and we look eagerly and hopefully into the future; but until reinforced by Mr. Seagrave's return aggressive advance work cannot be done. The work as it now exists is beyond my powers. Constant visitation of the churches is necessary in fact, however much we may think to the contrary in theory. With 117 churches scattered over as wide a territory as our field embraces, this visitation, even hurriedly made, consumes more time than is available. Instead of decreasing, this demand on time and strength is bound to increase. As noted in another paragraph, we are in the track of heathen Karens who are moving down into the plains, and new work is constantly thrust upon us. Add to this the supervision of a large boarding school for boys and girls that is rapidly increasing in numbers, and it should be clear that Mr. Seagrave's return to this field is imperative, and a failure to send him here would be disastrous to the work.

Pwo Karen Department.

The center of the Pwo Karen work in the Rangoon field has been transferred to Maubin, for which Rev. B. P. Cross reports.

Rangoon Baptist College.

Total number of pupils, 725; in collegiate department, 15. College church, members, 68.

Dr. Cushing, president, reports:

Change in the faculty.

The past year has been a prosperous one, though it has had its changes. Rev. Dr. Hicks, after a term of excellent service, went on furlough at the close of February, 1901. His place has been supplied by the appointment of Rev. H. B. Benninghoff, who entered upon his duties in May.

The increase of senior university entrance students led to a division of the class into two sections and the employment of J. Courtenay, B.A., as instructor of the second section. Two additional masters have been appointed in some of the lower standards.

Buildings.

A gymnasium has been erected. Hitherto drill has had to be suspended through the most of the rainy season. The new building gives excellent opportunity for drill. Gymnastic apparatus needs to be provided, but as yet there are no funds available for the purpose.

Enrollment.

The enrollment in the various departments has been as follows:

	Total Enrolled.	Present Number.
College	15	13
High School	129	120
Collegiate Middle School	229	212
Collegiate Primary School	351	327
Kindergarten	34	33
Pupils taking only the Normal	7	7
Totals	765	712

Examinations.

Three pupils were presented for the F. A. examination of the Calcutta University and one passed. Eighteen were presented for the entrance examination and eight passed.

Normal department. This department, under Rev. J. F. Smith, has had a very considerable increase of pupils over last year. The government has allowed twelve additional normal stipends.

Kindergarten. This department has continued with the usual success under Miss E. M. Hanna. The performance of the kindergarten children at the exhibition in December was of a high order. To her usual work in the kindergarten and in the normal department, Miss Hanna has added the training of a class of young women as kindergarten mistresses.

Athletics. Athletic sports have continued as usual. There have been football and cricket clubs, besides impromptu games with boys from other schools. The annual college sports took place on the last Saturday in November and were attended by many visitors.

Annual exhibition. This was a great success and reflected great credit on those who prepared it. His Honor, the Lieutenant Governor, Sir Frederic Fryer, was in attendance. As it was thought to be the last time he would be present before his retirement, his address was a pleasant farewell filled with good wishes and kind words.

Music. Professor and Mrs. Roach have continued to train the choir for Sunday and other services. Old-notation music has been taught by Prof. Benninghoff, and the tonic sol-fa notation by L. T. Ah Saung.

Religious services. The customary Sunday services have been held. The professors have taken their turns in preaching. On Friday evening there is a general prayer meeting. The English, Burman and Karen Societies of Christian Endeavor meet every Wednesday evening. The number on the Sunday-school roll has been 410. The statistics of the college church are as follows: Added by letter 2, restored 2, dismissed 6, excluded 6; total number 68. Every effort is made to reach the pupils of the school by general services and personal intercourse.

Contributions. Church collections, Rs. 287—6—9, Sunday-school collections, Rs. 66—10—9, total Rs. 354—1—6. Expenditures have been as follows: Church expenses, Rs. 49—14—0; Burma Baptist Missionary Convention, Rs. 71; Sunday-school papers, Rs. 36; Burma Bible and Tract Society, Rs. 15; miscellaneous, Rs. 55. Total Rs. 226—14—0. Balance on hand, Rs. 127—3—6. Besides these contributions, the professors, teachers and pupils contributed Rs. 307 to the Victoria Memorial Fund. An arch in welcome of the visit of the Viceroy, Lord Curzon, was erected in the name of the school, partly by funds from the municipality and partly by private contributions.

Endowment. We are glad to learn that the first steps towards the raising of an endowment have been taken in America. Rev. Dr. Hicks is spending a part of his furlough in this work. We pray God that success may be his reward. Every year makes the need of endowment felt more strongly.

Literary work. In October, 1901, the final proof of the Shan hymn book was read. The book is in the hands of the binders at the Mission Press and ought to be published in a very short time. I have also superintended the preparation of the Shan Reference New Testament. The insertion of references has been completed and the manuscript is ready for the press. The British and Foreign Bible Society has arranged to have editions of several gospels printed, after the references have been removed. This arrangement was preceded by a written agreement that the permission to print the gospels gave them no right to alter the text hereafter.

Professor Roach reports:

Doing double duty.

My work in the college during the past year has been practically the same as during the five preceding years, with one exception. I have been unable to take my turn in the Sunday morning chapel services, owing to extra work in connection with my assuming charge of the Mission Press on Mr. Phinney's departure for America.

I have kept up my work with the various classes as usual. The additional work and responsibility in connection with the Press have proved a very heavy burden, and at one time I feared I should not be able to get through the year without a break-down. I am thankful that the approach of the close of the year's work finds me in better condition physically than I thought possible some months ago.

My Bible class work has been very pleasant to me, and although I cannot report any conversions, yet the interest on the part of the members of my large class has been such as to make me believe that the year's study will be productive of much real good to them in the years to come. I pray constantly that it may be so, and that the influence of those who are already Christians may be such as to lead many others to Christ when they shall have taken up their life-work.

We seek here to train and prepare those upon whom the real work of evangelizing this land must fall. Our responsibilities and our opportunities are great. These are at once a burden and an inspiration to us engaged in this work. God grant that we may be made equal to all that he places upon us.

Dr. Tilbe reports:

Anticipated reunion with family.

A second year of separation from my family has passed and I am beginning to count the months that remain before my furlough begins. At the close of the term in March I was quite worn with some extra work, not all of which had been directly connected with my teaching in college. For a short time I feared a nervous break-down, but a month at Haka saved that and started me on the up-grade again. My health is now as good as it ever was in Burma.

My classes have been the same as last year, senior and junior F. A. in Pali, and senior and junior entrance in English. Each year the Pali classes do better work; and this year, as they could easily spare the time, I have been giving one day each week of their time to logic, which was not otherwise provided for. On the contrary, in the English classes the work grows in difficulty. Increase in the size of the classes without corresponding increase in facilities for handling them makes the work harder and the results more discouraging. This has been especially true of the senior entrance class this year.

My religious work and other duties outside the class-room have been as in other years.

Professor Randall reports:

Thankful for better health.

At the close of the fourth year of my work in the college I have great reason for thankfulness. When the year began it was doubtful whether I would be able to carry my work through the rainy season. However, I have not only done my work, but have been stronger than in any previous year since coming to Burma. Truly God cares for those who are willing to accept his care.

In the work of the college I have carried on my departments as in previous years, having taught the junior and senior F. A. classes in English and the junior and senior entrance classes in history. The entrance classes have been much larger than usual this year and thus some forms of the class work have been doubled. In the last examinations all candidates presented in the F. A. passed the examination in English, a result seldom attained here, as English is the most difficult subject and the one in which most candidates fail.

I have also continued my work in the Christian Endeavor Society, Sunday-school and in the Sunday morning service in the college chapel. I have simply worked on during the year, hoping and praying that my labors might be used to help bring the boys of my classes nearer to the true God, even if I am not able to see how that is being accomplished.

Professor Smith reports:

Routine work in which good progress has been made.

The work in the normal department has been carried on with but little change from last year. Some new requirements in the Educational Code have increased my work somewhat, so that from June to December I have lectured one hour a week to the entire normal schoool. As this change in the curriculum was made without any warning, it has been necessary for me to spend considerable time during the year in the preparation of these lectures.

In some respects my classroom work has been more enjoyable and satisfactory than last year, but it has brought some disappointments. Three boys in the middle class have proved morally unfit for teachers. One of these was expelled from school and another took "French-leave" after the examinations. When the need of trained teachers in our mission schools is so urgent, it is a great pity to see such misuse of opportunities by those in whom so much has been invested.

My classes have numbered as follows: First year, 21; middle year, 11; third year, 6.

My regular work has included the continuance of my Sunday-school teaching and the conduct of a Sunday evening service for the Eurasian boys. This year, by a change in the time-table, I have been able to give some help in the English Christian Endeavor Society. I have also taken my turn in the chapel preaching on Sundays. The immediate care of the Eurasian dormitory and dining-room has also fallen upon me, and I have been able to do a little by personal contact and consel to help the boys along moral and spiritual lines. In addition to my regular work I have attempted some study of Pali in anticipation of the vacancy in that department when Dr. Tilbe returns to America. I have been able to do so little that, in order to meet the requirements, it will be necessary for me to devote my next vacation to this work.

Professor Benninghoff reports:

Carrying on the work left by Dr. Hicks.

Sailing from Boston, April 3, 1901, after a pleasant voyage of seven weeks, Mrs. Benninghoff and I arrived at the Rangoon Baptist College. It had already been in session one week, and we found our post waiting for us, and to this we have been very closely hitched ever since. The work of the classroom has been hopeful and encouraging. My daily Bible class of over sixty of the boys, representing the three highest college classes, is an especial privilege and blessing.

During the year I have made some slight changes in the laboratory, fitting up a desk for special work in analytical chemistry, and have begun a special class in advanced work. I have also taught music to a large class of boys thrice weekly, and have been able to see some encouraging results.

We need a larger laboratory fitted for individual work, and an enlargement of faculty to compete with the government college, and give the courses leading to the higher degrees.

Tamil and Telugu Department.

Churches, 3; members, 516; added by baptism, 40.

Mr. Armstrong reports:

Reinforcements.

The past year, through the abounding grace of God, has been one of the best our work has ever experienced. The blessing of the Lord has rested upon every department of the work.

Most of the year I was alone, as I had been for some time previously; but my wife and daughter, whose help in the work I so greatly missed, had aided mightily by their prayers. My joy at seeing them back from America towards the end of the year, and with them my two robust sons, making an unbroken family reunion, and that in Burma, after nine years of separation, cannot be expressed in words.

Spiritual results.

Forty were baptized, bringing the membership up to a little over five hundred,—not a large number, to be sure; but our mission is only in its infancy as yet. With the accession of the laborers we have been privileged to welcome, with hundreds of thousands of Indians here, which every steamer from India adds to, and especially with the blessing of the Lord, which we confidently expect on the work, we hope to see the number of disciples greatly enlarged before long. Will you not join us in prayers and effort that this may be?

Among those baptized were thirteen from the schools—a field from which we hope many most valuable recruits. During the year Mrs. Armstrong published a booklet, "Charlie's Triumph," giving an account of the rich Christian experience of one of the young converts in one of the principal schools. Charlie was called into the presence of the King, but we believe many of like spirit are left amongst us, who, by the grace of God, will be heard of in time to come. They are only awaiting their parents' permission to be baptized, or, failing that, the coming of the legal age, when they may be baptized without it. Of the more than 600 pupils enrolled in our schools we trust several scores are savingly converted. To God be thanks and praise.

Mission Press.

Mr. Phinney reports:

Successful work under disadvantages.

During my absence on furlough the finances of the Press and Treasury have been in charge of Prof. Roach of the college, in addition to his regular duties there. The practical oversight of the Press has been in charge of Mr. James L. Snyder, who arrived in May appointed to that duty. Although the work has thus been carried on under some disadvantages, the total business done is up to last year's high-water mark, and the mechanical work of the Press has been maintained at its former high standard of excellency. We believe that no better printing work is done in India than is done at this Press, and its bound books have a finish not surpassed by the product of any other press in the east, although the printing is done on presses now considered out of date in our home city printing offices.

From the list of works issued during the year (sent by Mr. Snyder) it appears that the most notable work of the past year is the printing of an edition of the Sgaw Karen

Bible from stereotype plates in super-royal octavo size. New editions of the gospels by Mark and John, in Burmese, and a first edition of the Psalms arranged for responsive reading in Sgaw Karen have also been published. A new edition, somewhat revised, of Dr. Judson's English and Burmese dictionary, in royal octavo size, 928 pages, stereotyped, has been issued, and a large list of educational works ranging from a kindergarten arithmetic to advanced algebra, and from a simple primer for beginners up to text books for normal students. One hundred and sixty-five thousand tracts have been printed during the year, in size from simple leaflets up to forty-eight page pamphlets.

The work now in hand embraces a Sgaw Karen Reference New Testament, Psalms for responsive reading in Kachin, Proverbs in Burmese, logic, church history and sermons in Karen, a vocabulary in Talain, with the usual run of educational publications for the schools of Burma. The Burmese and Sgaw Karen religious monthly periodicals, the Burmese, Sgaw and Pwo Karen monthly lesson helps, and "The News" in English, continue to exert an influence for good which cannot be measured. The Sgaw Karen Sunday school lesson monthly enjoys the distinction of having a larger circulation than any other periodical in Burma, a fact of which we are justly proud.

A new building imperative.

During the past year cracking walls and falling plaster have emphasized the need of a new building to take the place of those now beyond repair; and the rush of work compelling departments to work overtime in a vain endeavor to meet all demands shows plainly that larger quarters arranged for the economical manufacturing of books are imperatively demanded. The Press in its general work is self-supporting, requiring no American money for its current work aside from its Bible work, and so with good reason may ask that a new building be given it to replace the outgrown and antiquated structures in which it has been housed for a half century past. The new building desired, which has been planned in the simplest style, will cost $40,000, and it is sought to lay this matter upon the hearts especially of the practical men of the denomination in America.

Immanuel (English) Church.

Members, 50; added by baptism, 12.

Mr. Ehrgott reports;

A forced return.

The broken health of Mrs. Ehrgott forced upon us the disappointment of a speedy return from our prosperous work in Rangoon. The severity of the trial is emphasized by the imperative verdict of skilled surgeons that we must not again subject my wife to the ravages of a tropical climate.

Our all but twelve months' residence in the midst of the work and workers on the field has impressed us with (a) the enormous moral and spiritual depravity of the Oriental, (b) the inability of heathen systems to counteract this evil, (c) the gradual but sure advance of Christianity in the Orient, (d) the loyalty, devotion and conscientious endeavor of the missionaries, (e) the efficiency and the economy of the Missionary Union.

For several reasons the English work is becoming an indispensable necessity in the foreign field. The Immanuel Church at Rangoon is growing to fulfill its purpose as a stronghold for Christ and an honor to the Missionary Union. Providentially Rev. and Mrs. Ernest Grigg promptly and efficiently took up the work at our departure.

2. INSEIN — 1889

Karen Theological Seminary.—Rev. D. A. W. Smith, D.D., and Mrs. Smith, *Miss Emma W. Smith, (assistant.)

Burman Theological Seminary.—Rev. F. H. Eveleth, D.D. and Mrs. Eveleth, Rev. W. F. Thomas and Mrs. Thomas (in U. S.).

The Karen Seminary.

Number of pupils, 112.

Dr. Smith reports:

The attendance is maintained.

The seminary opened in May last with an attendance of 112, and has closed with an attendance of 106, distributed in four classes, as follows: seniors 35, second class 22, third class 25, and fourth class 24. The largest class ever graduated was the class of '98, which numbered 40. We graduate this year the next largest class, which numbered 37 at the beginning of this year. One died early in the year, and one dropped out in October. Included in this number are two who were qualified by their long previous training in other schools to complete the four years' vernacular course in three years, and in connection with that, to take a three years' course in New Testament Greek. This class also has the honor of including in it the first and only graduate of the Anglo-vernacular department. This young man is a graduate of the Baptist College, and we trust that others will follow in his steps in due time. We had hoped for an annual contribution from the college of its graduates to the ministry. It is now three years since Maung Po came to us from the college, and he has no successor. We recognize the demand for certificated teachers, which the normal department of the college supplies, as largely responsible for the smallness of the number of the college students who enter the ministry. While the supply of such teachers remains inadequate to the demand, they can command a pay abnormally large, and this proves too strong a temptation for our young men, and puts the poorly paid ministry at a serious disadvantage. The time will come, however, when this demand for certificated teachers will be met by an over supply, and then we may hope that the ministry will receive a fair percentage of our educated men, and even before that time arrives there may be a scattering harvest sufficient to justify the existence of an English department in the Baptist seminaries at Insein. Even should there be an occasional intermission of such candidates for the ministry, the seminary must ever have a course of study available for them. The failure to have such a course would be equivalent to an announcement that graduates of the college are at liberty to fit themselves for any profession they may elect, excepting for the gospel ministry. That is not at present, I am thankful to say, the attitude of the Baptist seminaries at Insein. Dr. Eveleth is at the head of the Burmese vernacular department, the writer of this report at the head of the Karen vernacular department, and Rev. W. F. Thomas is at the head of the Anglo-vernacular department. The existence of this Anglo-vernacular department prevents the Baptist denomination in Burma from holding the unfortunate attitude towards an educated ministry referred to above.

Large demand for teachers reduces supply of ministers.

Few men coming from the college.

Of the 106 at present in the seminary, 7 have studied in the college (6 coming to the seminary as undergraduates), 75 have come from station schools, and 24 from village schools. In the graduating class of 35, 2 came from the college, 22 from station schools, and 11 from village schools. The second class has 1 from the college, 20 from the station schools, and 1 from a village school. The third class has 3 from the college, 18 from station schools, and 4 from village schools. The fourth or entering class for this year has 1 from the college, 15 from station schools, and 8 from village schools. Looking now not at the sources from which the students have come, but at the standards to which they had attained before applying for admission to the seminary, it must be confessed that the higher standards are sending a smaller proportion of students than they did a few years back. This is certainly a disappointment, as more and more of mission time and money are being given to these higher standards. But the Lord of the harvest is not at a loss for men, and if there are influences which operate in the higher standards to prevent men from entering the ministry, it is cheering to welcome candidates whose call to the ministry is undoubted from the lower standards in our Anglo-vernacular mission schools, and even from village schools where only the vernacular is taught. Some of the finest material in the present graduating class is composed of young men who never studied in a mission school. The trend being as it is, while not receding from our ideal of a highly educated ministry, and while making the fullest provision for such a class of men, we gladly receive all young men of whatever standard, of no recognized government standard, whose call to the ministry is clear, and who come recommended by their own missionary, who can personally vouch for their spiritual qualifications.

In view of the anticipated temporary absence of Mr. Thomas on furlough, the arrival of my daughter, Miss Emma Waldo Smith, a recent graduate of Vassar, whose attainments in Greek qualify her to take up the Greek classes, is most opportune. While studying the Karen language, to which her first and chief attention is given, it will be a pleasure to her to help as may be required in the seminary.

When Mr. Thomas returns from his furlough, it is hoped that he will resume the instruction of our Karen students in Burmese Christian literature, to which for the past three years he has given four hours a week. That course is of untold value, qualifying as it does the Karen minister for effective work among the Burmans. As of the poor, it may be said to the Karens, the Burmans ye have always with you, and whensoever ye will, ye may do them good; but to do this, they need a language qualification, and it is this which Mr. Thomas has been striving to give them. And if in addition to this, and his duties in the Anglo-vernacular department, he can take a class or two in the seminary in Bible instruction, too much of which has to be relegated to native instructors, his presence on Seminary Hill will be an unspeakable boon.

The Karens are raising an endowment.

It affords me great pleasure to be able to announce that the Binney Memorial Scholarship Fund, raised almost exclusively by the Karens for the aid of needy students, has reached into its last thousand rupees. A little over five hundred more will bring the fund up to ten thousand, after which it is proposed to continue it as an endowment fund for the seminary, to supplement the seminary endowment fund which the late secretary, Dr. Duncan, hoped to raise in America, and which it is desirable should soon be commenced.

The Karen churches, as in past years, have contributed to the support of the seminary, their two-anna-a-member contribution amounting to Rs. 3395—2—10.

This has come from the associations as follows: Bassein (Sgaw) 1,000, Rangoon 700—14—6, Shwegyin 277—9—3, Henzada 473—5—9, Tavoy 76—3—9, Maubin 120—2—0, Tharrawadi 155—4—0, Siam 28—1—6, Moulmein 164—0—9, Toungoo (Paku) 215—10—9, Toungoo (Bghai) 138—2—3, Bassein (Pwo) 45—12—4.

The Burman Seminary.

Number of pupils, 28.

Dr. Eveleth reports:

Returning to work.

We arrived in Insein October 11, and the fall term of the seminary began on the 30th of the same month. There were twenty-eight students enrolled, two of whom went home ill and will not return. On January 28 six men graduated and received diplomas from the seminary. In this class there were two Shans, two Burmans, one Karen and one Chin.

Board of Trustees.

Perhaps the most important items to report are the organization of the board of trustees for the seminary and the action taken by the board with reference to matters of interest to the seminary. After electing for president of the board Rev. E. W. Kelly, and for secretary Rev. J. E. Cummings, they voted unanimously to fix the requirement for entrance at the fourth standard, excepting in cases where men do not come from schools under government inspection, in which case the faculty will examine the candidates and receive at discretion. They also decided to fix the standard of proficiency for the entire course at an average of 55 per cent., diplomas not to be granted to those having a lower average in their examinations; to ask the Executive Committee to allow a postgraduate course of one year to students who in the opinion of the faculty would be greatly benefitted thereby.

Dr. Barbour was with us and took an active part in all the discussions of the two hours session.

Anglo-Vernacular Department.

Mr. Thomas reports:

No longer experimental.

With the graduation of Maung Po, F. A., from the Anglo-vernacular department of the Karen Theological Seminary on January 29, 1902, the English department of the seminary may be said to have passed its experimental stage. While pursuing his study of the Bible in his own Karen vernacular, Maung Po has for two hours a day during his three years' course, been supplementing this study by recitations in English from such text-books as Hovey's "Theology and Ethics" and Fisher's "Church History." As a similar course is open to students in the Burmese Theological Seminary as well, no one in Burma need longer be kept from pursuing a seminary course for the lack of an English curriculum.

Besides Maung Po, four others, not so well qualified as he in English, are also with him completing a three years' course in New Testament Greek. Another class of five has just finished its first year in this semi-English course and comprises, like the other, members of both Karen and Burman seminaries. These ten students, therefore, have not only thus been keeping up their working knowledge of English, but are thus forming that nucleus of a union of races in seminary training which we all crave.

Besides these classes in English, I have for most of this, as of the two previous years, been in temporary charge of the Burmese Theological Seminary during the absence of Dr. Eveleth on furlough in America. Although I have been unable to give that department all the attention it deserved, I have, in addition to its general oversight, taught the Bible two hours a day in connection with that department. It has, however, been a great relief to be relieved from the care of that department to a large extent by the return of Dr. and Mrs. Eveleth last fall.

It has also been my privilege during the past three years to give four hours a week to the reading and study of Burmese Christian literature with the different classes of the Karen Theological Seminary, that they may thus familiarize themselves with religious Burmese and do more efficiently the evangelistic work which they seem inclined to do for the Burmese and other races who can be better reached through that language than through the Karen. Since Dr. Eveleth's return I have also, at Dr. Smith's solicitation, taken a class in Angus' "Rules of Interpretation," in Karen.

It is highly desirable that the missionary instructors in the seminary engage, as far as practicable, in the direct work of Bible instruction. I would, therefore, state that it is my purpose on my return from the short furlough necessitated by the health of my family, to devote whatever leisure the English courses may furnish me to teaching the Bible in the vernaculars of the institution, as I have opportunity.

3. MOULMEIN — 1827

Burman.—Rev. S. R. McCurdy and Mrs. McCurdy, *Miss Agnes Whitehead, *Miss M. Elizabeth Carr (in U. S.), *Miss Lydia M. Dyer (in U. S.).

Karen.—Rev. Walter Bushell, Mrs. Bushell (in U. S.), †Miss E. J. Taylor.

English Church.—Rev. F. D. Crawley, Mrs. Crawley (in England).

Eurasian Home.—*Miss Sarah R. Slater, (in U. S.), *Miss Lisbeth B. Hughes.

Telugu and Tamil.—*Miss Kate W. Armstrong.

Burman-Talain Department.

Churches, 4; members, 400; added by baptism, 3.

Dr. Stevens reports:

Progress in self-support.

During the past year some progress has been made in the direction of self-support. The Christian vernacular schoolmistresses at Daingwunkwin and Chaungson, and Ko Hpo Ka, the preacher stationed at the latter place, no longer draw any pay from the Missionary Union. The Talain Christians at Kawpok have been induced to put their little chapel into repair at their own expense. The Burmese Baptist chapel at Maulmein has been provided with a fine new Estey organ, costing more than one hundred dollars. This progress, however, has been very much less than could have been desired. One of the best of our vernacular schools is the one maintained at Amherst, of which U Shimon is headmaster, but it continues to be dependent on mission funds to too great a degree. The disciples at Kamawet, I fear, will not fulfil their promise to erect a new chapel until after the arrival of the looked-for missionary to the Talains (Talains is the name given by the Burmans to the Mons. They are also known as "Peguans.") No Bible woman has been employed, but much of religious work and temperance work has been done by devout women in comfortable circumstances, who receive no pay for their services. Maung Di, who went with me to Bangkok in 1897, returned with his family June 11. Thus of the members of the Moulmein Talain-Burmese Baptist Church, not one is left in Siam who had engaged in evangelistic labors on behalf of the Mons of that country.

We have sustained severe losses in the course of the year. On Friday morning, April 5, Miss E. E. Mitchell, M. D., closed a life of great usefulness. June 3 L. T. Ah Vong passed away in his eighty-sixth year. He was baptized by Dr. Judson in 1836, and had always been prominently identified with the interests of the Moulmein mission, until he was laid aside by repeated attacks of paralysis. On Monday, June 17, U Reuben died, pastor of the Shan-Taungthu Church at Thaton. Although he had attained to sixty-eight years, he was still quite vigorous for one of his age.

The death of Pastor Reuben has left in this department only two ordained native ministers, Ko Htaw Thun and U Kan Gyi. The latter is so feeble that he no longer occupies the pulpit on the Lord's Day. The preaching services are conducted in turn by Maung Hpo Khin, the assistant pastor, Dr. Shawloo, and L. T. Ah Syoo, the efficient superintendent of our flourishing Sundal school. I myself also plan to have a written Burmese sermon ready once a month. However, U Kan Gyi frequently takes part in the prayer meetings, and he was able to preside at the association, which was convened at Thaton January 30 and 31, and to baptize three Talains before the close of the rainy season.

U Reuben was succeeded at Thaton by Maung Aung Byu, who graduated from the Burman Theological Seminary at Insein in 1896. He reports the case of a prominent man among the Mohammedans who appears to be a sincere inquirer. If only there were a missionary resident at Thaton it is probable that he would take a decided stand, but at present he holds back from making a public profession of Christianity.

Literary labors.

I have succeeded in carrying through the press the second editions of "The Golden Balance" in Talain (10,000), and the "Streaks of Light" in Burmese (1,000), both of which had been out of print for thirty or forty years. A good beginning has been made on the printing of the second edition of the "Grammatical Notes and Vocabulary of the Peguan (Talain) Language," published by J. M. Haswell, D. D., the year before his death, which took place more than twenty-six years ago. The reading and correction of proof-sheets, and the editorial work of revising, enlarging and embellishing have occupied much time, which I believe to have been profitably spent. With the exception of a donation of two pounds sterling from a sister in America, the whole of the Rs. 200, which the printing of the Talain "Golden Balance" cost, I collected in this region.

There has been a great increase in the number of tracts sold in different languages, but the total of those distributed gratis, as shown by the summary of preachers' diaries, is less than 850. The smallness of this number may be accounted for partly by the fact that the stock of Talain tracts had become almost entirely exhausted before my arrival in December, 1890, and partly by the fact that the preachers have known of so many of the tracts and leaflets being destroyed that they have become somewhat disheartened.

Since last February Mrs. Stevens has performed the duties of matron to the Leper Asylum. While this work has worn upon her sympathies, and absorbed much of her time and strength, she would feel amply repaid could she point to but one poor leper who during the year had given evidence of a soul cleansed in the blood of Jesus Christ.

November 4 Miss Agnes Whitehead kindly took over charge of the Anglo-vernacular Boys' School. Thus relieved, I hope to have more leisure to visit the church members at the villages in which they reside.

The appended statistics show a decided increase in the attendance of Sunday school children. This is owing mainly to the recent starting of three Sunday schools for heathen children in different parts of the town, taught by teachers who are under the superintendence of Misses Whitehead and Hughes.

Judson Memorial Fund.

The last week in December the Moulmein Talain-Burmese Church had the honor of originating the Judson Memorial Fund, which has been entrusted to the Burma Baptist Missionary Convention. It is to be allowed to accumulate, and the interest is not to be used until after July 13, 1913, the hundredth anniversary of the first landing of Dr. and Mrs. Judson on the shores of Burma.

Karen Department.

Churches, 22; members, 1,990; added by baptism, 87.

Mr. Bushell reports:

No important developments, but a steady growth.

In looking over the year just closed I can see that we have undoubtedly made progress, but it has been along general lines, a little here in this place and a little there in another, rather than one big advance in any particular place. Our station school has again made small gain in numbers, and now that Miss Taylor has returned to pay special attention to it, I trust there will be such good work done therein as to attract much larger numbers.

Since I have known the field there has never been a better spirit of unity and concord manifested than there is today, and I believe that promises much for future success. We have lost one of the oldest among our ordained pastors, and his death is a very serious loss, too; still, some of our young men are developing and his place will, I hope, soon be taken by other workers.

English Baptist Church.

Members, 100; added by baptism, 3.

No report has been received.

4. TAVOY — 1828

Burman.—Rev. H. W. Hale and Mrs. Hale (in U. S.), †Mrs. H. W. Hancock, †Miss Flora E. Ayres.

Sgaw Karen.—Rev. H. Morrow and Mrs. Morrow, †Miss M. M. Larsh (in U. S.).

Burman Department.

Churches, 1; members, 24; added by baptism, 1.

Mr. Hale reports:

The church and the school.

Early in the past year the pastor of the church, Maung Po Ka, was permitted to baptize a man in the district who had been for several years an inquirer. There have been some changes in the school. Three teachers have left: one to better himself, another to be with her husband, and the third to get married. Two teachers have taken their places, one, however, temporarily, till a properly certificated teacher can be secured. The first standard and kindergarten classes have been put under one teacher. Because of these changes, probably, there has been a falling off in the school attendance. Still the results earned for the year were Rs. 5—14 more than in 1900, although the fees were Rs. 21—12 less.

Increased contributions.

The contributions last year were much more than in any previous year, because the church entertained the association and contributed two or three times to the relief of the famine sufferers in India; also Rs. 65 was given towards the debt on the preacher's house, but only Rs. 10 in 1901. The ordinary contributions, however, show a slight increase of about Rs. 9 over 1900. The contributions of the church and ourselves have, as last year, been more than sufficient to pay the salary of the pastor. With his family of six children, his present salary of Rs. 25 is insufficient, and I hope to see it raised to Rs. 30 soon. A balance in hand should make the effort easier.

Spiritual conditions improved.

The spiritual condition of the church is better now than at any previous time since we came to Tavoy. God has blessed us the past year, and we bless and praise his holy name. We are thankful for strength to remain another year, and for help and grace given during it. Some who were estranged from the church have been restored, or we expect, soon will be, and there is peace where formerly there was enmity. School matters since the rains closed, and going to Rangoon to see Dr. Barbour, have prevented as much touring as usual, still I hope to visit the villages usually visited, once more before returning to America. The encouragements have been more than the discouragements. There is more knowledge and greater interest in the way of salvation. A beginning has been made in the jungle in the baptism of one in a jungle village, who remains steadfast, trusting in Christ, although he has lost his wife and a child since his baptism, and is told by the heathen that it was because he became a Christian. We hope in the near future that several in town or jungle will come forward and confess Christ. Since the failure of Mrs. Hale's health necessitates our return for a time to America, after a stay of over seven years in Tavoy, we are glad in the hope that the work will be well provided for in our absence, since Dr. Barbour and the Reference Committee have recommended that Mrs. Hancock and Miss Ayres take charge of it.

Karen Department.

Churches, 22; members, 1,136; added by baptism, 21.

Mr. Morrow reports:

Combats the impression that Karens are superior to other heathen.

In the following report I will refer plainly to existing conditions and to what we are trying to do. I say trying, for at best we have only partial success. To be intelligible some statements regarding the condition of the Karens past and present seem to be necessary.

First. In my judgment the impression which prevails among some missionaries, and doubtless also in the home land, that the Karen people of Burma are so very superior to other non-Christian tribes or peoples, is exaggerated. True, the Karens have not a complicated system of idolatry. They had strangely preserved amongst them well-known traditions about "The White Book," inclining them more readily than others to receive the missionaries when they came; but these people were also doubtless in part moved by desires to have the protection and assistance of the missionaries to intervene when oppressed by their more powerful Burman neighbors. Nevertheless, the Karens were heathen, morally corrupt and vile. The Karen primeval is after all not so far above other heathen peoples as the result of the long ages of hereditary evil and superstitious practices. In numberless cases and classes of these people their corruption is beyond words to describe. Their food, their dress, their conversation, are distressing beyond measure and hard to correct.

Second. Among the early ingatherings of Karens over which our fathers rejoiced, doubtless some of the converts were superficial, as they proved disappointing, probably many of them scarcely imbibed anything beyond the rudiments of faith in the Saviour preached to them, and their lives were only partially influenced. This is nothing new among heathen peoples in the first stages of their contact with the Christian religion. The first native pastors with few exceptions were untaught and very inexperienced. The ordinance of baptism made a strong impression upon their senses, and probably some of them placed over much dependence upon the value of the ordinance itself. As missionaries obtain a better knowledge of the language, and become more skilled in discerning between the genuine and superficial Christians, they find many disappointments.

Third. Missionaries do not and cannot live among the Karens. They live at points from which all parts of their wide fields can be most easily reached, and where they are most accessible to all who may need their help or advice. But it is most difficult for them to be sure at all times of what goes on among the churches and particularly so as these people are shy and secretive. A missionary may work among them a score of years and still be ignorant of much, particularly of that which is evil. As a matter of fact, this has been the experience of many missionaries.

The work of all missionaries is very similar, namely, teaching a large number of boys and girls in schools at their headquarters, visiting and helping the churches as often as possible and giving counsel through messengers or letters to those they cannot visit. But despite all they have done, the Karens, as a rule, remain Christians of a not very exalted type.

Methods used to remedy existing conditions.

And now it will not take many words to describe what we are trying to do:

First. We are trying to overcome both ignorance and indolence by teaching pupils in our town school to work as well as study. We have what might be called a model farm on which we raise a considerable part of the food used in the school.

Second. We allow nothing but clean and healthful food. We think it little use to teach a boy algebra and Euclid and leave him eating putrid fish. The going of some of these unwholesome things has been the coming of almost perfect health in our school.

Third. We use all means in our power to teach them that religion means much more than baptism even with attending chapel on the Sabbath added. We cry aloud that lips daily using obscene language cannot offer prayer or praise acceptable to God. By teaching, by exhortation, by punishment, we try to stop it in our school. I baptize no one in school or jungle till all vile talk has been given up.

Fourth. We aim by all known means to raise up an intelligent and a holy class of native ministers.

In all these things we are having some success, and on these lines we shall work while God allows us to labor in Burma.

5. BASSEIN — 1840

Sgaw Karen.—Rev. C. A. Nichols and Mrs. Nichols (in U. S.), *Miss Julia G. Craft (in U. S.), *Miss E. E. Scott, *Miss Minnie A. Robertson.

Pwo Karen.—Rev. L. W. Cronkhite and Mrs. Cronkhite (in U. S.), †Miss Louise E. Tschirch (in U. S.), †Miss Johanna Anderson, †Miss Alta O. Ragon.

Burman.—Rev. E. Tribolet and Mrs. Tribolet.

Sgaw Karen Department.

Churches, 117; members, 11,379; added by baptism, 581.

Mr. Nichols reports:

Sixty-fifth report—Problems.

The present year, 1901, completes the sixty-fifth since the founding of the mission in 1837. The steady growth of the work from year to year necessarily involves a constantly increasing complexity of interests and dangers, as well as wider opportunities. To maintain a proper balance between direct evangelization through preaching and that through education, between under and over organization; to foster material growth and prosperity among the people, as against greed and other forms of selfishness which so easily inhere; to develop and sustain unity of action and purpose together with a proper independence and initiative on the part of the individual church and pastor; to run the gauntlet successfully between demagogues and self-seekers who are sure to develop; to lead and control in all that is good and progressive, and at the same time to stand out of the light and serve,—these are a few among the many problems which multiply with the extension of the work.

Grand results.

We now have 117 churches with 11,379 members, which will probably represent a Christian population of at least 33,000. These are all in one association, and thus have a common work in the line of school and home and foreign mission effort. As has been the case for the last twenty years and more, without any foreign aid except the salaries of one mission family and of the two young lady teachers in the High School, with a small grant-in-aid for education from the government, they carry their own burdens and manage their own affairs, the churches being practically as independent as those in America. They still support their own foreign missionaries among the Kachins in Bhamo and in Myitkyina, at a cost of about Rs. 1,000 a year, contribute another Rs. 1,000 to the Karen Theological Seminary in Insein, a few hundreds to the Girls' Bible School in Rangoon, are giving slowly to the endowment of Rangoon Baptist College, provide about Rs. 11,000 a year for the town High School, and, as an association, carry on work in about forty Sgaw and Pwo Karen heathen villages, besides the work done independently among the heathen by individual churches. The latter is a form of work which we are trying to develop and which is the most effective of all in its results, both on the church and on the heathen for whom they work. While I am writing, a young man has just come in, asking me to be present at a first communion service where fourteen have recently been baptized and where ten more, including four Burmans, are awaiting baptism at the time of the proposed service. This is wholly the work of the church to which the young man belongs and of which I now for the first time learn. If this can become general among our churches, the question of evangelization, not only among the Karens, but also among the Burmans, is largely solved. The time is past, in our district, at least, when the gospel message from a Karen to a Burman is generally unwelcome.

I generally spend my Sundays throughout the year among the churches and the heathen in the district. This not only gives me an excellent scope for direct preaching, but also for most delightful fellowship in worship with our people. It entails heavy cares and anxieties, in questions of discipline and otherwise, but never loses its interest or fails in mutual profit.

We now have twenty-one of our young men in the Theological Seminary at Insein, and Dr. Smith speaks highly of their spirit and enthusiasm. For the last few years most of the seminary students go with me direct from the steamer on their return for their long vacation, for a trip together among the heathen, and then settle down to live and teach Christianity among them, a work needing a maximum of patience, persistence and wisdom. Such work has not only told well in results among the people for whom they have worked, but has also had the best effect upon the students in their later work as pastors or evangelists, where they are called. Many of them are enabled to organize churches as the result of their work, and of course the new church always claims them when they have finished their course of study.

With the coming of Miss Scott our high school has taken a fresh start. Her teaching in the higher classes and her general care of the pupils has made discipline much better and easier, and the results of the last Calcutta university entrance examination were far more satisfactory than before. Both her influence and that of Miss Craft, who has charge of the girls, now nearly 140 in number, are telling for good throughout the school. Miss Robertson is soon expected to arrive, to keep up the quota of American workers, as Miss Craft must soon leave to return to America on account of illness in the family at home. One of the most pressing questions now with us is how to hold our educated young people for whole hearted service of their Master, with their enhanced powers for either good or evil, as the result of their education. Satan also bids high for them here as elsewhere, if indeed not higher. The work of the school in the past has not only been the strength of our churches, but has also resulted in a wide range of blessings throughout Burma and into Siam. Even the burden of financial and moral support of the school, which has often been quite heavy upon our churches, has all along constituted a most potent factor in their development, not only increasing their love for the institution itself, but also to Him in whose name they have always carried it, and thereby also increasing their own capacity to receive his blessings upon them.

Pwo Karen Department.

Churches, 39; members, 1,776; added by baptism, 90.

Mr. Cronkhite reports:

Changes in personnel.

The close of the year finds me about exhausted physically, and marking time for the most part until my proposed furlough in April. It will be a joy to see again the three older children whom I left at home in 1894, and the younger two who, with their mother, went home three years ago. Miss Tschirch left us last spring for a rest in the home-land after eight and a half years on the field. Our serious difficulties in finding some one to take up her work for a time were relieved in May by the coming of Miss Johanna Anderson, returning from furlough. Our hearts were again made glad in November when Miss Alta O. Ragon arrived from Illinois. She is making a brave attack upon the Pwo language which cannot fail of success.

Improved native chapels.

In looking backward over our field for a decade or two, one cannot but be gratified with the steady improvement in the type of chapel and school buildings erected by our jungle churches. The old structure of bamboo and thatch has almost entirely disappeared. Good wooden buildings with iron or shingle roofs have come in its place. We see the beginnings of painstaking in the planning of our chapels. Benches for the congregation are becoming common, and good lamps are no longer absolutely unknown. A few of the churches have choirs and more than a third of them have Sunday schools. These things grow slowly among such a people, but so long as the growth is steady and sure, one may rejoice. There is no probability at all of a retrogression. The church at Maungtha is not at present in affiliation with our association though composed in large part of estimable Christian people. I was much pleased in December when visiting them to see the fine new teak chapel and schoolhouse combined which they have erected at a cost of Rs. 7,000, all paid for by themselves. The lower floor is most admirably planned and finished off for school work, with main hall and recitation rooms. The carpenters, skillful ones, two in number, were Pwos. Pwo carpenters are rare.

Generous giving in poverty.

In my last annual report I mentioned my hope of securing from among the Karens the funds for the two houses still needed for native teachers in our town school. Up to late in February everything seemed assured. I went among our people securing subscriptions for this work, and in aid of a building for the Karen Women's Bible School in Rangoon, asking mostly for subscriptions of twenty rupees ($6.75) each. About Rs. 4,300 were pledged,—and our people are faithful pledge-payers. Then came the rain on the threshing-floors, destroying large portions of the rice crop, which is our people's dependence. Only about Rs. 2,000 have been paid in thus far. Most of the rest will be in time. The people have been phenomenally poor, borrowing of professional money-lenders at heavy interest. One house, however, has been built and paid for, and we have sent Mrs. Rose Rs. 600 for the Bible school building. Only a portion of the Karen gifts went to our own building, as we have added considerably to school furniture and apparatus. Mrs. Wm. Carleton of Brooklyn, formerly Mrs. S. T. Goodell of this mission, sent us during the year $390, which, with a sum of $200 sent by her previously, covers the cost of one teacher's house, known as the "Addie Giles Goodell Memorial," in memory of baby Addie buried a quarter century ago in the European cemetery, close by the mission compound.

Though the people have been so poor, the school has almost maintained its full attendance, about 150 pupils. Of these probably some forty come from heathen families, besides others from families but recently become Christian. We have been unusually free from sickness among pupils. Eleven of our dear boys and girls have put on Christ in baptism. At Miss Anderson's suggestion, we are trying the experiment of having most of our classes in the Sunday school taught by the older pupils, hoping to raise up thereby an efficient corps of teachers for our jungle Sunday schools of the future.

I think that we have lost ground in the amount of evangelistic work done by our preachers among the heathen during the year. Nevertheless I believe the interest among the heathen is on the increase. Some of our best workers have been hindered by various causes in their work.

Burman Department.

Churches, 4; members, 177; added by baptism, 9.

Mr. Tribolet reports:

We thoroughly enjoyed Mrs. Safford's, Mrs. Harris', Dr. Barbour's and Mr. Isaac's visits. It is to be hoped that the workers on the field may be able to discuss matters with some worker from the home land face to face at least every third year. It would amazingly facilitate matters and wonderfully enlarge the horizon of our co-workers in the home land. Our compound has been transformed during the year just passed. The great moat ditch, virtually rendering useless one-third of our compound, has been filled in at an expense of Rs. 1,100. The old buildings had to be altered, some taken down and rebuilt, some lowered, others bricked up below. A new covered walk connecting the dwelling house with the school building emphasized still more the altered look of things. We are now ready to put up the new house with apartments for a lady helper, rooms for our boarding girls and a kindergarten room. This house will cost Rs. 12,000, half of which the government will furnish. The site for our future high school building has also been chosen, and we doubt not this building will become a reality in the very near future.

Improved compound.

Village schools and evangelization.

Our town school has distinguished itself under the very able supervision of Miss Shinn. We are making a name for ourselves, and if our boarding department could be improved we could have sons and daughters of influential Burmans under Christian influences during the most impressionable years of their lives. During the year land has been acquired in a few more of the larger villages, so that now we have land for school and mission purposes in eleven of the larger villages of our field. It will be impossible to acquire such sites, except for amounts beyond our purse, a very few years hence. In four of these villages we have now buildings, apparatus and a fair number of pupils. Two of these four schools are virtually self-supporting and the other two will be so after a year or two more of judicious help. Next year we hope to report two more of these villages occupied. From these schools as centers our evangelists can undertake their preaching tours. Hitherto we have lacked such centers, and our preachers finding no foothold became discouraged.

Generous self-help.

Of course, our appropriations from home are utterly inadequate to push such a policy of expansion. We have therefore had to rely more than ever on our handful of Christians, half a dozen of whom only can be said to have any of this world's goods. However, these few responded nobly. One gave Rs. 500 to start a school; another will give Rs. 500 after the harvest in March; another gave a rice field yielding annually about Rs. 250 in rent; still another has given a house in one of our eleven picked villages, paid down Rs. 300 for a bell to be placed into our church tower, and Rs. 180 more for a baptistry. This same man pays besides, Rs. 15 per month for the Bassein pastor's salary and Rs. 2 for the Bible women. Our next move will be to interest the Karen brethren in this work for the Burmans, and I am sure their response will be generous. Only well educated, English-speaking teachers will answer for these schools, and such men cost money.

The Bassein church suffered a great loss by the death of its able and eloquent pastor, Saya Tok. The Burman Christians can ill afford to lose such leaders; but God buries his workers and carries on his work. Saya Lugale, pastor at Wakema, was called to lead and feed the Bassein church, Saya On Kain taking Lugale's place at Wakema. The church at Kyunmange has almost moved bodily to a place further south in the delta and is therefore in a transition period. These few Christians have never had a leader and are consequently weak. Yingan church supports a school, the teacher of which is also pastor. This church has always had a good element in it and may therefore survive. Two of its members are studying for the ministry. Saya Taik, our old evangelist, has been sick for a good part of the year, and little itinerating has consequently been done. On the other hand, our two Bible women have done faithful work among the women of Bassein town and the eleven villages mentioned above.

We are longing to see on the part of our workers more of a humble, self-denying, self-immolating spirit, and on the part of the non-Christians a deeper sense of the heinousness of sin.

6. HENZADA — 1853

Karen.—Rev. David C. Gilmore, Mrs. Gilmore (in U. S.), †Miss Violetta R. Peterson, †Mrs. Jennie C. Morgan.

Burman.—Rev. J. E. Cummings and Mrs. Cummings, *Miss Julia H. Stickney.

Karen Department.

Churches, 67; members, 3,235; added by baptism, 214.

Mr. Gilmore reports:

Ready for business.

My second year on this large field has been spent, like my first, in getting acquainted. By the close of this dry season I expect to have seen practically all of the churches connected with this association, and shall be ready to ring for "full speed ahead." This is not to say, however, that the work has been stationary while the missionary has been getting acquainted with the field.

We reported at our last association a net gain in membership of 133, and a net gain of five churches. Seven new churches entered our association at its last meeting. Two of these have been gathered out of heathenism. Three are swarms from old hives, going out to form new centers of activity. One consists of Sgaw Karens who left a neighboring Pwo association to join us. The seventh is the result of a church split—for we have such things in Burma. We have lost two churches, although I do not regard either case as a real loss. One little church that never should have been organized at all has disbanded, the members taking letters to a neighboring church. The church in Danubyu, which has for some time been under the pastoral care of Saya Yaw Ba, head master of the school there connected with the Henzada Burman Mission, asked us to dismiss them, in order that they might unite with the newly formed Henzada Burman Association. Our Karen association very cordially voted to grant this request.

Karens evangelizing Burmans.

A distinguished feature of the past year's work has been the steady growth of the Karens' interest in the Burman side of the work. I found this interest already existing when I came here, and I have done what I could to strengthen it. For example, when our school boys go home for their vacations, I encourage them to take tracts to distribute among the Burman heathen, and to preach among them as they have opportunity. Mr. Cummings and I are working together to utilize our Karen Christians in the evangelization of the Burmans, and we feel that steady progress is being made.

An evangelist of great power.

There has been unusual interest among the heathen this year, owing to the visits which Ko San Ye has paid to Henzada. Ko San Ye is a member of one of the churches in the Rangoon field. Before his baptism, some eleven years ago, he was a religious teacher of some note among the Karens. Since his baptism he has been active in laboring for the extension of Christ's kingdom. He is eccentric, but as far as we can tell sincere; and he co-operates most heartily with the missionaries and the native pastors. He has paid two visits to Henzada, on both of which occasions hundreds of heathen Karens have flocked into town to hear him. And they have heard not only him, but the missionary, the tried native pastors, and other Christians as well. As a result, the heathen Karens throughout the district are uncommonly stirred, and many who have been unwilling to listen to the gospel are giving it a cordial reception. I advise the Karen pastors to push the preaching among the friends of Ko San Ye, but to exercise due caution about receiving them into the church.

Wealthy Karen builds a church.

Another encouraging thing is the work started the past year in the village of Thadigwin, by a wealthy Karen man, by name Maung Po Gyaw. He has built a neat chapel there at his own expense. Naw Po, a fine young woman from the Henzada school, has gone there as teacher, and is doing good work on the evangelistic side. Several of the villagers have professed conversion; and before long there will be a church there.

Of our school work the young ladies will speak in their report to their own society.

We have suffered this year from the fact that Mrs. Gilmore's poor health has prevented her from taking the active part she has been accustomed to take in the work of school and station. As it is, she has done enough to make us feel what a gap in our ranks will be made by her departure in March.

Our station has been reinforced this year by the coming of Mrs. Morgan. She has rendered valuable service. We could hardly have carried on the work had she not been allowed to come here.

Burman Department.

Churches, 4; members, 308; added by baptism, 38.

Mr. Cummings reports:

The year 1901 shows the best record of growth during my period of service. Thirty-eight converts were baptized. One new church of thirty-five members was organized. One Burmanized Karen church at Danubyu, where we have maintained a flourishing Burman school since 1893, was made over to us, making a total of four churches with 308 members. There are two other groups of disciples, with chapels already erected, that we hope to organize into churches next year. Lay-effort, coupled with the principle of self-help and the blessing of God, make the growth not only rapid but substantial. Better organization into an association comprising the Henzada field enables us to conserve and consolidate what is won and to make it an aggressive body for further conquests. The association calls out latent talent. The schools grow apace and the system of fees which obtains in Burman schools readily secures local support. Rs. 4,011 were collected in school fees the past year. Rs. 3,863 were received in grants from the government. The people want education and are willing to pay for it. We have only to make our schools good enough to secure pupils and local support. In education, therefore, we can meet a want which secures us vantage ground for the inculcation of Christianity. Our little village schools with persons in charge who are both teachers and preachers, who keep the best school in the vicinity, teach the Bible every day, lead the singing, hold Sunday schools and conduct worship, are proving most helpful agencies in the work. By this method the great Karen missions have made and conserved their advancement. Burman missions would do well to take a leaf out of the note-book of the successful Karen missions about them. Making due allowance for the difference of race, religion and preparedness for the gospel which all must admit, I am convinced that the time has come, in the delta at least, when methods that have proved successful among the Karens can be utilized profitably among the Burmans, and the day is not so far distant when we shall have the help of the Christians in carrying out these methods. We have the beginnings of that movement already.

The people willing to pay for education.

Our town school is at present largely a day school. We have nine boys and six girls who are boarders; at Danubyu sixteen boys and five girls who are boarders. The great need of our town school is an adequate boarding department; for a boarding school is worth twice as much as a day school for evangelistic and training purposes. A movement is on foot to secure the necessary buildings. A boarding department requires additional expense and care. A part of both I hope to secure locally. From the town school we have furnished a head normal teacher for Kemmendine and two primary teachers for Bassein during the year.

Miss Stickney, while learning the language, has rendered valuable assistance in teaching English and the Bible and in maintaining a distinctively religious influence. Her month's work in a Burman village was rich in blessing to the people. A boarding school will give her a wider opportunity and the opening of the railway will make it accessible. Miss Stickney has been laid aside with serious illness and away from the station since September and will require a long convalescence to recover her health, but we hope to have her back to work with her usual vigor in May.

The native contributions are gratifying. They evince not only a spirit of self-help but an interest in home and foreign missions. Three good local works of the past year by native members are the painting of the chapel, the completion of a new baptistry and the purchase of fifteen new pews for the chapel. The Burman Women's Society support a village preacher, choosing him in preference to a Bible woman, as more efficient.

A year of toil and blessing.

The past has been a busy and exacting year for me. I worked straight through the hot season and got a scant two weeks' vacation in the rains. In addition to the work of this field and the extra burdens caused by Miss Stickney's illness, I have done the work of secretary of the Burma Reference Committee, which has held ten meetings and dealt wiith 181 matters presented for its advice. Mrs. Cummings has rendered most welcome assistance and since Miss Stickney's absence has daily worked in the school. Native preachers, teachers, Bible women and laymen have taken hold well. They entertained two associations during the year and were decidedly the better off spiritually for the extra effort. Dr. Barbour's visit at the end of the year brought cheer and helpfulness. This mission has its share of trials, as has all the rest of the world, but there is little to be gained by their enumeration. I prefer to number God's mercies, to rejoice in his leadership and to bear in mind that his gospel is set to overcome.

7. TOUNGOO — 1853

Burman.—Rev. H. P. Cochrane and Mrs. Cochrane.

Paku Karen.—Rev. E. B. Cross, D.D., and Mrs. Cross, Rev. A. V. B. Crumb and Mrs. Crumb, †Miss Elma R. Simons, †Miss Julia E. Parrott (in U. S.).

Bghai Karen.—Rev. Alonzo Bunker, D.D., Mrs. Bunker (in U. S.), E. S. Corson, M.D., and Mrs. Corson, †Miss Thora M. Thompson (in U. S.), †Miss Bertha E. Davis.

Burman Department.

Churches, 2; members, 86; added by baptism, 2.

Mr. Cochrane reports:

A most satisfactory year of service.

The year's work has been more satisfactory than that of any previous one; a larger number of really interested listeners, less hostility to native evangelists, a substantial advance toward self-support on the part of the churches, especially at Pyinmana; two baptisms on the latter field, while several applicants for baptism are awaiting further evidence of sincerity.

Visible results are most manifest in the school work. There has been a marked increase in attendance, and in receipts from tuition fees. The staff of teachers has been strengthened in both schools, resulting in increase abovementioned, and also in more earnest and efficient Bible teaching, the vital point of all.

Five months were spent in Pyinmana, besides monthly visits, confirming our conviction that Pyinmana ought to have a resident missionary. Our native preachers, though few, are faithful.

Paku Karen Department.

Churches, 73; members, 2,469; added by baptism, 134.

Mr. Crumb reports:

Special thanks for blessings.

We have great reason for gratitude to God for the very many blessings the mission has received during the past year. Personally we are glad for the blessing of good health that we have enjoyed. There has been but one death among the native preachers, and the deaths among the disciples have not been many.

In a number of the churches that we have visited during the past two months there had been real progress made. The attendance at the meetings, in many villages, has increased, and the spirit of Christian love and fellowship is marked.

Churches becoming able to call pastors.

There have been several small churches in the northern part of the district that have felt unable to support a pastor and they have had to depend upon the visits of the ordained preachers for their religious instruction, but now they are ready to receive pastors and do all they can toward their support. I am glad to say that a number of young men, who have the education and ability to do a good work in the ministry, have expressed a willingness to receive a call from these pastorless churches; so we have been able to settle several pastors, and I trust that when we have gone over the whole field, there will be but a few churches without leaders. We have located a man in a heathen village in the Paku field and I think we shall be able to occupy at least three heathen villages in southern Karenni. (Karenni is a hill country until very recently outside of British territory.)

Short crops and poverty in the southern part of the field.

The harvests gathered in this latter section have been far below the average. Some villages have gathered only enough to last during the winter and spring. During the summer, until October, when they will gather the next crop, they will have to subsist largely on such wild roots and plants as they can find in the forests. On the 16th of January we visited Tokertu, a village of forty families. Only two have rice enough to last until the next harvest. The church in the village has been small for several years, but now they are much encouraged. Sixteen were added to the church by baptism during the past summer, and they have a good day school. The pastor has a wife and four children. It will be impossible for the church to supply him with all the rice he will need for the year, so that he will probably have to be aided from mission funds to the amount of twelve or fifteen dollars or he will have to live for two or three months, like his people, on wild roots and plants cooked with yellow earth. I shall not ask him to endure such hardship. If I should, he would be sure to lose one or more of his children before the next harvest could be gathered. Our best workers come from the families of the native preachers; it will not do to let them, during their childhood, suffer for food; they must be clothed and educated. Sending the annual report in the midst of the traveling season makes it impossible to give as full a report of the whole field as we could later in the year.

Bghai Karen Department.

Churches, 81; members, 3,220; added by baptism, 126.

Mr. Heptonstall reports:

Churches awakened by young pastors.

One of the best things to report this year is the revival of a number of the village churches, which were apparently dead to all spiritual things, through the placing in charge of them as pastors young, strong men. So far dead was one of these churches that at the association held in January, 1901, it was proposed that the hand of fellowship be withdrawn and the members be considered as heathen. But one more chance was given them to show by their works their faith, and a young man belonging to the village and just graduated from the seminary, was appointed to be their leader. It is wonderful what a change his going wrought, and this is only one of several villages revived in the same way by sending fresh, vigorous, well trained, spiritual young men to take the places of some men whose usefulness in their particular villages seemed past.

Several of the ordained men have grown weary in their work and laid it down, but we hope for only a short season. To the north in the Pyinmana district I was not permitted to take the trip I contemplated, but reports from the teachers placed there are very encouraging. The young man mentioned in last year's report has been in the town school all the year, and, having given very clear evidence of his conversion, was baptized with fourteen others of the scholars. He is making rapid progress and showing a beautiful Christian spirit in all his acts. In his particular village, which I also mentioned last year under the head of "A new field," the report is very gratifying. The Karen Woman's Society supported a young girl teaching there and she has done splendid work. Five of her twelve pupils can now read fairly well and she has organized a children's society and woman's prayer meeting with good results. There have been four baptisms and more are asking for the rite. Among the Brecs also the tide is coming in again and there have been twenty-six baptisms this year. Villages still farther east are now asking for teachers and it will be our endeavor to supply them.

Pupils eager to learn English.

The town school opened in May with the largest number of pupils ever recorded, and more than three-fourths of them for the Anglo-vernacular department, in which fees are collected, whereas the vernacular is free. This shows very conclusively that these people will have English, if possible. Our two departments enrolled 242 pupils, including the kindergarten. Owing to a change in the time of the annual examination, only about four months' preparation was possible, and hence the results were not as favorable as they would have been if the usual nine or ten months' term could have been held. However, seventy-three per cent. of all presented passed. This had a discouraging effect on the pupils, and, with other causes, reduced the number who returned after the October vacation to about 150.

Dr. Bunker returned to Toungoo the beginning of May, but owing to his poor health did not resume any responsibility or take over charge of the mission until after Dr. Barbour's visit in December. Miss Thompson left us in March for a well earned rest in the home land. Dr. Corson and Miss Davis have each worked hard and efficiently in their respective lines, and all work has progressed favorably. Twelve of the higher standard boys signed the Student Volunteer pledge, and nine boys from this field are to graduate this month from the seminary, a strong force of new blood for the many vacant places calling for teachers.

Dr. Bunker and Dr. Corson report:

Last December Mr. Heptonstall was transferred to Loikaw, leaving us two in charge of the work here. Great credit is due him for the high standard in which he leaves the work.

The Churches.

This mission has not extended its borders for several years, but has held its own. Some of our native pastors have made advances, some have lost ground, and a few have left the ministry, much to our sorrow. Evidently, there is much work still to be done in teaching the pastors to estimate rightly the responsibility resting upon them. In a word, we must go back to the beginning and teach our pastors the fundamentals of religion, of baptism, and the Lord's Supper, with church order.

Much travel among the churches by the missionaries in charge has been done, and the work of the churches has been faithfully carried on. The Holy Spirit manifestly prepared us and led the way from the beginning of our journey to the end. One new church was organized, and we found many ready for baptism. A spirit of revival followed us from village to village. The foreign mission work started by Mr. Heptonstall has resulted in a full-fledged mission. We occupied two heathen villages and stationed several new teachers.

School Work.

We have made a strong movement towards greater efficiency in educational work by transferring the strictly vernacular work to the village schools on the hills, and by raising the grade of both the village and central schools. We hope to be free from vernacular work in the town school in the course of time, as the churches are slowly falling in with the idea. We have further strengthened our Anglo-vernacular school in town by getting the Karens to elect a board of trustees at their last associational meeting. They are suspicious of new movements, but we hope this suspicion will pass away in good time. The town school has been very successful under the management of Mr. and Mrs. Hepstonstall and Miss Davis. A good degree of religious interest has been manifested, resulting in the baptism of fifteen pupils during the year, also in the large contribution given by the Karens to complete the year's work.

Medical Work.

The medical work has been less successful religiously, owing to lack of preachers in Burmese. This work among the Karens has advanced and about 3,000 patients have been treated. The total hospital expenditure of $1,500 has been without charge to the Union. Epidemics of whooping-cough and measles in the school have passed without fatal results.

8. SHWEGYIN — 1853

Sgaw Karen.—Rev. E. N. Harris and Mrs. Harris (in U. S.), *Miss H. E. Hawkes, †Miss Stella T. Ragon,

Karen Department.

Churches, 53; members, 2,043; added by baptism, 169.

Mr. Harris reports:

Without a missionary.

There is very little to report. Miss Ayres went to Shwegyin during the early part of the year, but has recently been transferred to Tavoy. She started a school and endeavored in other ways to organize the work, but her stay was too brief to bring about permanent results. Miss Knight has resigned her connection with the Union, and so this branch of the mission is left without a worker.

Large giving. Large blessings.

The record of all the churches during the last two or three years has been most gratifying. Previous to that time the contributions of our native Christians for all objects had been gradually increasing until from a total of less than Rs. 5,000 (about $1,666) in 1893, when the present missionary took charge of the work, they had reached about Rs. 7,500 in 1898. That was considered a large sum for our 1,800 Christians in their poverty to raise. But the next year the amount rose to over Rs. 10,000, and the year after that,—the last for which statistics have thus far been made up,—it aggregated upwards of Rs. 14,000,—nearly a two-fold increase in two years. During the same period the number of annual additions to the churches by baptism has risen from about 100 to 169, and the number of pupils connected with our schools has advanced quite fifty per cent. This most inspiring growth has been due under God to the home and foreign mission extension plans which have already been outlined in these reports.

One-third of all Sgaw Karens in this field.

One of the most important events of the past year may be said to be the discovery, on the part of the missionary, of the fact that the Shwegyin field is one of the most important Karen fields in Burma. It contains more than one-third of the entire Sgaw Karen population of the country. That this discovery was not made before doubtless seems strange, but the government census, which is authority for our statement, is so compiled as not to reveal the fact here mentioned except to one who is well acquainted with the field, and not even to such an one without some little study of the figures. But when it is considered that our missions to the Karens have been chiefly successful among the Sgaws, the significance of the fact that more than one-third of the members of this tribe inhabiting Burma are to be found within the limits of the Shwegyin field, will be realized. Of course this discovery is not important in itself, save as it inspires to larger and wiser efforts, and so may become productive of larger results. But there seems good reason to hope that with careful and aggresive effort the Shwegyin Karen mission may in the course of a few years become one of the largest and most flourishing of our missions to this people.

A new district developed.

The brethren of the Papun district of the Shwegyin field have acquitted themselves most nobly. A year or two ago our association sent them one of its choicest men, an ordained evangelist, and now, although they are very few in numbers (there are less than 200 of them all told), they have not only undertaken his support, but have erected at their own charges a school and chapel building costing over Rs. 6,000. Of course the Shwegyin mission does not and cannot take to itself the credit for this achievement, which is due in no small degree to the years of faithful effort put forth for the evangelization of that region by the Moulmein Karens. But it is recorded here as one of the evidences of the power of the gospel working in the hearts of these people, and with a sense of thankfulness that we have had some little part in bringing about so welcome a result.

Miss Ragon successfully directs the work.

As to that part of the work which falls particularly to the missionary, this has been until very recently exclusively in the charge of Miss S. T. Ragon, the slow recuperation of my family in health having obliged me to prolong my furlough in America for another year. Notwithstanding the exacting nature of the work Miss Ragon has shown remarkable wisdom and tact, and has won for herself a high place in the esteem of the people. She has continued her usual duties as superintendent of the mission school, and it is to be feared that at times the strain has been almost greater than she could endure. She has borne it all with a fortitude and cheerfulness worthy of the highest commendation, but the fact remains that it ought never again to be necessary to leave this important mission in the charge of a single inexperienced lady.

Miss Hawkes' return.

We are very glad to record the return of Miss H. E. Hawkes to the field after her furlough in America. She will devote herself especially to evangelistic work among the churches, and among the heathen villages as well, and will in addition be a helper in the general work of the mission, a position for which she has special aptitude.

Miss Ragon herself writes as follows:

How missionaries help the churches.

In reviewing the work of the past year I realize that I have done only a small portion of what should have been done, but I am very grateful to the Lord that he has given me the strength to do that. The work has necessarily gone on in the same channels as in former years, and I am glad to report that the Karens have faithfully done their part; and while they feel that it is a great burden for them to bear without better supervision and encouragement, still they have worked as the results show. They need some one to plan their work for them and are greatly disheartened when they must do without, yet they are not discouraged with the work itself, for they are anxious to do more, and they say they are ready to open their fourth center of work. This mission is carried on largely by the native pastor and is supported entirely by the churches.

Self-support.

Just before Mr. Harris went home to America he helped them commence work in three heathen regions. In each an evangelist was located and a boarding school was started. Three schools are now well established and are doing satisfactory work; teachers have been placed in several of the surrounding villages and many of the people have become Christians.

Our association is to meet this year in one of these outstations and the Karens have arranged that the meetings shall last three days instead of two, and be wholly evangelistic in character.

My school work prevents me from doing much jungle traveling, one month only having been spent among the churches. But as Miss Hawkes has now returned and will devote her whole time to this work, I believe we will have larger results to report next year.

Burman Department.

Churches, 1; members, 4; added by baptism, 0.

In the absence of any missionary designated to Burman work at this station, Miss Ragon has done what she could in addition to her own unusually heavy duties in the Karen department.

9. PROME — 1854

Burman.—Rev. L. H. Mosier and Mrs. Mosier.

Churches, 3; members, 187; added by baptism, 18.

Mr. Mosier reports:

Lights and shades.

The year 1901 opened with the brightest outlook, but my very optimistic report read like irony in September, for I was in the midst of the deepest gloom I have ever known in mission work. The cause was that too oft-recurring curse, a want of harmony within the church. Up to a certain point so much progress seemed to have been made toward harmony that I had been greatly encouraged, but events occurred during our absence on furlough that aroused the ill feeling anew and the trouble grew even worse. My three new young preachers about the same time resigned.

Though there is much to commend in the city church, yet I have been unable to induce them to treat the members of the jungle churches and strangers in general with the spirit of Christian fellowship that they should manifest, and the jungle churches came near staying away from the association, pleading a dream as warning. But all has not been lost. Recognizing my error in giving the church too much autonomy, I blame myself in part. Afterwards I took entire control and things improved.

A decided change for the better.

Since the outbreak I have laid much emphasis on the Church Covenant, and the members have learned much. Their respect for the missionary and his influence over them have increased and I hope for much good out of the apparent evil.. A stay of nearly a month with the Inma Church seems to have been productive of good, and the number of disciples in Kwema having doubled, regular services are sustained there. The disciples at Minbu have organized a church and have supported a pastor and an unordained man during most of the year. I have completed and printed a tract which I hope may be worth more than any jungle work that I could have done in the time I had hoped to be touring. And so ends the year with its mixture of good and ill. Viewing it with short-sighted, human wisdom, I would pray, "May I never see another like it;" but in the end it may prove to be the best in my whole term of service. He who knows the final results alone can tell.

10. THONGZE — 1855

Burman.—Mrs. Marilla B. Ingalls, *Miss Katherine F. Evans.

Churches, 2; members, 370; added by baptism, 14.

Mrs. Ingalls reports:

A Burman Christian settlement.

In the first part of my last year's report our new Burman settlement was our great joy. We had over twenty-five grown-up church members in that place. They had an active pastor, a schoolhouse, and teacher with his wife, and had begun a school. Wild land had been purchased, and cattle bought, and loaned or rented out to the poor Christians, and roads and a good village marked out, and seeds and trees planted, and money for two wells pledged. But the blow came; and the wife of the prominent Christian man demanded back the bought-up lands, and as we could not endure the cries and wails of the women and her children, and at last, the pleadings of her husband who must be separated if he did not consent, we sold back all the right to the parcel of ground. The pastor accepted the call of the Leppadan Church and they were left without a leader. Another man seemed to be raised up to lead a service, and I sent him to the theological seminary at Insein, but after two weeks' study he was taken ill and was obliged to give up a sedentary life, and so sold his land and moved away. We had funerals, weddings, baptisms, and several Christian gatherings, and the heathen about not only came and looked on, but expressed great pleasure over the settlement; but the change has come. The lands have passed into heathen hands; the Sabbath day is no longer the Lord's day in the settlement, and the Christians have scattered. This is a great blow to us. At another place where our preacher was abused and beaten we built a small teak chapel. We had two baptisms and a wedding, and out of our school of fifty, twenty of the pupils attended the Sabbath service, and with the twenty Christians who gathered it was a good chapel service. Some of these were Burman-speaking Karens, and we had arranged to have a mixed service and it all seemed very prosperous, for these Karens lived far from their churches and seemed so glad to come into a closer arrangement. But a Christian Karen prophet came and bought land near our chapel, established a school and Sunday service, and though our Christian Karens are friendly to us they have gone over to the Karen service, where they are entertained with food and lodging. That left us with a small attendance, but we were not really discouraged, for we saw signs that God was with us. A Burman man who was excluded from the Sanywa Church for taking a wife after heathen customs, moved into that place, and after nineteen years of a neutral kind of religious life he preached to his wife and she was converted, baptized and married, and they are lights in the villages about them. But now here comes another blow. The good Christian school teacher has a return of epileptic fits, and as it is thought to be contagious the school will be broken up. Another Christian man has come and opened an English school there, but he is not such as to make us think he will be of any help to us.

I have told you of some of our disappointments, but I have also encouragements. We have had sixteen baptisms during the year, and I think all of them were grown-up people. Our last man is a Government Inspector, and the one before that a Buddhist priest. The inspector has been a seeker for ten or eleven years, and has come out from his creed with much trouble. We do not know what vocation our newly baptized convert will take. God will open up the future to him, and we have another ex-priest candidate ready for baptism.

Improvement in preaching and living.

Another bright sign has come and I am glad to tell you that our Burman preachers give better sermons. This has been my trial for several years, but I hope God has touched some of their lips with the live coal and we have better gospel sermons. I am glad to report good news from our surrounding villages. The colporters, preachers and lay workers say they never have sleepy hearers. Although the mass of the people have not come wholly out on our side, they listen and reason well, and we hope to see many added to the Christians this year.

We need more native preachers, but they must be more whole-hearted or I cannot employ them. Some have been unfaithful and some have gone into other service because they could not live on the salary of ten rupees and some extras. The female school teachers receive larger wages. This causes some dissatisfaction, and as I have not seen in some places the "called of God signs" I have allowed some to leave. We mean to keep good and honest men, and if they are not able to preach a Bible-text sermon I do not wish to keep them on the preachers' list.

The members of the church have greatly improved this year in Christian talent and benevolence. We have interesting foreign and home mission monthly concerts, but we had our discouragements from some of the educated Christians who came in to some of our private gatherings to say that as we could not carry on our work without foreign aid it was not wise to send aid to other countries! But if American churches had acted on this principle, light would not have come to us, and what about the dear blessed Bible! We had just sent our concert collections, fifty rupees for foreign missions, to Japan the third time, and had received the name and photo of our Japan preacher, and the good people who were stirred up by some of those conversations came in with advice; and the next Sabbath we added on to our morning service the report of our converts, and all the congregation looked at the photo of their agent and repeated the name over three times and had two earnest prayers, and at the next concert our collection was doubled, and we are now sending out a man on the home field.

The prayer cure gave us some trouble, but after hearing the experiences of some Christian men and seeing the change in some of the good missionaries, the zealous ones decided to take means with prayer, and we have again the doctor and medicine and the earnest prayer. Several of the Christians have ended their pilgrimage this year, but went, strong in the faith of Jesus, and the weeping ones dried their tears and looked up for the reunion in heaven. The heathen, too, have noted the joy of the departing ones. "Some of ours have been impassive," they say, "and went quietly, but we have never heard or seen such joy in death."

Our Christians have increased their contributions and works of benevolence, and I must not forget to mention the joy they had last year over the visit of our "elect ladies," Mrs. Safford and Mrs. Harris. It was too short, but we are glad they came; and now we make another record, and I add my own. Dr. Peck was the first foreign secretary who paid us a visit, and now after many years we have had one from Dr. Barbour and our Christian friend, Mr. Isaac. He came a stranger, but we look upon him now as a dear Christian friend, and we thank our secretary, Dr. Barbour, for his Christian courtesy and brotherly kindness. Some who were not able to attend the Rangoon Convention are very sorry they could not hear the grand English sermons he preached on several occasions. A friend who was present tells me my half-starved heart would have been fed.

11. THARRAWADI — 1876

Karen.—†Miss Sarah J. Higby, *Miss Isabella Watson (in U. S.).

Churches, 26; members, 919; added by baptism, 36.

Dr. Smith of the Seminary at Insein has general oversight of the work at Tharrawadi, going there occasionally to advise with and assist Miss Higby, the resident missionary.

Dr. Smith reports:

Owing partly to the unfinished house for Miss Higby, the building of which has fallen to me and which requires frequent visits to Tharrawadi, and still more to the anticipated furlough of Rev. W. F. Thomas, which would have prevented him from giving the whole of the year to the charge of the Tharrawadi Karen Mission, it devolves upon me for two successive years to prepare the report of that mission. In last year's report it was suggested that the care of the mission revert to the missionary in charge of the Henzada Karen Mission, the railway between Henzada and Leppadan, the next station above Tharrawadi making the Tharrawadi Mission as accessible to that missionary as any part of his present field. After a careful and not unfriendly consideration of the matter, Mr. Gilmore (of Henzada) has decided that he cannot add the care of Tharrawadi to that of a field which by itself overtaxes his best efforts; so that Tharrawadi still remains without a resident missionary.

The Karens as evangelists. "If one member suffers, all the members suffer with it." This is preeminently true when that member happens to be a Karen mission, for the shortest way to the evangelizing of all the races of Burma is the evangelizing of that race which itself in turn becomes an evangelizer. And this has ever been a marked feature of the Christianized Karens. Karen evangelists are at work not only among their own people, but among every race in Burma where missions have been established. They do not hesitate to leave behind them "friends, connections, happy country," nor to undertake the acquisition of unknown and difficult languages, in order to carry to other races the gospel by which their own has been so richly blessed. To keep a Karen mission, therefore, like that of Tharrawadi, without the means of vigorous internal growth, means a distinct loss not only to itself, but to the entire commonwealth of missions in Burma. The writer of this report queries, if there were a house in Tharrawadi for the occupation of a missionary, whether a missionary would be denied to that field. And if that be the case, is it not a mistake to allow the necessity of an initial outlay of $3,000, which would cease to be felt twelve months later, to block the way to the untold benefit which would accrue as the result of such an expenditure for generations to come.

The writer has given as much of his strength and time as he could possibly beg, steal or borrow, from the theological seminary, to visiting among the churches in Tharrawadi, and is happy to report a condition as healthy as could possibly be expected. The native Home Mission Society has its laborers at work in heathen localities, and no money is given more cheerfully by them than that which is designated for work among the heathen. The lack of missionary supervision has been partially made up by the personal efforts of Po Kaing, the head native teacher in the town school, who has visited in places not easily reached by the missionary. The thanks of the missionary in charge are due to Miss Higby for so arranging the town school work as to make it possible for Po Kaing to undertake such preaching tours.

Miss Higby honored by King Edward VII. It gives me very much pleasure to announce the birthday honor conferred upon Miss Higby by King Edward VII This was the Kaiser-I-Hind silver medal, an order devised by the late Empress of India to meet special cases of merit not provided for by the ordinary insignia at the bestowal of Government. A number of missionaries in India received this honor in recognition of distinguished service in connection with the recent famine there. No medal was more worthily bestowed than this to Miss Higby. It was as unexpected as deserved. A telegram at midnight, conveying the Lieutenant Governor's congratulations, was Miss Higby's first notice of the distinction conferred upon her. To Miss Higby's quiet, patient, persistent and wise effort, in the midst of sore physical limitations, and of inadequate mission equipment, is due in no small measure the happy continuance of the Tharrawadi mission. She neither asked nor expected a reward, but it is a pleasing coincidence that by the action of His Majesty, Edward VII., and by the generous provision of the Woman's Board of the West, the same year brings to her a title and a dwelling. May she long be spared to enjoy both.

12. ZIGON — 1876

Burman.—*Miss Sarah B. Barrows (in U. S.), *Miss Eva C. Stark.

Churches, 2; members, 179; added by baptism, 7.

No report has been received from this station.

13. BHAMO — 1877

Kachin.—Rev. W. H. Roberts and Mrs. Roberts (in U. S.), Rev. Ola Hanson and Mrs. Hanson, *Miss Margaret M. Sutherland, *Miss Lillian Eastman.

Burman-Shan.—W. C. Griggs, M.D. and Mrs. Griggs (in U. S.).

Kachin Department.

Churches, 1; members, 153; added by baptism, 38.

Mr. Hanson reports:

The Kachins a people of strategic importance.

In presenting this, the first report of my second term of service, I am more than ever conscious of our dependence on the Holy Spirit in our great and glorious work. Among the 100,000 Kachins, which according to the government census are found in British territory, and a probable 100,000 outside its borders, only a small part have as yet heard and accepted the gospel. Our aim is to bring these hardy mountaineers to our Saviour, since we are sure that even though they may be a small race numerically, the position they hold as a frontier tribe between Burma and China, will be of the utmost importance for the spread of the gospel in regions beyond.

The early part of the year was mostly spent in jungle work, and we were able to open two new schools among the mountains and three on the plains. Three of these schools have done fairly well, although the work has proved more difficult than the teachers anticipated. Our two oldest mountain schools have done good work, and each passed seven pupils at our recent government examination. I have myself examined them in Bible work and Kachin and found them well posted in Bible history and the catechism. Our central school in Bhamo numbers eighty-two; the recent examinations showed that good work had been done both by teachers and pupils, and was creditable to the ladies in charge.

Annual Bible institute for the preachers.

Before I left for home about two years ago, I had resolved to follow the admirable plan of some of our older missions, and call all our native preachers together for a month's Bible study each year. We spent the whole of September in this work, and we had a most profitable time. The teachers returned with a deeper sense of the sacredness of their calling, fully resolved to work more earnestly than ever before. The results have been most gratifying, and in November we baptized seventeen; at our last covenant meeting twelve asked for baptism, and others are waiting to follow the Lord's commandment. During the year thirty-eight have been baptized and two restored. two have been excluded and three have left us for the better land. The present membership is 153.

On December 15, 1901, we had our first ordination. (Compare Mr. Geis' report under Myitkyina.) Shwe So. one of our worthy Karen teachers, Ma Naw, who for years has helped me in translation work, and Ning Krawng, who went from Bhamo to the work in Myitkyina eight years ago, were solemnly set apart for the gospel ministry. Most of our church members were present and all were deeply interested. Next month we hope to organize a new church in Nbapa, and probably one in Worabum. Both these places are among the mountains, and the Kachins begin to realize that we are gaining ground and are drawing nearer to their strongholds. Two of our oldest villages intend to build new and improved schoolhouses this cold season, which they will pay for themselves. I hope the next move will be to support their own teachers and thus take the first steps towards self-support.

A gift from the government.

The government educational department has granted us another Rs. 1,000 for the new dormitory completed by Mr. Roberts before he left. A lease of 8.85 acres of land, free from all taxation, has been granted us at Simlumkaba by the Government of India, for "religious and educational purposes." The papers are now in the hands of the mission attorney in Rangoon.

The rainy season was most trying and many of our adherents in the villages died very suddenly. This the people looked upon as punishment for secret sins, and some of our church members came and confessed before the church. We thus found out that some of the oldest among them were guilty of grave offences; but as they confessed and asked forgiveness the church did not find it necessary to discipline them. About a year and a half ago the Catholics gained a foothold in a corner of our field and have given us some trouble, but have not seriously hurt the work.

In two weeks more I hope to complete the translation of the Psalms, and over half are now in print. The Lord has blessed us during the year, souls have been saved, and if baptisms are a sign of success, it is our best year on record. With the first great missionary we can truly say, "Thanks be unto God, which always leadeth us in triumph in Christ."

Burman-Shan Department.

Churches, 1; members, 9; added by baptism, 3.

Dr. Griggs being in the United States on furlough, this department has been under the care of Mr. Hanson, who writes as follows:

Without a regular missionary, Mr. and Mrs. Hanson have had this care also.

The Burman-Shan work has been carried on during the past year according to the best of our ability. Mrs. Hanson has had charge of the school, which is Anglo-vernacular, and has taught regularly about three hours a day. The native teachers have done their best. The number of school children is sixty-six, and all except two passed their examinations.

As there was no native preacher when we took charge, no direct evangelistic work was done for several months. Still the Sunday-school kept up and did its best. Last August we called a Burman preacher from Pegu, and as far as I can see he has been doing good work. His wages are Rs. 20 a month, of which the church, which numbers only nine members, gives Rs. 8. During the year three have been baptized and one excluded.

Mrs. Hanson and myself will be glad when we can hand this work over to another. We have neither time nor strength required for this work. The field is large and important and ought to have the best of care.

14. MAUBIN — 1879

Pwo Karen.—Rev. B. P. Cross and Mrs. Cross, *Miss Carrie E. Putnam.

Churches, 21; members, 834; added by baptism, 44.

Mr. Cross reports:

The event of the year at Maubin has been the brief call of Dr. Barbour on the morning of January 3, on his way from Rangoon to Bassein. The general condition of the work in this mission remains much the same as it was when I came here three years ago. Last year this association met with the northernmost church in the association, but being far away from most of the churches, there were not as many in attendance as usual, though a good number of the neighboring heathen came to some of the meetings.

A new church on an island.

During the year one new church has been organized on an island in the most southern part of this field; but the delegates appointed by the new church to ask admission to the association were in some way prevented from coming to the meeting. This church is composed mostly of members from other churches who have settled on the island which was reserved by the Government for a certain number of years exclusively for Karen settlers. The soil needs no plowing and, being far from cultivated land, the weeds and grasses which are the bane of cultivators have not yet put in an appearance; so the people have only to plant their rice plants at planting time and reap and thresh the grain at harvest time. The first settlers suffered terribly with fever, many of them died and nearly all the rest returned to their old homes broken in health and fortune; but now, owing perhaps to the clearings made by the first settlers, the island has become healthy and people have begun again to take up land, and though the time given Karens to settle has expired, so far the settlers have been only Christian Karens; and we have there what is an exception in this mission, a village containing only Christian families.

The people not inclined to adopt self-support.

As I have written in my former reports, the great weakness of this mission is the disinclination on the part of the people to support their pastors, with the natural consequence that men who would otherwise have become pastors have been compelled to seek a livelihood in other ways. I am glad, therefore, to report that the church at Aklaw, where the association met last year, and which has been without a pastor for several years, is now anxious to secure one and promises to support him. There has not been the aggressive work among the heathen that there ought to have been. Several of the pastors have spent more or less time in this work; but we ought to have some earnest men who could give their whole time to it. Of course, where there are Christians there are usually also those who are thinking more or less earnestly about the claims of Christianity. I have found many such, but many of them have been in this attitude of mind so long that I think in many cases there is really more hope for those who have as yet no interest in the matter.

15. THATON — 1880

This field is under the oversight of the missionaries at Moulmein, who include its report with their statistics.

16. MANDALAY — 1886

Burman.—Rev. E. W. Kelly, Mrs. Kelly (in U. S.), Rev. W. O. Valentine (in U. S.), Rev. C. L. Davenport and Mrs. Davenport, †Miss A. E. Fredrickson (in U. S.), †Miss Cora M. Spear.

Burman Department.

Churches, 1; members, 219; added by baptism, 32.

Mr. Kelly reports:

Changes in personnel.

There have been changes in the missionary force during the year, and some changes also in the organization of the work. Mrs. Hancock after some years of earnest, faithful work, has removed to another field. Miss Fredrickson was compelled on account of ill health to go on furlough, taking a well-earned rest after nine years of hard and successful labor.

In April we had the pleasure of welcoming Mr. and Mrs. Davenport to the Burman work of the north side mission. It gave me great satisfaction not only to welcome them but to transfer to such competent hands the responsibilities of the Mandalay North Mission. This was the organization arranged by the late Dr. Murdock when Mr. Mosier was sent here in 1890 to take a part of my work. Mr. Davenport at once took over, besides the Burman work, the English church. He also took the English school, which had been in my hands for three months. I rejoice greatly in this carrying out of plans for Mandalay, and in the marked blessing which has attended Mr. Davenport's work.

Educational successes.

During the year the work in Mandalay South Mission has continued to prosper. It is most gratifying to be able to mention the prosperity of the educational department. The boys' high school, under Rev. W. O. Valentine, and the Burmese girls' school, under Miss C. M. Spear, have each made record years. The attendance of the high school reached 300 and the girls' school 75. Miss Spear had her first year with an Anglo-vernacular school and the results were most satisfactory. Every girl presented for the examination passed.

Evangelistic and church work.

While I rejoice in the success of my associates, I am able to write hopefully, also, of my own work. I regret that ill health for several months greatly hindered my traveling in the district; yet I visited a large number of villages, where there have been encouragements in the evangelistic work. There have been baptisms at Kyaukse, Myittha and Amarapura. In most villages we find courteous and interested hearers. In some sections the work done by Mr. McGuire and the ladies has created a very favorable impression even in villages where no believers have yet been found, while places rarely or never visited are more curious. I am always gladdened by villagers who speak of earlier visits either from others or myself. Gradually this field is being sown with the word of truth; may the Lord grant an abundant harvest. Buddhism holds its followers with a strong grasp, and the Christian missionary needs a faith well founded on the character and promises of the eternal God.

In Mandalay town, the Judson Memorial Church continues under the efficient leadership of its pastor, Saya Taikgyi. The church has been blessed with harmony and progress.

The baptisms on the field have been thirty-two. The visit of Dr. Barbour in December was highly appreciated. The people both from the north and south missions joined in a welcome to him, and their pleasure was genuine and great. His sermons, addresses and counsels will be long and gratefully remembered.

On account of sickness in his family while at Sandoway on the coast, Mr. Davenport was transferred to Mandalay. He reports from his new station as follows:

School work strengthened.

"What of the year?" Much, indeed, especially of the middle and latter part. In my field at Mandalay I am working principally amongst English-speaking people, and during the past ten months I have had the privilege of baptizing fourteen. Ten of these were soldiers and four Sunday school children. The Eurasian school carried on in connection with this work was not in good condition when we came, its very existence threatened therefore by the government educational authorities. We found the quarters poor and the attendance about forty. In August we moved into a larger and better building and closed our term with seventy-five enrolled. This year already we have enrolled eighty-four, and have heard of two others who are coming. The church is becoming more vigorous and spiritual. Attendance is increasing and attention is good.

Our work among the Burmese is being pushed with earnestness. We have had three baptisms among the Burmese during the past nine months. Our workers report encouragingly of the reception of their messages of Christ. A work started very promisingly along school lines, eighty miles to the north, but distance and lack of funds have prevented its development. Our great needs are a new school building for our Eurasian school and money and laborers for our jungle work. Dr. Barbour can give you details when he reaches home. I arranged with him concerning specifics. The Reference Committee recommended (Dr. Barbour being present with them at the time) an additional appropriation of Rs. 450 for this field. I promised that I would forego any claim to specifics for my native workers from the time of the receipt of the additional appropriation. The need is a very pressing one, and I hope the amount can be forwarded at once.

Our health is better here. Never was so busy in my life. Cannot get one-half the work done that presses on all sides, but the work is Christ's, and we are doing what we can as his helpers. Pray for us.

Mr. Valentine reports:

I was compelled on account of sickness to leave the school from July to November. It was very kindly cared for by Mr. Kelly and Miss Fredrickson, but so many changes during the year were detrimental to its best success, and the boys did not do well on examination. We had, however, seven baptisms and nine more are expecting to be baptized in the near future. I am very sorry to leave the work even for a season, but it is thought best that I take a little time for rest and recuperation. I shall probably leave for America in March.

Tamil and Telugu Department.

Tamil and Telugu.—(Statistics are included under this head in the Rangoon statistics.)

17. THAYETMYO — 1877

Chin.—Rev. G. R. Dye and Mrs. Dye.

Churches, 2; members, 120; added by baptism, 35.

Mr. Dye reports:

Deserved tribute to predecessors.

The success of this mission during the past year has been due, in very large measure, to the faithful and efficient work of our predecessors, Rev. Ernest Grigg and Mrs. Grigg, who remained four weeks after we arrived on November 8, rendering us much assistance and kindly introducing us to the people. Then we were left alone in sole charge of the mission.

We came out from America feeling that a three-fold responsibility rested upon us:—our responsibility to God who called us into this work, our responsibility to our brethren at home whom in some real sense we represent, and our responsibility to the Chins to whom we owe the gospel. Our first duty evidently is to learn the language. We began at once, but at the outset found very great difficulty in the fact that there are no books for the study of the Chin language and no available teacher. The best that we could do was to secure the services of the head teacher in our school for one hour per day. Then there was added the care of the mission at a critical time in its history imperatively demanding immediate attention. Still some progress has been made in language study in spite of these hindrances.

During November in company with Mr. Grigg a jungle tour of three hundred miles was made, much of it on foot. We visited about twenty villages, preaching, and distributing tracts and medicine. At the village of Patlegyi, where the gospel had not been heard more than six months before, many believed, twenty-four were baptized and a church organized. At their first observance of the Lord's Supper they made their first offering to Christian work. It amounted to eight rupees, eight annas. They at once engaged to build, without any help, a house for worship and a school. They have since promised fifty-six baskets of paddy and board for the pastor and teacher. This promising church is on virgin soil and is the key to a large new district. On our return our entire party took jungle fever. All recovered except one young man, our cook. He died because his friends neglected to seek medical aid until it was too late. Mr. Grigg and I each have had two attacks in one month. But while our heads ached with fever our hearts throbbed with joy over the gospel's success in Patlegyi.

Very hopeful for the future.

We are now rejoicing in the prospect of success. For a time there were difficulties which threatened to impede advance work and which tended to alienate the loyalty of the Christians themselves. But the faithful and wise work of Mr. Grigg has done much to remove the difficulties. The recent visit of Dr. Barbour gave further assurance and strength to all. The people now seem approachable and have received me kindly wherever I have gone. Beginning with the new year I shall go to the jungle for an extended tour, taking my teacher with me as an interpreter and for language study. This will make double work, but the situation seems to demand it. Our thoughts turn hopefully to the future. I am strongly impressed with the inherent worth of these fifty thousand Chins. They will never be known among the kingdoms of earth, but in the kingdom of God I hope to see them become a bright trophy of redeeming love. We begin the year with an abounding gratitude to God who has led us to this field, having supreme confidence in his love and power and trusting in his promise to be with us always even unto the end of the world.

18. MYINGYAN — 1887

Burman.—Rev. J. E. Case and Mrs. Case (in U. S.).

Churches, 1; members, 32; added by baptism, 0.

Mrs. McCurdy's health not permitting her to reside at this station, Mr. McCurdy has been transferred to Moulmein. His report of the work at the former place, however, is given below. Until Mr. Case's return to the field, Myingyan will be cared for by Miss Bunn of Pegu, assisted, if necessary, by Dr. Packer of Meiktila.

Mr. McCurdy reports:

Others have labored and we have but partially entered into their labors. This being our first year of residence, we have, of course, done nothing in the way of preaching in Burmese. But the two native preachers we are enabled to employ on this field have been steadily at work. They have taken two long trips, one to the south and one to the north. Both have been in sections where for days and weeks they have not been able to see a Christian face. Heathen, indifferent heathen, self-satisfied heathen were everywhere. There is no active opposition, neither is there any deep interest. The blank stone wall of satisfied and often bigoted Buddhism is always apparent.

A pen picture of jungle work.

Wishing to get as fully acquainted with the field as possible, I have had the preachers while on tour keep for me a daily record giving the distances and directions of the villages, the reception they met in each, the sizes of audiences, the whole population, and any cases of interest they would meet with, etc. Perhaps a few notes from this jungle diary would be as descriptive an account as I could give of the work going on in the field. "Went six miles, through five villages aggregating five hundred people, preached in the evening to twenty people. Next day ten miles, seven villages, fifteen hundred people, preached in last village at night to fifteen people; went twelve miles through four villages, one thousand people, preached to five people along the way; went eight miles and reached large town, to which we had been hurrying, of about five thousand people. Here we remained several days, preaching from house to house and at evening to audiences of from twenty to forty. Then we went south." And so the tour goes on. The objective point was some sixty miles below where they hoped to find and bring back to the school under Christian influences two orphan children of a former preacher. But Buddhist relatives interfered with the plan. Here on this one trip sixty miles to the south, occupying some thirty-two days, these two preachers traveled through a country along that one road where the population would aggregate some thirty thousand, scattered through three-score villages and towns in which there were only two Christians and these widely separated. Probably most of these villages had heard a preacher once or twice, possibly three times, but only for a single night or a day in a year or two years, and possibly others had only seen the preachers pass through "to the other towns." These are our conditions and a suggestive view of the method of work in the field where we are the full force of Christian workers among a population of 357,117 scattered throughout 776 different villages and hundreds of other smaller hamlets in a district containing 3,136 square miles.

My own time has been fully occupied with work of necessary repairs on the house, which were of such a nature as to require almost constant oversight of the native workman, with overseeing the work of the teachers and the school which has felt seriously the loss of Mrs. Case's oversight, and teaching and with the struggle to acquire the Burmese language.

The very efficient work of both Mr. and Mrs. Case in the past has given the missionary here a warm place in the hearts of both the English and native residents, so that we have free access to home and life as far as we are able to take advanatge of it. In the school we have endeavored, and we think with fair success, to maintain interest in the school prayer meeting on Friday evening, the Christian Endeavor meeting on Sunday evening, and the Sunday school on Sunday morning. These have been well attended and the interest fairly good when one remembers that out of the ninety odd in school only two are Christians. In the work of the Sunday school we have been much helped by the use of cards and scripture rolls sent us from friends in America. The school has shown an increase of ten in average attendance over last year. Quite a number have purchased either English or Burmese Bibles for the course of Bible study now being pursued in the school. These go into their homes as well. The moral tone of the school, I believe, has been well up to the average, yet we regret the fact that there have been no conversions.

While learning the language.

As I did not feel it right to remain idle till I had fluency in the use of Burmese, I have held on Sabbath mornings a preaching service in English, the sermon being translated into Burmese by one of the teachers. For this I have used the blackboard and object lessons quite freely, and I find the pupils quick to catch the lessons even from my rough sketches. We pray for the Holy Spirit to use his truth. Then on Sunday afternoon about five o'clock Mrs. McCurdy has come along with us with the organ as well as a band of the school boys to sing, and we have held street meetings. Here also I have usually added a short address which has been translated into Burmese. At the close of this street meeting we give out tracts and portions of scripture, which as a rule are well received and, as far as we could see, few, if any, found their way to the dust of the street and many were read once at least. God honors his word, so we sow in hope. These audiences have been quiet and attentive, and probably would run from one to two hundred each Sabbath. What a yearning grows in the heart as we face from week to week new audiences in different parts of the town and realize that they are without God and without hope in the world. And what a dead cold wave surges back to us as we again realize the entire absence of sympathy with or understanding of the message we are trying to bring. It is not courage but trust alone that buoys in such hours. Yet God is working. The patient, energetic work of Mr. Case for so many years is telling. The influence of the school is felt and will continue to be felt, and God is moving on the hearts of some here and there. A few weeks ago the "head man" of a distant village came in to talk with one of the preachers and the missionary and to get some tracts, for, said he, "I am thinking" (a characteristic Burman phrase), "and the two religions, Buddhism and Christianity, are all mixed up in my head." A few days ago I was told of some Chinamen in town who are thinking, but are as yet not ready to give up their trading on Sunday. And so here and there we hear, and by faith we know, more assuredly that God is moving the hearts of the people.

About the most we can hope to do in this our first year without the knowledge of Burmese tongue, customs, thought or system is to keep things together. And we pray God to accept and bless and manifest himself and allow us to hinder his work as little as possible.

19. PEGU — 1887

Burman.—*Miss Ella F. McAllister (in U. S.), *Miss Zillah A. Bunn.

Churches, 2; members, 250; added by baptism, 20.

Miss Bunn has lately returned to Burma and will take up the work laid down by Miss McAllister last spring.

20. SAGAING — 1888

Burman.—Rev. F. P. Sutherland, M.D., and Mrs. Sutherland (in U. S.).

Churches, 1; members, 19; added by baptism, 2.

Mr. Kelly reports for this field, which adjoins his own:

Faithful church in a vacant station.

This important station is still without a resident missionary. The Committee of Reference has recommended that a family be sent to the field at an early date. The need is urgent. The field is large, interesting and hopeful. The little church maintains services regularly and the members show marked fidelity. More than half the membership is now non-resident, and of the absent ones we do not get such favorable reports. During a part of the year they had a pastor, but at present the evangelist Saya Mya ministers to the church and has oversight of the mission property.

During the year I visited the riverine villages south of Sagaing as far as Myinmu and traveled westward as far as Alon. In a tour northward I visited Kinu, Muthaywa and Shwebo, with many other adjacent villages. We then crossed to Kyaukmyaung and came down the Irrawadi to Mandalay. Throughout the journey we found attentive listeners. More frequent visits to these villages would be followed, I believe, by conversions. Yet the interest was never general and the hold of Buddhism on the people is strong.

Two were baptized in the town, but none in the district. There is no school.

21. SANDOWAY — 1888

Burman-Chin.—Rev. H. W. B. Joorman and Mrs. Joorman, *Miss Melissa Carr, *Miss Annie M. Lemon (in U. S.), *Miss Helen Bissell.

Churches, 18; members, 456; added by baptism, 24.

Mr. Joorman reports:

Last November we saw Sandoway for the first time and we were struck with the beauty of the landscape. Along the banks of the pretty Sandoway river the town extends for over a mile, surrounded by hills from whose peaks the pagodas of Sandaw,

Andaw, and Nandaw rise like watch-towers of a walled city, symbolic of the firm hold the religion they represent has upon the people. The first impression the people of this field made upon me was that their hearts were as hard and arid as the soil on which they live. Looking over the statistical reports of Sandoway's past missionary history, and comparing the scanty results of the faithful work done here by previous missionaries, with the population of this district held in the thraldom of superstition, my heart grew faint and I said with Asaph: "We see not our signs." But we do see our sign, the sign of the cross. There is no room for discouragement while we have the Master's promise, "Lo I am with you always." His footprints, as it were, are visible here, and the fact that nearly 500 disciples are followers of the captain of our salvation is a blessed guarantee of his presence and power. We have strong men among our native Christians, faithful and zealous for good. Among these I will mention Maung Pyi Zu, Saya Ko Shwe Nhin, Ko Aung Baw and Saya Po Kyein, who amid persecutions and sorrows have loved the Master more than honors and houses. The work among the Burmans is progressing slowly, but our Chin work is full of hopeful indications. Wherever there is an opportunity we open jungle schools and employ graduates of our boarding school as teachers. Some of these schools are being taught by native preachers, graduated from Insein Theological Seminary. Every Sunday we conduct services in Sandoway jail, and it is a great joy to us to notice the eagerness and delight with which many of the prisoners drink in the words of life. The jailer told me that there was a marked change in the conduct of the inmates since we began to bring the gospel to them. Many have asked for baptism, but it seems best to give them a period of probation and to administer the rite after their release from custody. We are supplying the convicts with religious literature, and I am informed that those who are unable to read have the books and tracts read to them by fellow-prisoners. Semi-monthly we have an English preaching service in our schoolhouse, with nearly all the English-speaking people of Sandoway in attendance. The proceeds of the offerings go toward a building fund for a new chapel and schoolhouse. On the first Monday in January we organized a Christian Endeavor Society of the English-speaking population with ten active members. The ladies of the place, regardless of creed or denomination, have organized a Dorcas Society, and at present they are preparing a number of jackets for our poor Chin boys.

First impressions.

Strong men among Christians.

Services for prisoners.

Encouraging news is coming in from the field, and additions to the churches have been reported for January. Sandoway district is exclusively under Baptist influence, no other denomination as yet having sent missionaries to this part of Burma. We have much valuable native material, but on account of lack of funds we cannot employ as many evangelists and preachers as we ought to send out into the trackless jungles of northern Arakan.

A Baptist field.

22. MEIKTILA — 1889

Burman.—Rev. John Packer, D.D.

Churches, 1; members, 16; added by baptism, 0.

Dr. Packer reports:

Light and Shade.

I am thankful to be permitted to report another year's labor on this field. Our work has been prosecuted on former lines, viz., town and district evangelization, and day school work. Though a review of the year reveals not a few grounds of encouragement and hope for the future of our work, yet it has been a year of very sore trials in both its branches. The loss of our Karen preacher, Saya Kyazan, toward the end of December, was a serious loss, being the more capable and efficient of my two preachers, and so reducing my preaching staff more than one-half, in efficiency, if not in numbers. He was the first and so far, I believe, the only one of his race to devote himself to the evangelization of the Burmans of upper Burma. His was a fervid and winning address, with a well-trained mind and active imagination, and a command and purity of Burmese, rare in a Karen, just the qualities in a speaker to win with Burmans. He was a very acceptable preacher to all, so we greatly feel his loss as a persuasive preacher to adults; but most of all to our school children, his earnest manner and apt illustrations securing their interest and close attention always. His wife's illness calling him to lower Burma, like not a few Karen evangelists to the Kachins, Shans, etc., he failed to keep his promise to return to us.

Galvanized Buddhism.

For a year or two the signs of galvanizing Buddhism into the semblance of life have been rife, especially in and about Meiktila, in the building of new pagodas, new monasteries, etc. Here it has recently taken on the form of a vigorous and concerted attack upon us and our work in both its branches fitly organized and led by two apostate disciples. These luminaries of orthodox Buddhism have undertaken to warn the priesthood and laity of the danger that threatens their ancient, ancestral faith from the insidious advance of Christianity, the falsity of whose claim to be the only true religion, triumphantly pointing to themselves as infallible witnesses, they have proved to the bottom. As if to make certainty doubly certain they have called here to confirm their testimony beyond gainsaying, like another Balaam to curse the Israel of God, that blasphemer, the so-called Irish pongyi. The sight of a European clad in the priestly yellow robe perambulating the town at the head of the procession of his Burman yellow robed brethren, seeking each morning their one daily meal, with eyes piously cast to the ground the regulation two paces before him, and his hands clasped about his begging-bowl, silently but piteously expressive of the hunger that gnaws underneath it, but especially to see him stand, blatantly and defiantly hurling accusations in the teeth of the God of the Bible, has made the mass of the common people wild with joyful anticipations of the too easy victory over Christianity which Buddhism is to win under the lead of such an eloquent and unanswerable advocate. But the Burman, easy as he is to be gulled by any pious pretense, no matter how fallacious, when it comes to the matter of money is generally pretty careful to see that he is going to get good value for what he gives. They have not yet forgotten, nor are they likely to, how badly they were bitten in this way by that oily, plausible, flattering charlatan from America, Col. Olcott, and very naturally some of the shrewder and soberer Burmans are beginning to ask, "Well, what of it? What axe to grind has this fellow, by his assumption of the sacred yellow robes? Isn't it more a zeal for rice and curry and personal glorification than zeal for the truth of Buddhism as against Christianity?" And this doubt is beginning to chill the admiration and confidence of some that were at first bedazzled by him. Naturally for the present at least this is a serious hindrance to evangelistic work generally throughout the town, shown in a contentious spirit and unwillingness to listen to the truth; still our preacher and Bible woman find interested hearers here and there in the town, and hopeful feature, mostly among those who have heard it longest, particularly the older women, so long the objects of Mrs. Packer's devoted labors with her faithful Bible woman, Ma Kin. Several seem hopeful inquirers.

A voluntary evangelist.

The want of a second preacher in this work has in part at least been met by the faithful labors of our voluntary and self-sustaining evangelist and colporteur, our brother, Ko Aungba, whose business as a rice trader, attending fifth-day market days in a circle of towns in the southern part of this district, while confining his work to a smaller area, enables him to cover it more frequently than our paid evangelist could. For this he as regularly loads up his carts with the bread of life as he does with the staff of life; and on reaching a market town while his wife, thrifty, clever business woman that she is, does business with and for the world, he does business for the Lord, distributing tracts and leaflets and joyfully preaching Christ to all whom he can get to listen. He is the first Burman Christian I have met whose face lights up and whose voice grows tender with joyful emotion as he talks of the loving kindness of God and the tender mercy of Christ unto us, and he is so evidently growing in love with this sort of work that I rather look to his giving his whole time to it unpaid. The wonder of it is not only that he does it without pay and from love, but that he was wholly led by the Holy Spirit and his own faithful heart to take it up, and as his business allows him to be present at our Sunday services only three Sundays out of five, his opportunities for instruction in the Word here with us are quite meager. But he is a diligent reader and student of the Bible. His preaching, therefore, is very simple, direct and tender, drawn from the Bible and his own experience, which has been a marked one, seeing that he was persuaded of the truth of the gospel eighteen years before he was brought to confess Christ in baptism four years ago. That such preaching is effective goes without saying, and the more so in that it is free from all taint of wages. He in good measure realizes in his life and work Paul's injunction, "Not slothful in business, fervent in spirit, serving the Lord." May the Lord raise up scores of lay workers of like spirit in all our mission fields! Our other lay members to our joy show more or less of the same spirit, all of whom regular in their attendance on the means are growing in grace and the knowledge of Christ and ripening in Christian character. Considering their means it is gratifying to know they have not come short in Christian beneficence, their contributions for mission work and Bible and tract distribution aggregating Rs. 86—9—3, which is well above the average. It is as gratifying as it is encouraging to note that in the face of the present prevalent hate toward Christ, his truth and his people, our little band of Christians have remained steadfast, least shaken from their hold of Christ nor any diminution of their love and zeal.

School successes.

Our school had our usual good success in the government examinations, passing every candidate in each standard, thus increasing our grant-in-aid considerably. Our income from school fees is slightly larger than last year's, being respectively for 1900 Rs 686—2—0 and for 1901 Rs. 696—8—0.

It remains for me to recognize thankfully, as I do here and now, the special mercy and care of God in blessing me with good health the most of the year without serious interruption in a time of so much stress and need. Though trying to heart and flesh for the time, I am neither dismayed nor cast down by the fierce onset of the embattled forces of Buddhism, but rather my faith in the ultimate triumph of Christ and his truth in this great stronghold thereof is more assured than ever before. Brethren of the home churches, pray for us that a door wide and effectual may be opened in this great and needy field for us that the word of God may have free course and be glorified here.

23. HSIPAW — 1890

Shan.—Rev. Geo. T. Leeds, M.D. and Mrs. Leeds.

Churches, 1; members, 42; added by baptism, 2.

Dr. Leeds reports:

The report for Hsipaw station this year is not much different from those of former years. Work has been carried on along the same lines and in each department has been constant and regular. The spiritual condition of the church is good and we believe beneficial to those who may come in touch with it.

A week spent at a Buddhist feast.

Last February, Mrs. Leeds, with all the workers, went to the large annual Buddhist feast, held five miles from here, and stayed a week. The preachers report that better attention and real interest in the preaching they could never remember of seeing at this feast. Usually the people are very restless. On account of an outbreak of measles among our school children I could not attend the feast.

An association and an associational map.

Arrangements had been perfected to have a meeting in April with the Mongnai and Namkham churches in the Hsipaw Church. Bhamo has ceased to be classed as a Shan station and Kengtung was not then opened. Dr. Harper of Mongnai was, by reasons beyond his control, prevented from attending, so Namkham and Hsipaw churches held a two days' series of meetings, in which the spiritual interest was good and the Christian fellowship was enjoyed by all. During the business portion of the meetings, it was decided to organize a temporary association of the Shan churches. All of the proceedings were left to be approved or not by the absent churches. It would no doubt be of great benefit to the different Shan churches to have an associational meeting every second or third year. The distances between the churches is the greatest barrier to annual meetings, but we trust some plan may be arranged and agreed upon whereby Shan associational meetings may be held. A monthly workers' meeting has been formed, at which we meet and talk over the work. Here we drew a rough map, describing a ten mile circle around the town of Hsipaw. Within this circle we have twenty-six villages, most of which are old, and the villages remember visitations from our predecessors, while some villages are new and were visited during the past three years for the first time. The map is on the wall of each preacher's house and in my study for reference.

Condition of the church.

The Hsipaw church has a good pastor, who opened school again this year, as he did three years ago, and taught for one month before our schoolmaster arrived. Our former teacher, whom we had for two years only, was a good teacher with normal training and was much liked by all. He was fond of teaching. Because of the death of his mother, and his father being very aged, he acceded to his father's desire to begin a school in his own Karen village and stay by him so long as he shall live. We have not been able to secure as good a successor, and consequently the school has not grown as we hoped it would. We have a good teacher whom we expect to place in charge of the school February 1. One of our boys who wants to prepare for the ministry is in Mandalay High School; another finishes his third year at Insein this year and expects to go with Dr. Harper to Namkham as a preacher. The Sunday school, church and young peoples' services have been held regularly, also house to house visitation and services at the different bazars. From all this work we are anxious to see some results and have additions to our ranks, but the people do not give up their heathen worship without a hard and long struggle, and in many cases after it is abandoned they are afraid to come out and identify themselves with the new sect. Some are very bitter against the new doctrine and will, of course, do all they can to prevent any of their friends from uniting with the church.

Medical work.

Medical work grows in spite of the fact that it receives divided attention. Treatment for the soul always precedes treatment for body. Have had thirty-two in-patients during the year. These are the most desirable class, as they receive systematic instruction daily in God's word. They are mostly from long distances and return home with the good news of the new doctrine. Receipts in fees and sale of drugs, etc., was Rs. 826—4. There were 2,539 out-patients, besides many who came to my house for treatment. In addition I made 241 visits to homes. Barriers of prejudice are fast crumbling, and the white male physician is frequently called to visit women, Burmese, Shan, Hindu, Mohammedan, when they are sick. Plans for the new hospital building are drawn, and we hope to be able to build this year. Rs. 1,500 are in the fund, but we must wait for a little more. This has all been raised from fees, etc., during the past three years. Every means is used to obtain a hearing for the Word. We cheerfully sow the good seed, knowing that God will one day give the increase and bring forth a harvest.

24. MONGNAI — 1892

Shan.—Rev. W. W. Cochrane, Mrs. Cochrane (in U. S.), A. H. Henderson, M.D. and Mrs. Henderson, *Mrs. H. W. Mix (in U. S.).

Churches, 1; members, 33; added by baptism, 0.

Mr. Cochrane reports:

Changes among the workers.

Dr. Harper and Mrs. Mix are the ones to write the general report of this station for the first year of the new century; but both of them are in lower Burma just now: Dr. Harper to attend the convention and Mrs. Mix to rest a while before her journey home. The way both have held on to their work is worthy of all praise. In the loss of his gifted wife Dr. Harper received a crushing blow which he felt as every true man must. He buried his dead from sight and went on with his God-appointed task as every true man should. Mrs. Mix has served a long term of over ten years and was urged some time ago to seek the change of air and scene necessary for long and efficient service. It seemed to her that the imperative needs of the station could not permit acceptance of the proffered invitation. With the return of the Hendersons, whose name will ever be associated with the early history of the station, the opportunity came when the change could be effected.

The year has not been one of large ingathering and exhilarating experiences. The number of prodigals, once professed disciples, who are still in "a far country" is uncommonly large. With the lax discipline of many a home church the unworthy members might still be with us in name. But it seemed best in order to secure a healthy, rather than a rapid growth, to exclude all whose life was beyond "rifle-shot" of the church covenant. These unfaithful ones are not forgotten. Every means will be used, I trust, to win them back that the Christlike spirit of gentleness and sympathy can command.

The outlook and a message from a Bible-woman.

The new year beams on us with bright eyes and hope and smiles of promise. The genuine spirituality and evangelistic method which has characterized all of Dr. Henderson's work is felt at once and will be a determining force in the history of the station for the coming year. Trials and disappointments are good for us, if made stepping-stones to higher things. As I sat down to write this a native Christian woman of considerable consecrated ability came in, and I asked her, jestingly: "What shall I tell the Great Secretary about you?" "Tell him," she replied, "that you have made a Bible-woman of me and I am happy." May this spirit of witnessing, the spirit of the ascended Lord, whom having not seen we love, take possession of us all. To this end we need and request your constant and fervent prayer.

25. NAMKHAM — 1893

Shan.—Rev. M. B. Kirkpatrick, M.D. and Mrs. Kirkpatrick, Robert Harper, M.D.

Churches, 1; members, 42; added by baptism, 10.

Dr. Kirkpatrick reports:

The dark side.

The past year has been the most trying in all my experience as a missionary. The three senior native preachers have been dismissed and excluded from the church. One Bible woman died and another has gone to work in her old home at Bassein. Three Christian women have died. Two students from the theological seminary have left their studies and gone into secular work, and one of them has taken a heathen wife. The anti-foreign feeling and persecution of Christians is worse than ever before. On account of the hostility of the native officials all of the children have left the school at Lilan, our most promising outstation, and twice within the year, in connection with a Chinese and Kachin from over the Chinese boundary, have the Shan officials in Namkham planned to "wipe out" the mission and all foreigners. The raids were not made and we were not disturbed. The English officials have recently had a consultation with the Chinese officials, and the Chinese are to pay Rs. 26,300 for recent depredations. Doubtless this will have a salutary effect. We saw but one European in Namkham in over eleven months.

The bright side.

During the year two girls from the school were baptized and some other pupils, we think, are Christians. Seven were baptized at Lilan. A prominent business man and leader among the Buddhists was baptized at Namkham, and others are asking for baptism. We have been alone in distant frontier stations for eleven years. Promised an associate many times, especially since coming to Namkham, but no one has come yet. Our hearts were made glad on New Year's Day by the announcement of the appointment of Dr. Harper for Namkham; also for the promise of some good native helpers to come to us in January. One Karen hospital assistant resigned a good government position and came to us on two-thirds the pay he was getting so that he might be with Christians and "work for Jesus." The prospect was never so bright for Namkham.

26. MYITKYINA — 1894

Kachin.—Rev. G. J. Geis and Mrs. Geis.

Churches, 1; members, 31; added by baptism, 5.

Mr. Geis reports:

Only progress and blessing to report.

The work of the past year has been one of steady progress. Our small band of Christians has been strengthened by the addition of five new members. In the early part of the year I was permitted to bring down two families from the hills and settle them in our Christian village. These people had given up the worship of evil spirits two years ago and, on account of this, had to suffer much from their heathen neighbors. Their pigs and fowls were taken from them and offered to the spirits. One family that had been living with the brother of the wife was driven out of the house, but when at last they started to come away to a place where they could serve the Lord in peace, one of the children was kidnapped by the brother, in order to keep the family in the hills. But the father and mother would rather endure the separation from their child than return to the worship of evil spirits.

I believe I can see some advance in the Christian life of our people. Their prayers are more spiritual; some of them have advanced beyond the stage of asking God simply for food and raiment and petition Him for holy thoughts and the power to lead a holy life. Out of their poverty they shared gladly with those who were in need; of their own accord they built themselves a new bamboo chapel because the old one was too small to accommodate them all. Still, while we are made glad in seeing them grow in grace, there is yet so much of the "old man" in them that we dare not slacken our endeavors to teach them to observe all things, whatsoever he commanded us.

Three out of the five who were received by baptism were pupils from the school. The school is a powerful factor in the evangelization of these people. The religious instruction is chiefly imparted by Mrs. Geis and myself. During the rains I taught the life of the Apostle Paul to the older pupils and teachers.

Owing to the disturbances on the Chinese frontier in the early months of the year, I was unable to do much touring, and therefore could not go out again until November. This I very much regret, for I believe these preaching tours to be the most important part of the work in this field.

First ordination of Kachins.

Last December, Ning Krawng, who has been my helper ever since the work was opened here, was ordained (Compare Mr. Hanson's report under Bhamo) with his schoolmate, Ma Naw of Bhamo, and Shwe So, a Karen from Bassein, by a council called by the Bhamo Church. This was of special interest to our mission, since these two brethren are the first Kachins who have been set apart for the gospel ministry. It marks a new period in the history of the Kachin Mission, and our earnest prayer is that the Holy Spirit may separate many more of these young men and women to the work of preaching the glorious gospel to their own people.

27. HAKA — 1899

Chin.—Rev. Arthur E. Carson Mrs. Carson (in U. S.), Rev. E. H. East, M.D.

Mr. Carson reports:

Building his house.

January 1, 1901, found me raising the rafters on the new mission house. As with the building of the schoolhouse so with this, I was unable to get a carpenter even by offering five times the regular Burma wages. I did get men who claimed to be masons, and who did not know how to square the corners of the foundation, nor could they build the chimney without my constant directions. I finished and moved into the house May 15, just five months after I laid the sills and joists. The government engineers say it would have cost them over twice as much and would have taken longer to build it. This work took me to the close of the dry season, so I had no time for touring. During the rains I put in my time in the mornings on carpentering, fence building, etc.; in the afternoons on language study and translations.

During the whole year I have had opportunities to preach to hundreds of visitors, who came from far and near, in companies of two or three usually, but sometimes by tens, to see the new house, and ask for medicine. I have had a hundred in one day. And scarcely a day passed in which I did not doctor from one to a dozen, to whom I tried to tell the Story.

Lack of words to express religious ideas.

The difficulties in the way of our preaching you will perceive, in some measure, when I assure you that we have as yet no word for "save," except one that means "to care for," "to rear;" no word for "sin," except one meaning "to mistake;" no word for "love," except one meaning "desire;" no word for "pray," except one applied to the incantations during sacrifices to the fairies and sprites; while "grace," pardon," "glory," hallow," "God," and numerous other indispensable words are wholly wanting.

San Win, who came up here with us when we first came has gone daily to the villages to preach, while Po Kut, a young man coming to us from the seminary during the year, has put his time on the language.

A taste of civilization.

I spent the last month of the year attending the convention in Rangoon, where I enjoyed the Christian fellowship of the brethren and sisters and also the helpful presence of Dr. Barbour as a feast after a two years' fast.

We have not yet seen a single sprout break the barren surface of this hostile soil. We do not see any more hope of it than we did a year ago. But we have the daily assurance that he led us to Haka; we know the people need light and life; we know that no one but the Light and Life can give it to them; and we have the promises. Therefore the sky is bright with the hope that dispels clouds, while we await his time.

28. LOIKAW — 1899

Karen.—Rev. Truman Johnson, M.D., Mrs. Johnson (in U. S.), Rev. C. H. Heptonstall and Mrs. Heptonstall.

Churches, 4; members, 115; added by baptism, 25.

Dr. Johnson reports:

Joy and blessing in the midst of loneliness.

It is now my privilege to submit the second annual report from this field. During the year I have had a band of faithful native assistants and God has continued to bless our work and has given us the joy of winning some souls. Dr. Bunker was obliged to return to Toungoo last April, and since that time I have been alone. I am now made joyful by the recent coming of Mr. and Mrs. Heptonstall, who have been temporarily transferred from Toungoo. This will not only be a great help to the work, but their presence will relieve both the loneliness here and the constant dread of being visited by sickness so far away from all help.

We now have nineteen outstations where native teachers are engaged in evangelistic and school work. In occupying these villages we receive more than a simple consent, as might be had in many other villages. When the Karens receive a teacher it is usually by vote of the whole village, and they agree to break away from their heathen customs. Hitherto they have been the slaves of fear. All disease, every ill of life was supposed to be the result of the influence of evil spirits, which must be propitiated by constant sacrifice. On receiving a teacher a majority of the villagers agree to put aside these rites and trust to the teacher for help. To him they come for medicine in sickness and are ready to accept the message of grace he brings. It may be true that many villages among the Buddhists would accept a teacher, if one were offered them, but it would not be in the same spirit. They would continue in their idol worship.

More pastors needed.

There have been twenty-five baptisms during the last year, making the total number of church members in the field 115. Candidates for baptism are still waiting in another village. All of these baptisms have been in villages where we have had teachers for several years. They were located while the work here was a part of the Toungoo field. I am confident that we can hope for success only as we are able to give the villages permanent pastors. Very little is accomplished by visiting the villages and spending a day or two in each. The people comprehend the gospel message only when they have a teacher in their own midst who constantly instructs them and who makes known to them the spirit of the Master by his kindly Christian acts. If economy be the watchword, we can limit the number of teachers and accomplish perhaps a little by making tours among the people. If true success be the aim it will only result from giving the people their own teachers now that they are calling for them. The expense may at first be large, but will not the salvation of precious souls be an ample reward?

The poverty of the people.

The people here are very poor. They have been subject to misrule. This will be improved now that the British have a hand in their government. Their constant heathen sacrifices and feasts and their excessive use of liquor have added to their poverty. These conditions will improve under Christian regime. Better means of cultivation may be started under the influence of the missionaries. So self-help will gradually increase. The native contributions for the past year amount to Rs. 635. I am sure the amount will increase from year to year. Success awaits us if we can give the gospel to those ready to receive it. I wish I might re-echo to the hearts of God's people at home something of the appeal that comes to my own heart as I see these people and hear of open doors. I am sure there would be a ready response to the appeal.

School work is being pushed in the villages as far as possible. We are looking forward to the time when we can have a boarding school at the central station where we can have a few of the choicest of the scholars under our own training. The time will soon come when the native preachers must be developed out of home material. When that day is reached there will be a great decrease of expenses, for the teachers will be accustomed to the habits of life here and can endure hardships with the people.

The medical department has had a successful year. A total of 3,618 new cases were treated in the dispensary, a great deal of suffering was relieved and many an opportunity furnished for preaching the gospel.

29. KENGTUNG — 1901

Shan.—Rev. W. M. Young and Mrs. Young.

Mr. and Mrs. Young have spent the past year on this field, but have been too much occupied with house building and other work incidental to opening this new station on the extreme eastern frontier of Burma to write a report for this volume. It is quite possible, however, that a report has been written, but has been lost in transit.

II. MISSIONS IN ASSAM.

Stations, 11; missionaries, 54; churches, 77; members, 6,898; baptisms, 825.

Assam is still a very needy and, in proportion to the amount of labor expended upon it, a very prosperous field. The Lord has been exceedingly patient with us as Baptists regarding our attitude to this work, but there are now evident indications that he does not intend much longer to leave its tillage so exclusively to us. For sixty years the Welsh Calvinistic Methodists of Wales have occupied effectively a portion of the hills between our Naga and Garo mission fields. Their missionaries constitute a noble band of workers who have confined their labors strictly to the territories chosen by themselves and which are, relatively, only a small part of the province. They have always worked in most perfect harmony with our own missionaries; but the time must come when they will need to enlarge their territory, and there will be plenty which we have neglected.

The "comity" that has left us in undisturbed possession of these fertile fields which we have failed to till is soon likely to be broken; and this is well for the precious souls which are dying there, but it is a sad commentary on our lack of faith and zeal. Catholics have not appeared in this part of India, as in some others, to disturb our missionaries and overthrow their work, but the agents of the Society for the Propagation of the Gospel, of the Church of England, and the Lutherans are now becoming actively aggressive and unfortunately are not confining their attention to virgin soil.

The situation demands immediate attention, and full quotas of missionaries should be provided for every station now in existence, to say nothing of advanced work which ought to be undertaken. Of the fifty-four missionaries attached to the stations in Assam, nineteen are at home on furlough; two stations are without missionaries, new recruits have been left alone in stations without adequate knowledge of the language or the people, while at least three stations which should never have, because of their position and the nature of the work, less than two resident missionary families, are supplied with only one each.

The reinforcements during the year consisted of two new families, Mr. and Mrs. Tuttle and Mr. and Mrs. Dickson, and three families were able to return from furlough to the field, but as has been indicated, more than this number were compelled to come home. Mr. Firth, who expected to join his wife in America, has decided to remain another year, at least, and is greatly encouraged by the arrival of Mr. and Mrs. Dickson, who join him in our only station north of the Brahmaputra river. Our brethren have been heroic in their devotion and self-sacrifice, and their labors are being crowned with success, but it is hard and discouraging for them to see year after year so many ripening fields left unharvested.

The work among the Garos in the southwestern part of the state continues to receive pentecostal blessing, while that among the Nagas has developed rapidly within the past few years. There are 3,806 members in the former and 444 in the latter field. The immigrant population still furnishes a fruitful field of labor and among these people the missionaries have wrought during the past year with signal success, though greatly hindered by lack of workers. A most hopeful and helpful development of this work is seen in the organization of the Upper Assam Baptist Association. The success of this movement, now in its fourth year, has far exceeded the most sanguine expectation of its originators, and it is believed that its inauguration introduced a strong element of power into the missions.

Mr. Carvel's report of work among the Mikirs is encouraging and we expect yet to hear of large returns from this field. The Assamese people themselves still continue stolid and indifferent; but until we have more perfectly fulfilled our duty by them, we can scarcely say they have rejected the gospel. Rev. and Mrs. P. H. Moore are the only missionaries who give their whole time to this race, though something is done for them by others of our missionary force.

Mr. Gurney's work on the revision of parts and the translation of the remaining portions of the Old Testament is now complete, and the printing has proceeded as far as Job. In 1903 the Assamese people will have, for the first time, a whole Bible in their own language.

30. SIBSAGOR — 1841

Assamese.—Rev. A. K. Gurney and Mrs. Gurney (at Darjiling).

Immigrant.—Rev. C. E. Petrick and Mrs. Petrick (in Germany), Rev. Joseph Paul and Mrs. Paul.

Churches, 9; members, 500; added by baptism, 123.

Mr. Gurney reports:

Assamese bible printing. The past year has been spent in Calcutta and Darjiling while carrying the Assamese Old Testament through the press,—the cold season in Calcutta, the rainy season in Darjiling. At the end of the year the printing has been completed to Proverbs 9. I expect to complete the whole Old Testament during next rains.

Mr. Paul reports:

Progress in Sibsagor district. We arrived on our field on November 20, 1901. From that date until the present I have been on the move over the field. As Mr. Swanson will have reported for Sibsagor up to the date of our arrival, I will speak only of the past two months.

I have visited all our churches in the Sibsagor district and many of those in the Golaghat district. I find that 126 have been baptized this year in the Sibsagor field. Most of the churches are in a fairly prosperous growing condition, especially those which are entirely free from the tea gardens. I have met on every hand the evidences of Mr. Swanson's powerful influence and missionary zeal. I am very glad to tell you that among our Christian brethren in the Sibsagor field there are some sturdy, steady, stable, Godly people. I have been made aware of the deep gratitude of our people, especially those in the newer churches, for the helpful influences of the brief visits I have made them. Incidentally I may remark that I can see the growing need of some form of industrial work here.

I have been much gratified, on examination of the schools, both Sunday and day schools, to find that much good work has been done and much progress made. One could wish to see the parents of our Christian children take up the school work with greater vigor and persistency, yet I believe that constant efforts on our part will bring this about. I am very sorry to say that I almost dread to think of some of the new churches and places where we have a few newly baptized Christians, for it has been impossible to give them suitable pastors and teachers. I could place at least six more preachers in very promising places where some Christians sadly need instruction.

An immense field. I have now an immense field from Sadiya to the Mikir Hills, from the Naga Hills to the Brahmaputra river. Some of this will be dropped as soon as Mr. Tuttle can use the language. But even then, with the Dibrugarh work and that of the Sibsagor field, I will be very busy all the year around. Thank God for the railroad which puts our work at Dibrugarh in close touch with Sibsagor.

I have paid one visit to Dibrugarh and find that the opposition to our work is not very serious, but Mr. Parker's illness and other things have prevented the necessary amount of touring and instruction of the people, hence a great falling off. But I have already been assured by one prominent planter from the midst of the gardens on which most of our Christians live, that no opposition to my work will be found, and that I may carry it on as usual.

Our association, which meets at Bitbari at the end of this month, promises to be a great success. The brethren of the Bitbari church are doing well in their preparations. I am at present quite near the Mikir Hills in consultation with Mr. Swanson about "Property Committee" work, the association program, etc., and to become acquainted with the churches in this neighborhood. My bicycle brought me fifty miles the day before yesterday. To conclude, this is a great work, an encouraging work, a work requiring much patient plodding, and I heartily thank our Heavenly Father for good health. Fifty miles on a bicycle over very indifferent road without the least sign of fatigue, is the best testimony I can give as to my health.

I rejoice in the exceeding great privilege of having work to do for Jesus our Master, for having the assurance of his constant presence, for evidences of the Holy Spirit's presence when preaching the gospel, for the health of wife and family, and for all other success and privileges I bless his holy name.

31. NOWGONG — 1841

Assamese.—Rev. P. H. Moore and Mrs. Moore, †Miss Anna E. Long.

Mikir.—Rev. P. E. Moore and Mrs. Moore, (at Tika), Rev. J. M. Carvell and Mrs. Carvell (at Tika).

Assamese churches, 3; members, 227; added by baptism, 22.

Immigrant churches, 1; members, 7; added by baptism, 1.

Mr. and Mrs. P. H. Moore spent the larger portion of last year away from the field on furlough, so that no report of their work has been received. Mr. and Mrs. P. E. Moore were also in America, but Mr. Carvell reports for the Mikir work carried on in their absence, as follows:

Mikir advancement.

There has been much to encourage us, and much to make the heart ache in the Mikir work. The terrible havoc made by opium among the people is beyond the power of words to describe. In spite of hindrances the outlook is brighter than at this time last year. The common people are more attentive, and the message is being listened to more thoughtfully than in former years. There is a greater desire on the part of the young men to obtain an education. In the belt of country where formerly we had but one school we have been able to start three others, with a good average attendance. Heathen Mikirs in former years ostracized the Christians, but this year at a marriage feast given by a Mikir Christian at least fifty villagers ate the food given to them by Christians. Five years ago Christian Mikirs were not allowed to enter the home of a heathen Mikir. Today they are welcome to enter most of the homes. A few years ago it was almost impossible for a Christian to obtain a wife from among his own people. Within two years three of our Christian young men have married Mikir women given to them by village headsmen. Moreover, the missionaries understand the people better, and the people are beginning to give the missionaries a place in their hearts. There has been one baptism during the year, and there are other evidences that the leaven is at work.

"Not by might nor by power, but by my Spirit, saith the Lord of hosts."

32. GAUHATI — 1843

Garo and Assamese. — Rev. C. E. Burdette and Mrs. Burdette, Rev. S. A. D. Boggs and Mrs. Boggs, *Miss Henrietta Morgan (in U. S.), *Miss Isabella Wilson, *Miss Gertrude L. Wherett.

Churches, 5; members, 635; added by baptism, ———.

No reports have been received from this station, and the last statistics received are those of 1898.

33. GOALPARA — 1867

Garo and Rabbha.—Rev. A. E. Stephen and Mrs. Shephen (in Scotland).

Churches, —; members, ——; added by baptism, ———.

Mr. Stephen reports:

Health improving, desires to return.

Mr. Boggs of Gauhati is now in charge of the Goalpara field and I hope he will be able to send you an interesting account of the work there. It is sad to think that that large district is practically left without a missionary. What can one person do with such a field in addition to his own?

When we arrived in Aberdeen, Scotland, last May, we were all very much run down and felt the need of rest after the long voyage and its adventures. Through the goodness of our gracious God and Father, giving us a beautiful summer and thus far a mild winter, we have benefited very much by our stay in the home land. We have not had the least symptom of fever since we left Assam. Our bodies are in the best of health and I trust our souls are prospering. Fellowship with kindred spirits has been very precious after being so long shut off alone in Goalpara. We have had the pleasure of meeting Rev. Jos. Clark of the Congo several times.

I have begun to look forward with joy to returning to Assam in the autumn. Sorry I was not on the field during Dr. Barbour's visit.

34. TURA — 1876

Garo.—Rev. M. C. Mason and Mrs. Mason, Rev. E. G. Phillips and Mrs. Phillips, Rev. William Dring and Mrs. Dring (in U. S.), G. G. Crozier, M.D. and Mrs. Crozier, *Miss Stella H. Mason (in U. S.), *Miss Ella C. Bond.

Churches, 16; members, 3,806; added by baptism, 386.

Mr. Phillips reports:

Difficulties in securing statistics.

I am sending you herewith the statistics for our Garo mission for the past year. I regret that again they are delayed, but it has been impossible for me to get them off earlier and do the work that was calling still louder for our attention. Blanks were distributed to the churches in November last, and all know that the statistics should be sent in promptly at the end of December, yet the report from one large church came in only recently and one is still unreported. The wide extent of our Tura field, the fact that some of the churches are made up of widely scattered branches, making it somewhat difficult for pastors to gather in the facts at once, and the added fact that this report has to be made at a time when I am giving my whole strength to visiting the villages, make it very difficult for us here to be prompt.

It is with gratitude that we look back over the work of another year. Our missionary force has been kept in good health. While there has been some illness among us, such may be counted on in our climate, we have been spared from such severe illness as has been our lot in many former years.

The statistics show a small decrease in the number of schools and in the attendance. I do not believe that this shows any real abatement in the interest in education, but such a fluctuation as any such work experiences. A large and promising school was opened and other teachers were asked for in a section where heretofore but little has been accomplished. In this same vicinity, or at the foot of the hills, bordering on this section, years ago we had a small, promising church, but opium smoking and its accompanying moral deadness nearly extinguished the interest, and the church ceased to exist. The work there has been blessed of late and I had the pleasure of baptizing eleven promising converts there recently.

We have had to mourn the loss of two of our prominent workers, one a promising young pastor, the other a teacher of long standing in our station school. Two or three prominent members of our churches, laymen, have fallen under the power of fleshy lusts. It makes us feel more forcefully that we are in war to the death with sin and heathenism. But while some have thus fallen, there has been a good increase in the number of baptisms throughout the field. There has also been a considerable increase in the contributions to the work by the churches, and that, too, in a year marked with scarcity amounting to almost famine in a part of our field. It is matter for encouragement that the church that suffered most from the scarcity has excelled all others in its liberality.

Self-support in school work.

The interest in the station school is steadily increasing with the increased attention given to English along with the increased effort that Mr. Mason is making to put it on a self-supporting basis, so far as the maintenance of the pupil goes. Cotton growing is an increasing industry with the Garos, and cotton ginning promises to be a helpful industry in our school. Assisted by a skillful Garo carpenter, a man developed wholly in our mission, Mr. Mason has made cotton gins which promise success. More pupils are applying for a chance to earn their living while studying than can be accommodated.

In the medical department Dr. Crozier has been doing good work and with his rapidly developing command of the language has rendered much help in the work of touring among the villages. He is maturing plans for aggressive work in the villages next cold season.

Some advancement has been made in literary work and more work is in hand. The Government has given us a grant of Rs. 1,000 to help in the publishing of Garo textbooks in the Roman character.

It has been a busy year and we look back with gratitude for the past and to the future with courage.

Dr. Crozier reports:

Good health.

We have in general enjoyed better health than last year, and the Lord's blessings have been very real in this work. It has been my privilege to make a tour of almost the entire field now occupied by organized work, the time required being thirteen weeks. Having thus seen the field in company with the older missionaries, I am all the more anxious to carry to the people the physical and spiritual blessings you have sent me to give. The needs are great and results hopeful.

Medical work.

Other duties have made it impossible to give much attention to the medical work in the homes, and most of that at the dispensary has had to be left to my assistant, so that the medical side of the work has not developed as it otherwise would. In neighboring homes we have had forty-nine patients, twenty-five of them being malaria, making 136 calls for myself, and my assistant seventy-nine calls. We have had a total of 3,480 patients during the year, five of them having been in the hospital, which is occupied most of the time as a dormitory by the school boys, there not being room for them elsewhere. There was an average of 15.26 treatments given daily to old and new cases. Except about one or two hours a day in medical work, my time is largely taken in teaching, evangelistic work, language study, Sunday school work and various minor matters connected with the mission.

Cost of heathen medicine.

A financial glance over the calendar year is encouraging, and strengthens the hope that general appropriations by the Union will be reduced or altogether unnecessary, though no positive forecast can yet be made. The people are more and more readily paying for their medicines, and a reference to their own expenses in sickness makes these charges easier. For example, day before yesterday a man came with badly inflamed eyes, for which he had sacrificed fifteen chickens and one hog at a total valuation of about $1.65, but continually grew worse; the six cents worth of eye-water he purchased would have saved his entire expense, under the ordinary blessings of God. Another man just after him said he had sacrificed more chickens than he could think and his itch was not improved; five or six cents worth of medicine would have been sufficient. Shortly before, a man said he had sacrificed two cattle, several goats and hogs, and numerous chickens; he bought six cents worth of medicine, which seemed to me to be enough for his needs. Thus it becomes easier to make charges for medicines, especially since the people are learning that I am not here to make money by the sale of medicine. The people eat the flesh of the animals they sacrifice, so that it is not so much of a loss to them.

As I can get assistants better trained, the work will continue more and more hopeful, still leaving considerable of my time for other lines of work. I rejoice in the hopefulness of this work and in the privilege accorded me in it, and realize more keenly the tremendous need for its being pushed more thoroughly than has yet been possible.

35. IMPUR — 1876

Ao Naga.—Rev. E. W. Clark, D.D. and Mrs. Clark (in U.S.), Rev. S. A. Perrine and Mrs. Perrine (in U. S.), Rev. F. P. Haggard and Mrs. Haggard (in U. S.), Rev. W. F. Dowd and Mrs. Dowd.

Churches, 7; members, 430; added by baptism, 68.

Dr. Rivenburg, who left his station at Kohima to care for the larger work at Impur during the absence of missionaries, thus reports of the work at the latter station:

Doing double work.

The work of 1901 is done and some of it, I trust, has been well done. On account of the contemplated departure for America of Dr. and Mrs. Clark and the inexperience of Mr. and Mrs. Dowd, the conference advised our remaining in charge of the Ao work for the year at least. January 11th the Dowds reached Impur and February 28th the Clarks left it.

My first year on the field I had nothing to do but study the language and the people, for which I have never ceased to be thankful. I desired that Mr. Dowd should be equally free. The walls of his house needed recovering and this took much of his time for weeks. During the six months of the summer school he looked after the boys' out-of-door work. This, though not requiring much of his time, was a very great help to me. Notwithstanding these hindrances, in just ten months he presented himself for first year's language examination, and I was pleased to mark him 97 per cent.

Churches and schools.

One new church has been formed during the year and additions by baptism have been made to all the other churches except one. The total number baptized is sixty-eight, and the present membership 430. The association was well attended and considerable enthusiasm manifested. Ten village schools have been carried on with varying degrees of success. Some have done well; others leave much to be desired.

The station school has been open nine months: six in summer and three in winter. The roll contains fifty-three names, but the year closed with thirty-eight in attendance.

The summer school did excellent work. The teachers Levi and Beni deserve much praise for their earnestness and faithfulness. Mrs. Dowd's work with the music was very successful and helpful. Both Mrs. Rivenburg and myself taught two periods each. One seldom sees more earnest pupils than these have been, and the results of the examinations were satisfactory. During this time I preached every Sunday morning except two and tried to make my sermons models for the student preachers. At two we have prayer meeting, and after that preaching in the village streets by teachers and pupils, weather permitting.

Jointia, the widow of a former preacher, Zilli, has been employed as a Bible woman throughout the year and she has been faithful in her work.

Medical and literary work.

Very much of my time had to be given to medical work for which there is a great and constant need. In fact, this work alone might well occupy one's whole time. I have translated Acts into Ao Naga and have it partly printed. Mrs. Rivenburg has made an arithmetic which is also in the press.

From now, unless something unforeseen occurs, I revert to the Angamis and leave the Dowds alone at Impur; but really there are more irons in the Ao fire than any one man can keep from burning.

36. KOHIMA — 1879

Angami Naga.—Rev. S. W. Rivenburg, M.D. and Mrs. Rivenburg.

Churches in 1900, 1; members, 14; added by baptism, —.

Dr. Rivenburg, the only missionary assigned to Kohima, but who has spent nearly two years temporarily at Impur, thus reports on the eve of his return to Kohima. (See his report under Impur):

Only about six weeks of the missionary's time were spent on this field. During this period the bungalow was rethatched and a trip of six days was made to Nakama. I was much pleased to find the Christians here holding regular meetings in their little chapel, although not one can read. They can talk and sing and pray. I baptized two more believers here.

Growth even among the unedu-cated.

Salichur and Nicher have been doing evangelistic work the whole year. In the station Sunday services have been kept up by the church members.

37. NORTH LAKHIMPUR — 1893

Immigrant and Daphla.— Rev. John Firth, Mrs. Firth (in U. S.), Rev. H. B. Dickson and Mrs. Dickson.

Churches, 13; members, 487; added by baptism, 84.

Mr. Firth reports:

Injury from lack of comity.

After several years of prosperity on this field we have now experienced a year of trial. Mrs. Firth went home in April much broken in health. Early in the year the churches began to be much disturbed over the efforts of a few native workers to stampede them into the German Lutheran Mission. This disturbance has continued throughout the whole year and has greatly hindered the work of God.

The minds of pastors, evangelists and others have been so occupied by it that their time has been taken up in arguing and discussing the various points of difference between missions, and the heathen have been left to perish in their sins. Many who were ready for baptism have turned back in disgust, and the number of baptisms on the field is not so large as in some former years.

Growth despite disturb-ances.

On the other hand we have much over which we may rejoice. The churches have become greatly established and are going on to do a good work for Christ. Dead branches have been cut away and there has been growth in many ways. A bright prospect is before the village churches. Attendance at the services has greatly increased, and the pastors have had a good financial support from their people in consequence. Three village schools are in a thriving condition and the station school, though small, is in a fair way to live and prepare some workers for present and future needs.

In evangelizing among the great host of lost men and women all about us, there never has been so much reason for joy. Villages where we have preached for years with no response are this year giving us every reason to hope for believers, baptisms and churches.

Macedonian calls.

The Daphlas seem ready to come to the Saviour. Miss Frith, independent missionary, and Tosin, a native missionary from the Garo Hills, have been greatly blessed in their work among them. A woman was baptized and several men are about ready.

Away to the west of us, in the direction of Behali, are Daphlas, Nepalis and others who are calling us to come to them. They need Christ, they want salvation, they need a missionary. Needs are appalling, prospects could not be brighter and there is opportunity to do a blessed and lasting work for God on this north side of Assam.

Lastly, Rev. and Mrs. H. B. Dickson have come to North Lakhimpur and already are helping much in the work.

38. UKRUL — 1896

Tangkhul Nagas.—Rev. Wm. Pettigrew and Mrs. Pettigrew.

Churches, 1; members, 18; added by baptism, 15.

Ukrul is placed in the list of Assam stations, although it is in the independent State of Manipur, for the reason that Manipur is politically and otherwise closely related to Assam; and our mission there could not be attached to any other group.

Mr. Pettigrew reports:

Two matters stand out prominently before the writer as he pens these lines regarding the past year's work:—

First, the carrying to completion of the new mission house, the material side of a missionary's work, and second, the answer to prayer, in seeing, after so many years of sowing, the fruits of labor appear, the spiritual side.

Building and school work.

After returning from the Gauhati Conference, the time from January to July was fully taken up in erecting and finishing the permanent mission house, the missionary acting as overseer and instructor in this work. Looking back upon the troubles and trials of house building, one is thankful that none are the worse for it, and comfort, which was at a discount in the temporary building occupied since 1896, is a thing now known and appreciated. Owing to the building the missionary had little to do with the day school in the station for the first six months. The Manipuri school teacher helped much till the end of March, and others resigned with a good character. The teacher appointed in his place did the best part of this work for three months, but left in June without a character and has not turned up since. From July till end of the year the school has been under the missionary's sole care. The boys are continuing to progress favorably. It is hoped some of them will pass out next year, fit to teach others.

During the year the Sunday school has been kept up and much joy has been experienced in the attitude shown by those attending. All have been examined thoroughly in the catechism and passed creditably; all have a good grasp of the elements of Christianity. Fever raged in many of our villages during the rains, and three of the boys died. This cast a gloom over the rest and no doubt led them to think seriously of their condition before God. The Lord has mysterious ways in bringing lost ones to his fold and the missionary believes the Lord took away those lads that the others might be led to think of their attitude towards him. One Lord's Day morning in September last all decided to give up their old customs, their demon worship. All professed faith in the Lord Jesus. After much prayer and searching of hearts it was decided to baptize only those who were willing to give up the drinking of the village "zu" (rice beer), mild or strong. Since that Lord's Day morning fifteen have confessed Christ in baptism. These, with the missionary, his wife, and a young convert from Impur, compose "the church which is at Ukrul." To God be all the praise for his wonderful grace in bestowing upon these poor ignorant people the gift of eternal life. This gracious dealing of the Lord has rejoiced the heart of the laborers and removed much of the disheartening influences which surrounded them and which tended to draw them away from the comforting presence of the Holy Spirit. God grant that these young converts may grow in grace and in knowledge of the Lord Jesus and become leaders among their countrymen to bring many to Christ.

First-fruits.

Literary work.

When the day's work has been done, many an hour has thus been spent in this branch. The Acts of the Apostles in Manipuri has been printed and is now being distributed. This is the only book on spiritual matters printed during the year. With the help of the higher class students, the Gospel of Luke is now being translated into Tangkhul Naga and with their help also a few more hymns have been prepared. It is hoped these precious portions will be sent to the press next year. For the Manipur valley schools* much has been done in the way of translating text books into Manipuri. Owing to the desire of the government, Bengali, the language taught in the past, will be superseded and Manipuri, the vernacular language, will be taught in future. The former was taught because there were no text books in Manipuri, with the exception of two lately printed. The Political Agent of the State asked the missionary to see this translation work through, so that with the help of two Manipuri translators he has been busy preparing these books since April last. Besides this work at Ukrul, inspection of the schools in the valley took place in January, April, November and December. Results in the annual examinations of primary schools show a much better result than the previous year, and of forty-seven entered, thirty-five have passed up to the English course.

The medical work has gone on with little interruption during the year. Mrs. Pettigrew had many patients during the rains owing to the prevalence of fever. Altogether her medical book shows 653 cases treated during the year.

The closing words of last year's report were to express the hope that the Lord would give souls for the laborers' hire, making glad their hearts. The Lord has done so. Their hearts are glad. They look forward to the still greater manifestations of his presence, goodness and mercy.

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*Mr. Pettigrew's station is in the Tangkhul Naga Hills, which lie on the northern frontier of the native state of Manipur. He is not permitted to do any religious work in the valley among the Manipuris, but is free to labor among the wild hill tribes. However, the British political agent resident at Manipur City, the capital of the state, is glad to have him act as a kind of examiner or superintendent of the public schools in the city and district, and this he does with great success and increasing influence. When the time comes, and it will soon, for Manipur proper to be opened to the gospel, he will be prepared, and will already have placed the government under great obligation to himself and the mission.

39. GOLAGHAT — 1898

Assamese and Immigrant.—Rev. O. L. Swanson and Mrs. Swanson (in U. S.), Rev. A. J. Tuttle and Mrs. Tuttle.

Churches, 14; members, 634; added by baptism, 126.

Mr. Swanson reports:

Doing double duty.

I wish to record my gratitude to God for his abounding grace which has been bestowed so abundantly upon me during the past year.

At the beginning of the year two missionary families were found on the two adjoining fields of Sibsagor and Golaghat, namely:—Mr. and Mrs. Petrick in Sibsagor and Mr. and Mrs. Swanson in Golaghat. In February, because of illness and under medical advice, the former were compelled to leave the country, and in April Mrs. Swanson, with the children, started for America, leaving only one missionary in this vast region.

Evangelistic Work.—It is not difficult to understand how busy this one missionary must be in trying to reach a population of 598,353 souls with the gospel of Jesus Christ. The time has been taken up in touring among towns and villages, tea gardens and market places, at all times preaching Christ the crucified and risen Saviour.

The Lord has been pleased to bless these efforts to the salvation of precious souls, and so we have a larger number of baptisms to report than in any previous year on the Sibsagor and Golaghat fields, namely, 249 persons. For this we praise God and take courage to undertake greater things for him in the future.

"Care of all the churches"

As in former years, so during the past, has this work been one of the most important parts of your missionary's labor, as he has endeavored to visit each church at least three times during the year. All of them need the support of the missionary, if not in pecuniary matters, yet in all things that pertain to their spiritual welfare and growth. Some of the churches are being developed in the way of self-support and also in taking upon themselves the responsibility of giving the gospel to the heathen throughout Upper Assam. The church at Bebijia has not only paid its own pastor, church janitor, part of the school teacher's salary, and built a new place of worship worth at least Rs. 600, but also has given about Rs. 100 for the support of associational missionaries. The church at Teok also has done nobly in caring for the native association that was held there, which cost them in money over Rs. 100, to say nothing of the cost of building extra houses for missionaries and delegates and in helping to support the associational workers.

Third annual association.

The third Upper Assam Baptist Association was held, as I before mentioned, at Teok. As the former meetings of the association proved to be a great spiritual blessing to all, the same also may be said of this one. At the meeting a committee of nine members was appointed to begin the actual work of the association, viz., the raising of funds, the choosing of missionaries and the sending of them forth. This committee began its work at once by appointing two native missionaries, one to work among the Assamese and the other for the immigrant peoples; during the remaining time its duty has been to raise funds for the support of these missionaries and to superintend their labors. They have been at work since February, and for their support nearly Rs. 300 have been sent in to the association treasurer.

Work in churches and schools. During this last year I think the native preachers and teachers on the whole have labored faithfully. Ten have been employed partly as school teachers, but also have devoted some time to evangelistic work. Nine native evangelists, including the associational evangelists, have been employed to preach among the heathen and visit the weaker churches. Their labors have been blessed. The Bible class for the help and instruction of pastors, evangelists and other laymen was held during September and numbered twenty-two in all. This was a larger number than in any previous year and goes to prove that the study of the word of God in this way is being more appreciated. The subject for study was "The History of the Apostolic Church as Contained in the Acts, the Epistles and the Revelation," using Blakeslee's outline lessons. The work was greatly enjoyed by all and the results are being manifested wherever these workers have gone. I hope and pray that the day may soon come when we shall have a class not only one month, but at least for six months in the year, when men and women may be trained for pastoral, evangelistic and other religious work.

Schools. During the year some advancement has been made, in that four new schools have been started on the Sibsagor field. The schools on the Golaghat field are the same as last year. One promising feature in our station school is that a number of Mikir boys have professed conversion and are now taking a marked interest in religious things. May these boys become true apostles of the Lord Jesus and be the ones to carry the gospel to their people in the Mikir lands.

New missionaries. We rejoice because of the new recruits that have come, namely, Mr. and Mrs. Tuttle for Golaghat, Mr. and Mrs. Paul for Sibsagor. We pray that they may be led by the Holy Spirit in all their work and that they may be preserved for God's glory in this land.

Mr. Tuttle reports:

Arrival, study, needs. Inasmuch as we have been on our field but six weeks there is little to be said. Upon our arrival we were given a warm welcome by the Christians and schoolboys in the station; others also from different parts of the district were here to greet us. Our hearts were filled with joy to see how gladly they received God's messengers. Our time has been given almost exclusively to the study of the language. As Mr. Swanson leaves for America in March, we feel that we must become as well acquainted as possible with the work in order to care for it when he shall have gone. To be able to do this we accompany him on his tours and take our pundit along.

There is great need of workers here both to preach the gospel where Christ has not been named and to train those who have accepted him in the nurture and admonition of the Lord. We are glad to labor for God in Assam and are eager for the time to come when we shall have mastered the language sufficiently to enable us to enter active service.

40. DIBRUGARH — 1898

Assamese and Immigrant.—Rev. A. J. Parker and Mrs. Parker (in England).

Churches, 7; members, 140; added by baptism, ——.

Mr. Parker reports:

Touring and preaching.

During the year just closed I have made it my aim to visit periodically several of the tea garden Christian communities, to preach among non-Christian coolies in Hindu and Mohammedan villages and at various large weekly markets. My valuable native helper, Benjamin, has accompanied me, and beside preaching we have sold large numbers of gospels and other Christian books printed in five languages. We have been cheered by numerous requests for baptism, and in two places professing believers have asked us to gather them in organized churches.

In this large station itself daily efforts have been maintained both in its crowded centers and among its suburban population. Here are thirteen hundred soldiers, several hundred students, hundreds of educated native gentlemen in government and professional employ, hundreds of traders, and many thousands of miscellaneous population.

A polyglot church.

Some idea of the linguistic hindrances to the rapid diffusion of saving knowledge in this field may be had from an account of one of the meetings of our Dibrugarh Baptist Church: One Sunday the following assembled—Two Assamese, one Bengali, two Eurasians, one Mondari, one Santhali, one Nepali, one Kachari and two Europeans. These were addressed by an Assamese in the Hindi tongue

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III. MISSIONS IN SOUTH INDIA — 1836.

TELUGUS.

Stations, 27; missionaries, 96; churches, 116; members, 55,210; baptisms, 3,782.

The work for the Telugu people has returned somewhat to pre-famine conditions. Some districts have now full crops, some have had partial harvests, while others are still so very short in food supplies that they can hardly be said to have ceased to be famine stricken. But wherever there has been famine during the recent years, there is now increased suffering, and many of the most willing supporters of their own pastors or preachers are unable to do anything at present. A careful reading of the reports following will show how difficult the problem of self-support becomes in the face of such poverty as exists in many of our Telugu fields; and perhaps all the more credit should be given to those missionaries in whose fields a good measure of self-support has been attained.

An interesting feature, and one which seems brighter than in the past, is the fact that the Sudras, a caste people, in their own opinions considerably higher than the Malas and Madigas who have turned to the Lord in such numbers, seem to be awakening from their dead indifference to the things of life, and are showing a real interest in Christianity. The number of those thus awakened is still painfully small compared with the millions of caste people; but the reports are more marked than last year in this respect, and the thickening drops portend the heavier showers to follow. To take advantage of the present movement our stations should be fully manned; but because we cannot send out new men to take the places of those who must come home on furlough, we have in several cases one man trying to run two or three stations, with the inevitable result that the harvest which might be gathered in "a little field well tilled," is largely lost by this diffusion of effort. The "irreducible minimum" is one man for each station, and we ought to have, as has been said before in this report, enough more men to provide a supply for each man compelled to come home on furlough.

41. NELLORE — 1840

Rev. David Downie, D.D. and Mrs. Downie, Rev. W. L. Ferguson and Mrs. Ferguson (in U. S.), *Miss Katherine Darmstadt (in U. S.), *Miss Frances M. Tencate, *Miss Katherine Gerow, *Miss Annie K. Downie, (deceased).

Churches, 3; members, 789; added by baptism, 20.

Dr. Downie reports:

Returning from furlough, we reached Nellore October 11, and ten days later took over charge of the Nellore and Atmakur fields and the mission treasury from Mr. Ferguson. It is a pleasure to testify to the faithful and efficient work done by Mr. Ferguson, both as missionary and mission treasurer, during my absence.

Station and district work. I was glad to find Pastor Subbiah back in his old position as pastor of the Nellore Church. He had been loaned for a year or two to the seminary, where he did excellent service, but we feel that this is his field of labor and we are glad he is here. Pastor Nursiah stands faithful at his post in Rajapalem in spite of some very trying experiences. The pastor of the Rebala church had to be withdrawn partly on account of the failure of the people to support him, as they had agreed, and partly on account of his inefficiency. There are signs of improvement in all the churches and we are hoping for a gracious outpouring of God's blessing.

Mr. Stone and the preachers have continued to spend most of their time in the district. The results have not been all that could be desired, but there are hopeful signs in many sections of the field. Concerning the Atmakur field, which has been regularly visited at least once a month by the missionary, there seems to be very little of a hopeful nature to report. It is a needy field and ought to have a missionary at the earliest possible day.

Since Miss Darmstadt went on furlough last spring, our compound schools have been under the efficient management of Miss Tencate. She has won the love of her pupils, the respect of her teachers and the esteem and affection of her associates. The number of girls has fallen off somewhat, but that of the boys has considerably increased. There has been a decrease in the amount collected as school fees, due perhaps to the famine prices that have prevailed during most of the year.

The examinations appear to have been unusually successful. From the boys' school five went up for the government primary examination, and all passed. Seven went up from the girls' school and five passed. From the normal school five went up for the teacher's certificate, but the results have not yet been received. The normal school has suffered by the death of the head master and the marriage of two of the teachers. Still, the school has had a fairly prosperous year.

Dr. Coats having been transferred to Ramapatam in October, as no one came to take her place the hospital has been closed since that time. The court case respecting the title to the additional land purchased for the hospital has been decided in our favor, and I have had it included in the compound and walled in, thus greatly adding both to the appearance and convenience of the compound. It is very sad to see this fine medical plant closed up for want of a lady doctor, especially when we think of the scores and hundreds of poor women who are so sorely in need of a good physician who will minister both to their bodies and souls. Is there no one at home who will respond to the appeals of these poor sufferers?

A sad bereavement.

It was a great joy to us that we were permitted to bring with us our oldest and youngest daughters, the former as an appointee of the woman's board and designated to the Bible Training School and zenana work in Nellore. The two years' training at Hasseltine House and Newton theological seminary had specially fitted her for this branch of the service. She entered into it with such joy, throwing her whole being into it as she did into everything that she undertook, that it was a pleasure to see the bright happy life. Her love for the Telugus was almost boundless, and they very soon found it out and gathered around her as one sent of God to lead them. And yet scarcely two months had elapsed when God laid his hand upon her and after twelve days of illness took her to himself. Why God had thus dealt with her and with us we knew not till we laid our bleeding hearts before him and asked him why. Then he told us very plainly that her training at Newton and her two brief months of actual missionary work in Nellore were just what was needed to complete her preparation for the higher service he had for her in heaven. She was dedicated to missionary service from her birth; our hearts were set upon it and God graciously granted our wish and hers, and then quietly removed her to the service he had been preparing her for all her life. In this view of the case what could we say but, "Thy will, O Lord, be done"?

Alice relieves her mother from household cares and the mother takes up dear Annie's work till some one can be sent to take her place. There was a very general and spontaneous wish expressed that our daughter Minnie might be sent out to take up the work laid down by her sister. And that would be but resuming her own work, for she was in it before and longer than Annie. It would please us if God should so order it, though she is fitting for a different branch of the same service. [Miss Minnie sailed from New York almost immediately upon learning of her sister's death.—Ed.]

42. ONGOLE — 1866

Rev. J. E. Clough, D.D., and Mrs. Clough (in U. S.), †Miss Sarah Kelly, †Miss Amelia E. Dessa, †Miss L. Bertha Kuhlen (in U. S.).

College.—Prof. L. E. Martin and Mrs. Martin, Rev. J. M. Baker and Mrs. Baker, Rev. Henry Huizinga and Mrs. Huizinga.

Churches in 1900, 14; members, 19,421; added by baptism, 1,160.

No report has been received from this station, and the above statistics are for the previous year.

43. RAMAPATAM — 1870

Theological Seminary.—Rev. J. Heinrichs and Mrs. Heinrichs, Rev. W. B. Boggs, D.D. and Mrs. Boggs, *Miss Caroline W. Coats, M.D.

Churches, 1; members, 711; added by baptism, 28.

Number of pupils in Seminary, 73.

Mr. Heinrichs reports:

It seems but a short while ago that we wrote our last annual report. The time has passed so quickly because so full of work. The doing of the work during the year is a much more pleasant task for the average missionary than the writing about it at the end of the year. However, a short review is called for.

The seminary a center.

Generally speaking, the work has gone on largely on the same lines as it did in former years. Remember, then, briefly, that the seminary has remained the center around which all our other activities at this large station have revolved. We have not departed from our former policy, repeatedly declared, to have the word of God as our principal text-book, and neither teachers nor students have been touched by rationalism or higher criticism. The Bible has been and ever shall be our "wheel within the wheel." In this we can furnish an example for imitation to some of our seminaries at home. We still study the Book from cover to cover, the most important parts of it exegetically, and the students have shown a most commendable love and enthusiasm for the Word.

The number of our students had a remarkable increase by a large entering class of forty-four last July. In regard to both quantity and quality this was one of the best classes we have received for many years. A good proportion of the men had received previous training at the college in Ongole, and with but a slight exception both the men and their wives conformed to all our entrance requirements. So our policy to have a high standard of admission stands justified and our experience during the past years makes us bold enough to attempt the raising of our standards still higher. The theoretical work in the seminary has, in accordance with our custom, been augmented by practical work of a pastoral nature and preaching to the heathen in the villages where the students go under our direction every Saturday and Sunday, if possible. Some of the reports of these embryo ministers, to which we have listened from time to time, make us hopeful for their own future and that of the Telugu churches. The conduct of the students, on the whole, has been most satisfactory. As the year was approaching its end and we had jotted down in the note-book as a cause for special gratitude the fact that during the whole year not a case of discipline had occurred, one senior and one student of the entering class had to be expelled for immorality. This keeps us humble and incites us to still greater efforts for their spiritual and intellectual advancement. The total number of students was seventy-nine, ten of whom were in the fourth or senior class, six in the third class, nineteen in the second and forty-four in the first. Of the total number one died, one left, two were advised not to return, and two were dismissed, so that our actual total at the time of writing this report is seventy-three. The graduating class last April numbered twelve who had completed the full, and one a partial, course.

At the end of the spring term Rev. A. Subbiah, who had proved such a tower of strength in our institution, reverted to the pastorate of the Nellore Church, leaving only two American missionaries and two native brethren, Messrs. D. Nursiah and V. Jacob, on the faculty. Agreeable to a vote of the trustees of the seminary no new teacher has been called to fill the vacancy; hence the work, already rather heavy for those remaining, was increased to a considerable extent. We all united to share in the additional burden, which gave each of us an hour extra in Old Testament studies, making four hours' instruction for each teacher per day. The curriculum was consequently followed without any change and each teacher retained charge of his special department. Two interesting and instructive lectures on Telugu music were delivered by Mr. J. A. Curtis of Kanigiri during the year.

Literary work.

The missionary teachers of the institution, being also responsible for the preparation of suitable text-books, have put through the press a second revised and somewhat enlarged edition of 500 copies of Mr. Heinrichs' Telugu Introduction to the New Testament with full analysis of its books. A new Theology, but not "the new theology," is also in course of preparation. An edition of 2,000 copies of the Church Covenant has also been printed for the use of the old and new students in their respective spheres of influence. During the summer vacation both Dr. Boggs and myself have worked with Dr. McLaurin in Coonoor on the manuscript for the proposed Telugu Commentary on the New Testament.

Other departments.

These, too, are about the same as formerly, plus considerable advance all along the line. The more than twenty villages in which our Christians live should be regularly visited by a missionary. Some have been; the reason why others have not may be inferred from what has been stated above. Some Christians in the larger centers have been addressed with a view to organizing themselves into independent churches; and with the advance of more prosperous seasons the ideal should not fail of realization. Twenty-eight persons followed their Lord in baptism. The number could have been much larger had we been less careful in admitting applicants for the ordinance, or could we have done more systematic touring.

The boarding schools for boys and girls have taken a mighty stride in advance under the leadership of Mrs. Heinrichs and resumed the fifth standard or first form in English discontinued during our absence in America. The school has also grown otherwise.

We are especially pleased to report that the medical branch of our work, so long in a precarious condition, has again sprung into bloom with the coming of Dr. Caroline

W. Coats at the end of September. Our little dispensary, vacant after Dr. Emma Cummings' departure in 1892, is once more the center of faithful, loving and efficient activities. It has been a real surprise to all of us to see both the need and popularity with all classes of Hindus and Mohammedans of this department of missionary work. During the three months as many as 785 patients have been treated and some 2500 prescriptions administered. And the work has only begun. In America this would be considered phenomenal success, here it is nothing unusual. That our oft repeated request for a medical missionary should have been answered thus is among our causes for gratitude.

It has also been our privilege to be engaged in some other work not directly connected with the Seminary or even Ramapatam mission field. I instance only the news editorship of the Baptist Missionary Review for Asia, the secretaryship of the local Reference Committee and the execution of extensive repairs on our bungalow during the year. But we count it not a burden, but joy and privilege, and the more so since such good health has been graciously vouchsafed unto us that all this work could be accomplished without any serious prejudice to our seminary duties. And so in reviewing the past year we join the Psalmist in calling upon our soul to bless the Lord and forget not all his benefits.

Prospects.

There are two gardens in the Ramapatam mission compound. One has done splendid service for the mission during the past thirty years, but now its ground has become exhausted and some of the old fruit trees have died and others ceased to be productive. Many have been removed and others planted in their stead. In place of the old plantation a young and vigorous nursery is steadily rising and we have already gathered the first fruits of the coming harvest. Under the blessing of God we hope that the new will be better than the old.

Next commencement in April our seminary completes thirty years of its existence. Since its establishment some 800 persons have passed through its full and partial courses. As preachers and teachers they have done magnificent work. But the old men are passing away and some, alas, are unproductive. Hence the need of a steadily growing and gradually more efficient ministry. If we understand the signs of the times, the near future should bring the caste people into the Christian fold, and we need to prepare for this emergency. Should the new era not be marked by further progress? Should we not prune still more than before and introduce some grafts as we have done in the young orchard? Is the time not approaching when we may raise our ideals still higher and make the lower secondary examination a requirement for admission to the full course? May not an English department be advantageously grafted on the old stock to meet the wants of the steadily growing number of educated young men? And is our Ramapatam Seminary so much superior to other seminaries that we can do without three American missionary teachers?

Dr. Boggs reports:

Short-handed, extra work.

As the report of the seminary is presented in detail by Mr. Heinrichs, my report need not enter into particulars. My duties have been much the same as last year, with this exception; that as our teaching staff is now reduced to two missionaries and two Telugu brethren, we have all had to take on extra classroom work. We have had to divide between us the work laid down by our brother, Rev.

A. Subbiah, when he returned to the pastorate of the Nellore Church. Since the beginning of the current seminary year, July 15, I have had the newly entered class in the Life of Christ, the second class in the Old Testament (Joshua and Judges), the third class in Ministerial and Pastoral duties; and the fourth class in the New Testament (Romans) and Homiletics.

I have been able to keep up the Sunday afternoon preaching service at Tettu, three miles distant, and in this work there have been the usual experiences of light and shadow.

The work among the Yanadis also, in which Mrs. Boggs is specially engaged, goes on steadily with much prayer and earnest waiting. Whoever would gather a harvest on such soil as this must "be patient over it until it receive the early and the latter rain."

We have much cause for thankfulness that our health and that of our children has been so good. Mercy and loving-kindness have abounded toward us. And so we go forward with cheerful hope.

44. ALLUR — 1873

Rev. W. S. Davis and Mrs. Davis.

Churches, 2; members, 292; added by baptism, 22.

Mr. Davis reports:

Bright prospects after famine reverses.

We were permitted to go on furlough in December, 1899, and after spending about eighteen months in the home land, returned to our work. The famine is answerable for the fact of our church being under the support of the mission again, but we hope soon to have it back on a self-supporting basis. Since returning, my time has been spent in repairing buildings, etc. That work and the heavy rains prevented us from doing more than two weeks' touring, but our hearts were very much warmed by what we saw and heard during that two weeks. There seems to be a rift in the clouds. The caste people are the ones now who seem to be desirous of hearing the gospel. In one village where we had preached the caste people were stirred to the depths. Before we could get away and while we were taking down our tents to go to another center, a request came, signed by some of the head men, asking us to return and tell them more. In other places the caste people united with the outcasts in giving us a royal reception.

Our school children are doing well, the schools themselves being about the same as when we left. Preachers are doing good work and the outlook for the coming year is bright.

45. SECUNDERABAD — 1875

Rev. W. E. Hopkins and Mrs. Hopkins (in U. S.), Rev. F. H. Levering and Mrs. Levering, M.D., *Miss Mary D. Faye, *Miss S. I. Kurtz, †Miss R. Emma Pinney (in U. S.).

Churches in 1900, 1; members, 212; added by baptism, 103.

Mr. Levering reports:

This important field.

I have made several tours during the year which I have had the charge, and have seen almost all of the territory. The children in our boarding school are almost all of them from the other fields. We have no student in the high school or college, and no one in the seminary at Ramapatam. There is nothing discouraging in this. because as I have explained before, the condition is due to the change in the field and the cutting off of very much fruitful territory, to form other stations. There is much in the situation to stir us all up and nerve us to such a state of Christian and consecrated activity, as will bring the field up to a state of fruitfulness. The soil, I believe, is as good as any Telugu soil. It can become fruit-bearing. It is not worn out. It is new, and needs breaking up. The field lies about the cities of Hyderabad, the capital of the Nizam's Dominions, and Secunderabad, the chief city of the British cantonment in the Dominions, and the headquarters of the British garrison —numerically the largest in India. With Hyderabad we have nothing to do. We are conducting no work there, and for the present at least we do not need to begin any. Secunderabad has a population of many thousands, and is the headquarters of our work. Territorially the field is smaller than the other Deccan fields. By Deccan I mean the Nizam's Dominions. As the two terms are now used they are synonomous. Its location about the cities named makes it important in a geographical sense at least. It is in the center of things.

The field contains about 900 square miles to the north of Secunderabad, and about the same amount south. The territory to the south of us is that which the American Mennonites proposed at one time to occupy. When Mr. Hubert, their representative, went home he asked us to look after his field. In several respects the southern part of the field is more important than the territory north of Secunderabad. (a) The population is more dense. On its eastern side the villages are so thick it is with difficulty their names can be printed on the map. (b) Mr. Campbell and several missionaries since his day have toured that part of the field and there are four or five old Christians living in that territory .

Outstation work.

There should be, and that at once, not less than three outstations established in the north portion and the same number in the south portion of the field. These outstations are centers from which work can be effectively carried on. In my judgment it is only by planting these out-posts that we can hope to take and hold the territory.

Preachers and teachers needed.

There should be a preacher and a teacher in each of these outstations. Let me give you a recent illustration—a fresh proof of the value of an outstation. A short time before Mr. Hopkins left he bought a house and established an outstation at Ghatkesram, on the Nizam's Guaranteed State Railway. Two men were put there. Lately five persons were baptized, and I hope more will soon follow.

We have discovered lately that at a village ten miles north of this place, Yemjall, there is a large fair or market held every Saturday, and to this fair the people come for miles around. From it as a center many square miles of the field can be reached by the preached word and the printed page. If I could only put two good helpers into Yemjal they would be like a man in a telephone exchange—in touch and call with half the town.

Then in the south half of the field there are a "few names" and some of them appear to be trying to live Christian lives. I found the widow of one of the old preachers, who, from the reports I heard concerning him, died the death of a Christian, surrounded as he was by heathenism. I found the widow gone for work to a distant village. A call at her house did not reveal any of the signs of heathen worship. Her family say they have not had any Christian work done for them in some years. These few Christians are like smoking flax. There is fire there I believe. If a good man were put into contact with them the little fire of Christian life I believe could not only be kept from being wholly quenched, but might be fanned into a fresh flame.

We are doing a great amount of street preaching in Secunderabad. We very much need a central place in the city, where books could be sold and services held. We would like a "gospel hall," but can get along with a much less pretentious building for some time. In a town so large as this one, we should have a place in the central portion, the bazar, from which to reach the great multitudes going about the city, who do not and cannot come to the chapel. The chapel is conveniently located in the residence part of the city. We very much need a place, if it is only a rented room, where we can be among the multitude while they are at work and engaged in trade. There are thousands of people whom we do not touch, and cannot touch, unless we can enlarge our work along the line indicated.

46. KURNUL — 1876

Rev. W. R. Manley and Mrs. Manley, Rev. W. A. Stanton and Mrs. Stanton (in U. S.).

Churches, 3; members, 1,005; added by baptism, 144.

Mr. Manley reports:

The year 1901 in the Kurnul Mission was one of hard work and was spent by the mission family entirely on the field.

Personal.

We are thankful to be able to report no serious illness in our family during the year. So far at least we have escaped the fevers which make Kurnul the dread of government officials, and we desire also to acknowledge with gratitude the goodness of God toward our children in the home land.

For all directly, or strictly, missionary purposes I have come to regard one day in camp as worth a whole week in the station; but the work of the station must be done, and during parts of the year the weather makes touring not only uncomfortable but difficult. It requires two yoke of oxen to haul an empty cart even in this black cotton soil when it rains; and yet I was obliged to make one tour in July, as well as to get out several times while the hot winds were blowing. I made one extended tour through the eastern part of the field in the beginning of the year, but scarcity of funds has made it impossible to do all that needed to be done.

Land grants. A good deal of time and labor has gone to the lands for which Mr. Stanton had applied. There have been most vexatious delays in securing titles, and at the end of the year the matter is still pending, with the possibility that government may reject the whole scheme. The Indian Government is nothing if not conservative, and I have serious fears that they may after all refuse to make such concession as is necessary to enable our Christians to secure any waste lands for cultivation. The plan has met with the determined opposition of the caste people and most of the petty officials, who are easily influenced; and this has added greatly to my work and care during the year. The right to even temporary possession of some of the lands asked for was delayed until so late that only a partial crop, and in some cases none at all, could be secured, and this, of course, has affected the gifts of the Christians in those localities.

Self-support. There has been but little manifestation of a desire to evade Mr. Stanton's provision that all who received lands through the mission should give one-tenth of all they raised for the Lord's work. It has not been easy, however, to get those who had lands in their own right to do what they should, some contenting themselves with only a thirtieth or a fiftieth instead of a tenth, though even that would be better than the haphazard giving of many. There seems to have grown up an idea in a good many places, apparently from our requiring a share of crops raised, that unless a person has grain to give he need not give at all, and this has made it very hard to secure much for the preachers in localities where there is little or no cultivation.

The total gifts during the year show little improvement over last year, but considering how unfavorable the seasons have been this is not to be wondered at. At the last monthly meeting, when the gifts for each locality were footed up, I was able to reduce the grant from the mission to almost every preacher.

Religious work. We are able to report a larger number of baptisms than last year, but many additions were believing before Mr. Stanton left. I am glad to be able to report conversions in several villages, however, where until recently no one had ever accepted the gospel. The Kurnul Church is still pastorless, but all the regular religious services have been maintained. We have set two new evangelists to work south and southwest of Kurnul, one of whom Mrs. Manley and I are supporting from our own contributions, and their work has been encouraging.

School work. The boys' and girls' boarding schools have done fairly well. We have collected a small fee from every pupil, and with the first good crop we hope to increase it to something more nearly what it ought to be. The primary and lower secondary schools in the town, which our boarding boys attend, have done very well. The attendance has steadily increased, and the fees collected, together with the grants from government, make them practically self-supporting. We have sent one young man to the seminary and one to the high school during the year. The village schools are not doing well. It is impossible to get parents, who have no education themselves, to realize its value for their children or the importance of regularity in attendance. In some instances the fault has been partly with the teacher. Preachers' wives are apt to be poor teachers. Often they are suffering from ill health, and nearly all have small children of their own to look after, so that school work, if not neglected altogether at times, is liable to be irregular. I hope to substitute our school boys who have had normal training in the village schools before many years.

Mrs. Manley's work.

Without any special training for either, but with a natural fitness for both, Mrs. Manley has served to some extent during the year both as nurse and doctor. There is as good a hospital in Kurnul as is found in most towns of its kind, but there is so violent a prejudice against government hospitals in the minds of many of the common people that while they would take without question anything given by a missionary, they would expect to die at once if taken to a hospital. Some of this is a purely unreasoning prejudice, based upon ignorance and the fact that many are taken to the hospital only when they are past all possibility of recovery; but some of it is due to the fact that, owing to caste distinctions and a lust for bribes, the poor and the outcasts are often not properly treated by the subordinates in a government hospital. I do not know of any place in the Telugu Mission where a lady doctor is more needed than here; for in addition to our own school children there are, in this old Mohammedan capital thousands of females whose relatives would rather have them die any day than be treated by a man.

In addition to her work of this kind, and attending to the clothing of the school children, Mrs. Manley has had a Bible class for the Bible women and has gone out with them usually on Sunday afternoons.

Needs.

This field needs urgently more money for general work. For our preachers we neither need nor desire any more; but the touring which should be done on a great field like this, in order to follow up our work where we have Christians, and to preach the gospel where no one has ever yet believed, cannot be done on what is left now after taxes and all the other incidental expenses have been met.

The boys' school needs a suitable building. An old native bungalow in the town was rented for two years, but it was inconvenient and expensive, and even that is no longer available, so that our lower secondary department has been driven into temporary quarters in the chapel and a small building near by.

Our need of a lady doctor has been referred to, but most of all the Kurnul field needs at least one more man to be located at Panem or Nandyal, on the Southern Mahratta Railway, to take charge of the eastern part of the present field.

So far as readiness, in some cases even eagerness, to hear the gospel message can be taken as an indication, the outlook for evangelistic work is encouraging, and if the work could be prosecuted as vigorously as it ought to be we might see great things on this old field in the not distant future.

47. MADRAS — 1878

Rev. A. H. Curtis and Mrs. Curtis, *Miss Mary M. Day (in U. S.), *Miss Anna M. Linker, *Miss Kate M. French.

English Church.—Rev. I. S. Hankins and Mrs. Hankins (in U. S.).

Churches, 3; members, 372; added by baptism, 39.

Mr. Curtis reports:

Progress in evangelistic work.

We are thankful that at the close of another year we are able to report progress. We do not advance here in Madras with great strides as in some other fields. The city life with its various attractions and rush (if an Indian city can be said to have rush), seems to prevent the people from coming to church or to Christ in large numbers.

The departure of some of our missionaries on furlough has laid extra burdens upon us who remain, and so prevented us from giving as much time and attention to some of the departments as we formerly did. But we have tried to put upon our native workers more responsibility and they have responded nobly to the call.

The evangelistic work has been carried on along very much the same lines as in previous years, each preacher being made responsible for the work in a given section in which he is to consider himself the unordained pastor of all the heathen people. He is also supposed to look after any members of the church who may be living in his parish. These evangelists go out daily preaching to the people, who as a rule give excellent attention. The effect of their preaching, though not always seen in actual conversions, nevertheless shows itself in increased interest in the gospel. In some places where two or three years ago it was almost impossible to secure attention the people now listen thoughtfully when the Word is preached to them. The evangelistic work is carried on chiefly among the Madigas, Malas and Sudras, though we try to give the gospel to all who will listen, irrespective of caste.

At our Blacktown preaching hall we continue to have good meetings. Situated as we are in the very midst of Hindu homes, on a street where there is much travel, we are able to get good audiences almost invariably as soon as the singing and preaching begin. Again this year as in the past few years, a watch-night meeting was held, beginning at half-past ten o'clock on the last night of the year, and continuing until about six o'clock the next morning. The room was well filled with Hindus who listened attentively to the preaching of the Word. We cannot but believe that real impressions are being made and that the power of the gospel is being felt.

In the outside villages, some of which are about thirty miles from the city, our native workers have been working faithfully, with the result that a number from those villages have been baptized during the year, while others are now asking for baptism and will probably receive it soon. The membership of the churches has been increased by thirty-six, of whom thirty-four were added by baptism, making the combined membership of our two churches 284.

We continue to hold the meeting for the preachers every Wednesday morning. The first part of the meeting is devoted to study and we have now nearly completed the life of Paul. The remainder of the time is devoted to consultation regarding the week's evangelistic work, and any other matter that seems necessary. Four times during the year the workers all come together for two days' meetings in which they read and discuss papers which they have prepared on subjects relating to Christian work.

Schools. In October it became necessary for us to move away from Perambur bungalow, and consequently we had to abolish the boarding department of our school. Some of those who were in the boarding department have been sent to Ongole, while others have returned to their homes. We have now simply a day school attended both by children of Christians and non-Christians. This school and the other two near by under the supervision of Mrs. Curtis have been doing excellent work, as the results of the government examination testify. One known as the Boyapalem school has most unsatisfactory and insufficient accommodations, many of the children having to sit out on the ground in the sun. The schools in the outside villages are also prospering, though not to as great extent as these in the city that are under our constant supervision. When Miss M. M. Day left for America in April her two schools for Hindu girls came into the hands of Miss A. M. Linker. These two schools are doing a good work, not only in giving secular education to the little girls who attend, but in teaching them of Christ and his love, and so the gospel is being carried by these little ones into their caste homes.

In November, Miss K. M. French was transferred from Secunderabad to Madras and under her supervision were put the two other schools formerly superintended by Miss Linker. One of these is among the street sweepers of the city, and the other among a class almost if not quite as poor, yet there are among them many bright children. During a cyclone in December one of the buildings was demolished and the school is now being held in a temporary structure built of bamboo and leaves.

The Bible women under the direction of Miss Linker, Miss French and Mrs. Curtis have done good work. Some devote their time to the homes of caste people, while others labor in the hamlets among the lower classes. Thus we are trying to give the gospel to the women, even to those who are shut up in their homes.

English church.

Last March, Rev. I. S. Hankins left for America, and the English work which had been in his charge was put in my care. This has meant much extra work for me, and has to a considerable extent interfered with my Telugu work. I have not attempted to do full pastoral duty, but merely looked after two preaching services on Sunday, superintended the Sunday school, taught a class of young men, and conducted the prayer meeting on Wednesday evening. I have received much assistance from our different missionaries who have spent Sundays in Madras, preaching at both of the services. The congregations have continued good, but it is readily seen that the church needs a pastor who can devote to them his whole time and attention. The church is weak, but we believe there is a grand opportunity for work. Before Mr. Hankins left he had the pleasure of baptizing five converts. Members of the Sunday school have taken the examination of the India Sunday School Union, some of them securing very high rank. It is to be regretted that many of the children attend the day schools of the Roman Catholic Church and of the Church of England and consequently they are brought under their influence so much of the time. It cannot help but diminish their interest in our own church.

A ruined bungalow.

Early in the year the Perambur bungalow began to crack badly and continued until the cracks had extended from foundation to roof and from side to side. Our missionaries who saw it spoke strongly of its dangerous condition, but we had hoped that it would become no worse and that we would be able to repair it. Different builders looked at it and made suggestions, but the nature of the cracks seemed to perplex them all. Finally it was inspected by the municipal engineer, who immediately condemned it as being unsafe. He declared the trouble was in the foundation and that it was consequently impossible to save it. A few days later we received a notice from the president of the municipality ordering it to be taken down. Not being able to make any more satisfactory arrangements, early in October we moved to the Tondiarpetta bungalow. We were exceedingly sorry to leave the Perambur bungalow and did not do so until we were obliged to. During the years we lived there we had most excellent health and were well satisfied with the location as a center from which to conduct our work. Our present location at Tondiarpetta is very convenient also, and we hope to see an improvement in the work in this part of the city as a result of the move. Both Perambur and Tondiarpetta are within the city, although about four miles apart.

Surely we have been wonderfully cared for during the year. Plague has been kept away from us. While cholera raged in parts of Madras the Christians of our mission were spared. The cyclone which struck Madras in December caused us only the loss of the one school building. No lives were lost, neither were the Christians of our mission made homeless. Yet there was destruction in some parts of the city and portions were flooded. Truly, God has been good to us and "His mercy endureth forever."

48. HANAMAKONDA — 1879

Rev. J. S. Timpany, M.D. and Mrs. Timpany, *Miss Lillian V. Wagner, *Miss Harriet M. Sipperly.

Churches, 5; members, 388; added by baptism, 103.

Dr. Timpany reports:

Field work.

Nothing startling or unusual has happened during the year. The work has been prosecuted in the regular way, and while we have not attained to our ideals, we can say that we have made substantial advancement.

We are glad to report that we have been free from the terrible results of famine and cholera, but we regret to say that the sucessive years of drought are beginning to tell upon the condition of the people, and they are becoming very poor. The lack of water throughout the district is a serious problem, and unless relieved will result in untold misery and suffering.

The evangelistic work has been pushed on the field even though the missionary has been able to tour but little. Work has been systematically carried on by means of mission agents placed in suitable centers.

During the year it became evident to the missionary that a clearer understanding with the workers was necessary, as some were becoming fixtures in their villages and were engaged in various forms of secular work. Accordingly, due notice having been given, he called on all his agents to sign an agreement promising not to engage in any form of secular work so long as they receive their support from the mission. This done, a number of the agents were moved, with the result that the work received a new stimulus, and those of the helpers who previously devoted much time to secular employment became more interested in their mission work. The gospel is being faithfully preached and many have become interested and are asking for baptism.

Pruning and fruit-bearing.

The work among the churches continues to be encouraging and the members are seeking more and more to attain to a higher standard of Christian living. Of late it has occurred to the writer that we are perhaps requiring too high a standard from these people, forgetting their former state. We have five churches on the field and it has been a joy to see the influence of some of the workers upon their people. The churches have continued their work of discipline, and while many have been excluded, their deliberations have always been conducted in a true Christian spirit, and each erring member has received justice. They have at last come to believe that only true Christians should remain in the church. We are rejoiced to see a great improvement in Sabbath observance, many of our people now abstaining from their usual work, even though it means sacrifice and loss, situated as they are in this Mohammedan country. The attendance at the regular services has materially increased.

During the year 103 have been baptized, being the largest number ever received in one year since the station was opened. Many more are awaiting baptism.

The Christian Endeavor Society started over a year ago continues to prove a factor for good.

School and medical work.

As yet Hanamakonda has no boarding school, and we are obliged to send our children to Secunderabad. More than half of the children in the Secunderabad school are from the Hanamakonda field. While we appreciate all that is being done for them there, we still feel that we should have our own boarding school and keep the little ones nearer their own homes. We also feel that our work would be greatly benefited if the boarding school were so located that our people generally could come in more direct contact with its influences.

Our compound day school, composed of Christian and heathen children, has done good work throughout the year. Besides this day school we also have two others, on a distant part of the field, which are entirely supported by the people.

The medical department continues to be one of the leading factors for good in our work. Through its influence we are welcomed everywhere by the people. The work on the hospital buildings having absorbed so much of our time, we have been unable to do all the direct medical work that we have desired to do. People all about us seem anxious to see the hospital completed and ready for work, showing an interest in it which bespeaks for it a promising future. This interest is explained by the fact that this hospital has been the early efforts of a number of the native gentlemen of this place, who were determined that the missionary should have a hospital. Especially do we owe a great deal to the Mohammedan friend who was the first to suggest it and subscribe to the fund, and who has constantly taken a deep interest in its development. From these small beginnings we now have nearing completion a hospital with ample accommodation for twenty-six beds. When completed it will consist of one large dispensary building, two large sets of wards (one each for men and women), and other necessary buildings. There will be private rooms for private patients.

At the request of the missionary the woman's board transferred Miss Wagner to Hanamakonda to assist in the medical work, and she has already won for herself a place among the people. As there has been a call for Christian nurses in our mission, with the advantages our hospital will afford, it has been deemed advisable to open a training school in connection with our work. The woman's board have approved the plan and a prospectus of the future school has already been sent to each of our missionaries. Some have promised to send us women for training and others from stations where suitable women are not available at present, have heartily commended the scheme.

Personnel.

In conclusion the missionary wishes to record his profound gratitude for the blessings of the past year. In February he had the pleasure of a visit to his station from Mrs. Safford and Mrs. Harris. In September last his wife returned from America, where she had gone some fifteen months before in quest in health. Immediately afterwards Miss Sipperly returned also, and soon after Miss Wagner came to us for the first time. Each one of these seasons was made a time of special welcome by the Christians, and in some cases by the heathen. I need not say that the missionaries were equally joyful in being together in the work here, and I voice the sentiment of us all when I say that "the Lord hath done great things for us whereof we are glad."

49. CUMBUM — 1882

Rev. John Newcomb and Mrs. Newcomb (in U. S.), Rev. G. J. Huizinga and Mrs. Huizinga.

Churches, 4; members, 3,262; added by baptism, 456.

Mr. Newcomb reports:

Past and present.

In rendering this my last report of my second term of service it may not be out of place briefly to refer to the work of these two periods. Sixteen years ago when we relieved Dr. and Mr. Boggs of the charge of Cumbum we found a young but large mission field well in hand at that stage of the work, but, as in all new fields, plenty of room for improvement. During our time we have to thank God for blessing our efforts at various reforms, for giving us good buildings, a fine full grade lower secondary school, and for adding some thousands of souls to the churches.

The great event of the year was the visit of Mrs. Safford and Mrs. Harris. They spent three days with us and saw much of the work at the station, and visited a new work in a village where the people were about to become Christians, and they will be glad to know that these have since been baptized and are steadfast in the faith.

Famine relief.

Famine relief operations again took up much of our time. Late in March, just before we were obliged to go to the hills, we relieved some five hundred widows and a number of old, lame and blind people to the extent of two, three and four rupees apiece, and many of them were so naked that we also gave them clothing. As soon as we returned from the Hills many poor and destitute had to be relieved daily with work and food. How long will these famine times drag on? It is now six years since the Cumbum tank has been full, and during that time famine prices have prevailed until many of our Christians have had to emigrate, and those who remain have lost their property on account of debts made for food, and are as poor as can be in this world's goods; but, thanks be unto God, they are his children, and he has chosen them, the despised of the land, "to bring to naught the things that are."

Earthly poverty—spiritual wealth.

In a recent extensive tour of the field with Mrs. Newcomb, Mr. and Mrs. Huizinga and a corps of native helpers, we were greatly impressed with two things, the extreme poverty of the Christians and their high spiritual condition. In many places their hymns and prayers were a spiritual feast to us. Our only regret is that we could not give more time to preaching the gospel to the heathen. We exhorted the Christians everywhere to be faithful witnesses for Christ and to give the gospel to the caste people, their masters. At one place a poor leper woman, full of sores, came to an outdoor meeting and was consequently seated a distance from the others. When I asked if any could pray she cried out, "Let me pray;" but as the impropriety of her request struck me I asked others to pray, but she asked again and again, till at last I consented, when she made a most beautiful and touching prayer, making many references to Christ's mighty power to save and to heal. Though her body is vile with leprosy, that woman's soul is "whiter than the snow."

A "Lord's tenth" society.

Among things contingent to the work, I may mention that the Lord's Tenth Society has voted Rs. 51 (about $17) of its funds to the following societies: Home Mission Society, Rs.20,; Bible Society, Rs. 15; Tract Society, Rs. 8; Telugu Publication Society, Rs. 8, and now has in hand some Rs. 90.

Monthly meetings of all the workers on the field, as referred to in last year's report, have been held by them in important centers independently and without any aid from mission funds. These meetings are for the spiritual uplifting of the people and have done much good. Minutes are kept in a book reported to the missionary.

A volunteer band.

Another new thing has come to pass—a company called Volunteer Workers, organized January last, has been at work throughout the year. These are spirit filled men, giving much of their time to the preaching of the Word. They like the name "Volunteer," and think it an honor to have a name and to work free of charge. Their motto is: "They that turn many to righteousness shall shine as the stars."

Our station schools, primary and lower secondary and the village schools have continued as last year and have done good work. Mrs. Safford and Mrs. Harris spent about two hours inspecting the station schools and expressed themselves as well pleased. Mrs. Newcomb has charge of this work and will report to the woman's society.

We have to thank God for graciously sparing the life of our faithful assistant, Rev. M. Anumiah. He was sick unto death, but the Lord heard our prayers for him and raised him up. All the native workers have been faithful and done good service. And now may God bless and watch over the work as we leave it to other hands.

50. VINUKONDA — 1883

Rev. Frank Kurtz and Mrs. Kurtz (in U. S.), Rev. A. Loughridge, LL. D. and Mrs Loughridge (temporarily at Madras), †Miss Dorcas Whitaker.

Churches, 1; members, 3,901; added by baptism, 196.

Mr. Kurtz reports:

Care of a second station.

Mr. Dussman having gone on furlough in February, the Gurzalla station was transferred to me until his return in November. The work there necessitated four trips involving a whole month of my time. During the hot season Mr. and Mrs. Unruh and Miss Suderman lived in Gurzalla. Mr. Unruh greatly relieved me by assisting in the work and making some very necessary repairs to the mission buildings. Miss Suderman helped in the school and in the women's work. The native workers also deserve praise for their faithful work. Very rarely have so many responsibilities been put upon our workers with such good results. During the nine months that I had charge, twelve were baptized and several were excluded.

Middle class people coming.

Among the Sudras we have never had a better hearing. They have listened earnestly and I am sure that the number of inquirers is increasing. One old Sudra, a native doctor, was baptized, and also a Brahmin, a widow of the priestly class. She is now the wife of a Christian. More time should be given to this purely evangelistic work. The first-fruits are already appearing. The missionaries must in some way get the Christians to look after themselves more so that they may have opportunity to work among the Sudras. The Lord does not mean that we should devote ourselves always to the outcasts, who number only a fifth of the population, while the Sudras are twice as numerous.

Hard times hinder the work.

The continued hard times have hindered the work among the Christian hamlets this year. Many have been absent from their homes for months at a time. In some places one-third of the people were gone. The census reports covering the ten years 1891-1901, recently published, show how our work is affected by the hard times. The population of this county, which ordinarily would have increased several thousands, has slightly decreased. This decrease has naturally affected the poorer classes more than others. Many of the Christians have lost their lands, with no present hope of regaining them.

The 196 baptized were mostly young people from the Christian community. A few of them were Madigas who had been inquirers for sime time. The death rate has continued unusually high, caused chiefly by fevers. Discipline for stealing cattle for food removed from us one teacher and several elders. The continued hard times cause a reversion to their old customs.

Eleven pastors and one evangelist have been employed and wholly supported by the people. Efforts have been made to increase the contributions, but they have not met with much success. The outlook in this line for the new year, I am sorry to say, is anything but promising.

Good reports continue to come from the Christian coolies in Natal. They have sent about Rs. 1,000 to their relatives here this year. This represents the value of the labor of twenty coolies for a whole year here in Vinukonda. No evangelist has yet been sent them, though the Home Mission Society is trying to send one. A missionary of Andrew Murray's Mission has visited several groups of the coolies.

The Lord's Supper in village churches.

Much work preparatory to the organization of independent churches has been done this year. The pastors are now trying to have the ordinances celebrated regularly. The village congregations use country bread and raisin wine. Raisins can be purchased in any large bazaar. Wheat bread and imported wine used at many of the mission stations had led many of the village Christians to think that it was impossible for them to celebrate the Lord's supper. This ordinance as celebrated in a village church is a very primitive affair. A date palm mat is spread on the ground of the chapel floor. On this are placed the bread and wine brought in the common brass vessels. All the church members sit around on the ground while the pastor sits on á low stool. The people are poor and few, if any, of the men have coats except the pastor; but the death of our Lord is just as truly remembered as in any fine American church with individual communion cups.

Village schools.

Our village schools, though fewer in number than last year, still showed better results in the examinations, nearly 300 children finishing the work in their classes. Through the work of these schools the number of Christians who can read is slowly increasing.

The boarding school has had an increased attendance this year. Twenty-five famine children are supported by the Christian Herald. A number of these were so emaciated that they had to be doctored and dieted for some time before they were able to study. The school received Rs. 200 government grant and Rs. 106 in fees. The fees, though larger in amount, are collected with much more difficulty owing to the increasing poverty of the people. The fact that twenty-four of our staff of sixty-six mission workers were former pupils of our boarding-school shows its importance in the work.

Famine crimes.

Thefts and robberies have been common nearly all the year. Several times on tour I was warned to be ready for an attack on the village where I was camped. Armed gangs frequently raid a village in these famine times and carry off grain. However, I escaped, as the thieves do not usually attack Europeans. Miss Whitaker was not so fortunate, as on a tour in the jungle she was attacked by a gang of professional dacoits armed with bill-hooks. They first threw stones, which injured her face, and then threatened to murder her if she did not give up all she had. She lost a little money, a gold watch and other things to the value of Rs. 200. She went at once to the Lutheran Mission hospital in Guntur, where she remained two weeks. Eight of the gang were arrested and after a trial before the European Sessions Judge in Masulipatam, six were released after two months' imprisonment and two were sentenced, one to seven years' imprisonment and the other to five. This attack does not represent in the least any hatred to Europeans or missionaries as such. It was only an attack by professional thieves, spurred on by the continued famine and their practical immunity from arrest by the police. This same gang attacked and robbed two preachers five years ago in the same place and were not arrested.

In November we had the pleasure of welcoming Rev. E. E. Silliman to Vinukonda to take charge of the station when we go on furlough in March, 1902. His former experience in Madras and Kurnul and his knowledge of the language enable him to enter upon the work at once.

Mr. Loughridge reports:

Arrival, scarcity of water.

We reached this field January 1, and hence begin work with the new year. We have been assigned to the care of this station after Mr. Kurtz leaves for America, but for a brief time I am to look after the English work at Vepery in Madras, which I will enter upon after a brief tour of the chief points on this field. The rains have been very short, wells are very low or dry; all the water for the mission compound is hauled in barrels a full mile from a well which is failing. Hard times are certain to follow such a scarcity of water.

51. NARSARAVAPETTA — 1883

Rev. William Powell and Mrs. Powell (in U. S.), Rev. E. E. Silliman.

Churches, 34; members, 4,972; added by baptism, 561.

Mr. Powell reports:

The first year of the new century has been a period of labor and reward. The Lord has inclined the hearts of many non-Christians to listen to the gospel and has given us hundreds of souls for our encouragement.

Camping.

Except in the months of May and June, I toured nearly all the year, and with the evangelists preached to Hindus and others, generally receiving a cordial reception from the people, who usually requested us to return soon. We have tried to avail ourselvese of every opportunity at our disposal to make known the glad tidings of Christ's love and salvation to the perishing souls around us. In chapels and school houses, towns, villages, hamlets; in trains, roads, by-paths; at home and in camp; to crowds and individuals, we have endeavored to bring sinners to the knowledge of the righteous and Holy God, and the merciful Saviour of the world.

Marked change towards Christianity.

When I first visited many of the people of this field fourteen years ago, they would not allow us to preach to them and bluntly told us they did not wish to hear of the Christian religion. In some places mud, stones and dung were thrown at me, and our meetings were completely broken up. But a marvelous change has taken place in the minds of the people towards Christianity and Christian workers. Places where we were formerly hated and ill-treated, we are now frequently invited to proclaim the word of God, and from a few villages requests have been sent asking me to work expressly among the Sudras. Many of this class have assured me that they have abandoned their idols and are ready publicly to profess faith in Jesus Christ; but they are waiting for their relatives and friends to join with them.

The Sudras will come in masses.

The signs clearly indicate that the Sudras will embrace Christianity in masses. Are we encouraging them to come in this way? If they come in such masses, are we ready to welcome and receive them? I believe the Holy Spirit can convert multitudes as easily as individuals, and the conversion of hundreds and thousands of these Telugu people in one place at one time is no more of an impossibility or an improbability than the 3,000 souls on the day of Pentecost in Jerusalem. Their coming in large numbers will increase the responsibility of training them in the spiritual life, but the Lord will, in due time, raise up workers to minister to their needs. If we will not hold out our hands to receive these people, the Roman Catholics and others will. Let them come as the Holy Spirit leads them.

Immersions.

In 1901, 561 professed believers in Christ were immersed and received into our churches. Most of these are young people from twelve to twenty years of age. Many of them are faithful Sunday school scholars, and we trust they will grow up to become active workers in the Master's vineyard.

Earnest efforts have been made by our workers to train our members in the knowledge of Christ, and gratifying results are evident. But some have proved unworthy, and with great sorrow we have had to expel and drop seventy-four during the past year.

Our churches and self-support.

At present we have thirty-four churches on this field, but on account of continuous hard times for years and lack of uniformity in the policy of self-support in our mission, only a few of these churches are entirely self-supporting. Unless all our missionaries unitedly practice the system of self-support it is an almost hopeless task to try to enforce it in single stations. The Missionary Union should bring pressure to bear upon all its missionaries to work upon this principle. I am thoroughly convinced that most of our Telugu churches are able to support their pastors and teachers and erect their own places of worship and school houses, and will do so if trained and encouraged.

During last year 171 of our members died chiefly from fevers and cholera. This heavy mortality followed the famine of 1900. Many were reduced in strength through want of food, and when disease attacked them they soon succumbed. Many of these were among our best members. They were faithful unto death and now wear the crown of life. Among these were two splendid workers, the mission writer and a pastor. They both were in full manhood, were earnest and zealous in the Master's work, and among the best Christians I have known in the Telugu mission. The writer was an industrious worker and faithful in all his dealings with the mission and the people. Thousands of rupees passed through his hands, and I am glad to testify that I never knew him in twelve years to misappropriate a single pie. The pastor had a genuine love for his work and the salvation of his countrymen. He gave up the charge of our station church two years ago to care for three small churches in the country, at nearly half the salary. These two departed brethren were model workers, devoted, enthusiastic, wise, peaceful, and loving followers of our Lord Jesus Christ. Though dead, they live in the minds and hearts of many Christians and others.

Educational work.

Our village schools are fewer now than in former years, but they are decidedly more efficient in secular and religious instruction. While we have tried to give the children a good training in the studies prescribed by the government, we have laid special emphasis upon grounding them in a knowledge of the Bible, and above all in the life and death of our Saviour. We hope the time is not far off when our members will take a far more lively interest in the education of their boys and girls.

It gives me great pleasure to testify to the faithfulness of most of our workers according to their ability, but I think the time has come when we must have better educated men and women both in secular and religious knowledge to lead our Christian community. India's great need at present is consecrated men full of the spirit of God and love for the salvation of their own people.

52. BAPATLA — 1883

Rev. W. C. Owen and Mrs. Owen (in U. S.), Rev. G. N. Thomssen and Mrs. Thomssen, *Miss Lucy H. Booker.

Churches, 16; members, 2,834; added by baptism, 318.

Mr. Thomssen reports:

There are many different lines of work prosecuted in Bapatla and I report on them in order:

Evangelistic work.

This is our most important work. We have visited as many villages as possible, but have done only one-tenth of the amount of touring we desired. We were in many places in the three counties of our field and encouraged, admonished, comforted and advised our poor brethren in the villages and preached the blessed gospel to many thousands. We examined the school children and looked after the work of teachers and preachers. Of the 318 baptized during the year, the largest number were baptized on this tour.

School work.

By the generosity of the woman's society at Boston, we are enabled to have a good normal training institution for teachers in Bapatla. If Indian Christians are ever to take the standing God wants them to take, we must send the schoolmaster abroad in the villages. Our poor village Christians have not made much progress in Christianity, because we have so few properly organized schools and so few well-equipped schoolmasters. The training institution is doing good work. The government examination was very severe, and very few students throughout the presidency passed. In our school all the students from Narsaravapetta and Bapatla passed. Out of seventeen from another school only fifteen passed, however, and these poor students brought our average down. To the present the normal school has been on the temporary list, but as we now have fulfilled all of the requirements of the government, we shall be placed on the permanent list.

There is one feature about our educational work that we value very highly. Every day all the pupils, Hindu, Mohammedan and Christian, are taught the Bible thoroughly, and our children have a better knowledge of the Bible than many Christian children in America. On Sundays all the teachers, students and pupils attend our Sunday school. The superintendent of the Sunday school is a normal student and the classes are taught by the students. This gives the future teachers a good training in Sunday school work, and it certainly is encouraging to see sixty or more Hindu and Mohammedan boys come to Sunday school, where they are taught Christian hymns, prayers and the Bible by the Christian normal students.

Famine orphans. By the liberality of the readers of the Christian Herald we are able to care for about seventy-five orphans. These are our legacy from the famine. Many of these little ones are even now very much emaciated and full of disease, but on the whole they are doing well. Some of them have been baptized and all of them are very happy in the Christian homes they have found here. There being so many girls now in our station, it is absolutely necessary for us to open a girls' school.

Industrial work. A German business man, the manager of a large business house in Madras, is very much interested in developing industries, and he has given the necessary money to teach us a new industry that has great possibilities. We have established a well-equipped Palmyra fibre factory in our mission compound, and already over four tons of fibre have been manufactured. This is not a very profitable business, but the poor people in the villages can at least earn a living and those employed in the factory are brought under Christian influence. We open the factory daily with prayers, reading of God's word, and a short address. Every Sunday the different caste people employed in the factory come to attend divine worship in our Gospel Hall, and, of course, their hearts and homes are open to the reception of the gospel. We expect to extend this work. We also teach carpentering and sewing, and expect to establish a weaving industry in connection with our orphanages, so that all the children can learn some trade to fit them for life's battle for food and clothing.

We praise God for health and strength and especially for supplying our every need according to his riches in Christ Jesus, Our Lord. To Him be all the glory!

53. UDAYAGIRI — 1885

Rev. F. W. Stait and Mrs. Stait, M.D.

Churches, 1; members, 357; added by baptism, 15.

Mr. Stait reports:

Famine ended; spiritual prospects bright.

This report must needs begin with thanksgiving, for very different is the prospect from that which met our eyes last harvest. The fields are green with the growing grain; the tanks are full; in every direction signs of prosperity and plenty are seen. Great things may be hoped for from a spiritual point of view, for the strain of want and anxiety has been removed from almost every heart.

It is only those who have had to struggle against the spiritual depression that has walked hand in hand with the scarcity and famine of the last three years who can fully comprehend with what a feeling of relief and gladness the missionary looks forward to this revival of life among his people. With them he has lived, with them he has suffered. Their cry for help has pierced his heart with a two-fold pain because of the deaf ear that has been turned to his words of soul comfort. The fact that this apathy was a natural sequence of long continued suffering made it no easier to witness.

The evangelistic work opened by a tour which I took in company with my preachers. I was struck by the large and attentive audiences which we met at almost every stopping place. Here it was a Sudra village where the people were comfortably settled and intelligent; they listened to the word and questioned the speaker. There it was a Madiga hamlet. Filth, want and ignorance reigned supreme; but even in the midst of such surroundings God's voice gained an entrance and his message was heard. Again we come to a village where the Brahmins held the reins of government. Their remarks revealed the hidden sneer at Christianity; their bursts of indignation when the preacher lifted the veil and revealed the depth of immorality in their private life, proved his charges. We contrasted the two—the Madiga with his openly lived life of filth and unspeakable degradation, the Brahmin with his many washings and much praying, but himself the embodiment of all that is evil.

Much good has resulted from this tour. Christians who were baptized many years ago and had lapsed into heathenism were sought out and brought under the precious influence again. Old believers who were vacillating between Christ and Rama were strengthened and new members were added to the church. A closer union has been established between the missionary, the preacher and the people. We learn to understand something of the under currents which influence their lives, and through this knowledge our sympathies were quickened.

The Sabbath services have been well attended and most helpful and the spiritual growth manifest in our church members is encouraging.

The Friday night prayer meeting has been as a rule crowded, not only Christians being present, but the famine coolies at work attended in a body. So that we have had the privilege of telling the gospel tidings to a large heathen audience every week. The result is seen in the changed lives of many of the hearers. During one of the summer months all preachers and teachers were called to the central church, and a systematic study of the Bible was begun. A written examination was promised at the end of the session and a prize offered for the best paper.

The Young People's Society of Christian Endeavor meets every Monday and is well attended. The women's prayer meeting has been an unbroken pleasure to both teacher and taught. Dr. Stait closed the study of the Book of Acts with a general examination, both written and oral. She is now unfolding to the class the story of Israel's journeyings in the wilderness, the study to be followed by an examination.

The station Sunday school keeps up well, and we have now opened a Sunday school in connection with the day school in the Madiga village.

Dr. Stait's sewing class is one of our bright hopes. Women who a year ago laughed at the idea of a home-made coat or waist are now quite clever with the needle and the more advanced are able to turn out some very pretty fancy articles.

School work.

The educational department of the work has been very satisfactory. Two branch schools have been opened in the district during the year. The number of scholars in the boarding school is about the same as that given in former reports. There is an encouraging increase in the amount raised by fees. The high price of grain has made it hard to make ends meet, but that is over for the present. The improved condition of the harvest will enable us to open other schools throughout the district, but we have decided that only those villages will be favored where the parents show an interest and are willing to provide a building and assist in paying the teachers' salary. When they have to bear part of the burden they will the better appreciate the efforts put forth to benefit their children. Hitherto they have been utterly indifferent, and that indifference has so perverted the public spirit that throughout this taluq, with a population of over 120,000, we meet with only two government schools. Of late the people have awakened to the fact that they are being left behind in the march toward enlightenment and wealth, and are pleading for the knowledge that will open the door to better things. This is our opportunity and we are seizing it by seeking to establish self-supporting schools. That which hinders us most in our efforts is the difficulty we experience in procuring consecrated and efficient teachers.

In the month of July the foundation of the new dispensary was laid, and at the present time the building is almost ready for occupation.

In regard to self-support we can say with glad hearts we have not gone backward, for notwithstanding the sore strain of a famine year and the dismissal of several incompetent workers, as the consequence of the reduction made in the mission appropriation, we note with pleasure that the amount paid into the mission treasury is not decreasing.

Medical work.

The medical work has largely claimed Dr. Stait's attention during the past year. The number of patients is daily increasing, and calls to the zenanas are frequent. As the season has been unhealthy, the burden borne by the doctor has been anything but light. When the care and oversight of the boarding schools, the teaching and governing of the women's evangelistic meetings and sewing classes are joined to the burden of every detail of the medical work, such as compounding and dispensing, the work becomes so constant that little rest can be found night or day. It is because of this burden that we plead for a qualified native assistant.

54. PALMUR — 1885

Rev. Elbert Chute and Mrs. Chute.

Churches, 1; members, 819; added by baptism, 95.

Mr. Chute reports:

We have just passed through another year of famine and distress for the people, and consequently one of worry and toil for the missionary. Much of the time has been spent in devising ways and means to alleviate suffering.

Hospital building.

The beginning of the year, however, was occupied in completing a large and commodious hospital. A much needed bridge has been constructed over the ravine which separates the boys' dormitory and hospital compound from the school house, mission bungalow and church compound. It is a substantial structure of four arches of solid masonry and will last for ages with scarcely any repairs. It is a great convenience and the cost was very moderate, as all of the requisites for its construction, except the lime, were prepared with famine labor.

Famine conditions.

In order to help a number of our poor Christian families we took 200 acres of jungle land from the government and divided it among them, giving from five to ten acres to each family. They built a village on the land and named it Bethlehem. We trust that it may indeed be a "house of bread" where many may partake of the bread of life. We assisted them in buying seed grain and oxen with which to till it. They cleared it of jungle, plowed and sowed it, but received little compensation, for the rains were a failure again. Much time was spent in digging and deepening wells. The water in many localities being very scarce, it is with difficulty that the people obtain enough to drink.

Self-help.

With nearly 200 pupils attending our boarding schools, and the appropriation for its support being quite insufficient, we attempted to supplement the latter by sowing about twenty acres of grain in the mission compound. It grew and was very promising until the ears began to appear, when it dried up and we scarcely realized from it the amount of grain which we sowed.

Famine continues and the prospects for the future are dark. Our chief concern now is to save the people from the present distress, hoping for relief at the coming of the next harvest.

No famine in spiritual matters.

But we are happy to report that the spiritual welfare of our mission presents a brighter aspect. Ninety-five hopeful converts were added to the church by baptism during the year. Many others are believing and say they intend to be baptized in the near future. The native preachers have been doing good work in different parts of the district.

In the months of November and December, in company with eleven of my preachers, I made an extended tour in a distant part of the field where a number of our Christians, whom we had not been able to visit for more than eight years, resided. We feared that some of them might have relapsed into heathenism. On our arrival among them we were made happy to find them all waiting for us. Not only had they proved faithful, but there were four converts awaiting baptism. They had preserved their spiritual life by meeting together daily for a midday prayer meeting.

About ninety miles from the mission station we visited a large town containing about

30,000 inhabitants called Yemmiganur. We preached to crowded audiences in many of the principal streets. The people listened with intense interest, acknowledged the truth and in some instances even contended for the Christian religion. The doctor of the town being a Christian man, invited us to hold service on Sunday evening in a large hall in connection with his bungalow. Having gained our consent he had the meeting published extensively in the town. An immense crowd, among whom were all of the chief officials of the town and some of our Christians from six miles distant, attended, the hall being insufficient to hold them, the crowd extending far out into the street. They maintained perfect order while we preached Christ to them for nearly two hours, from the words, "There is one God and one mediator between God and man, the man Christ Jesus." All seemed to be much impressed. A wealthy high caste man professed belief in Christ and said that he would be baptized at Palmur at the time of our association in the month of March. He is a man of about thirty years of age and well educated. But he wishes to remain at Palmur for a year or two in order to gain a better knowledge of the Christian religion. In the meantime he says that if we can make any use of his large shop, which is situated in the center of the town on the chief business street, we are welcome to it. While on this tour ten converts from heathenism were baptized.

Our church is in a prosperous condition. The salary of the pastor and all other legitimate expenses have been paid by the church, and still there is a small surplus in the hands of the treasurer. The general weekly prayer meetings, the women's prayer meetings, the Baptist Young People's Union meetings, and the Sunday schools, the Sunday preaching services and Sunday prayer meetings have been regularly conducted and well attended during the year. A large and enthusiastic gathering of four days' duration was held in the month of October, many Christians from almost every part of the field attending. Several papers on subjects relating to the spiritual growth and development of the church were read and discussed. We all had a very profitable and enjoyable season. A service in English each Sunday evening has been held throughout the year.

School and medical work.

School work has been steadily prosecuted with a fair degree of success. We are very anxious to raise the grade of the school to that of the upper secondary or middle school. Considering the large number of pupils in attendance, the extensive territory served by the school and the fact that many of the pupils require to be advanced into higher classes before their age will justify sending them to distant schools or colleges, we do not think it unreasonable to ask that a middle school be established at this station.

The suspension of the famine help, as might have been expected, was the cause of a large falling off in the attendance of our village schools. Yet we have reason to believe that good work has been done and is being done not only in the imparting of an elementary education to the children, but also in instructing them in the way of salvation, and through them interesting their parents and relatives in the truths of the Christian religion. From what we have observed we have reason to believe that these little schools have a strong evangelistic influence in the villages where they exist.

The medical work of the mission under the increased facilities rendered by means of our new hospital has been prosecuted with energy and efficiency by Dr. Graham and her assistants. Many thousands of treatments have been made and the seeds of truth have been sown in hundreds of grateful hearts.

55. NALGONDA — 1890

**Rev. A. Friesen and Mrs. Friesen, *Mrs. Lorena M. Breed, M.D. (in U. S.).

Churches, 2; members, 832; added by baptism, 179.

Mr. Friesen reports:

The first year of the new century has been full of work, and still more full of blessings. The Lord's presence has been evident in every department, and there has been a slow but steady progress everywhere.

Medical work.

The work among the sick and suffering has been greatly revived under the care of Mrs. K. Christie, who reports as follows: "The Register shows 2,489 patients and 5,425 treatments for the year. The average daily attendance is seventeen and the maximum thirty-two. The dispensary is closed on Sundays, except to those who are very ill, in order to give the nurses and hospital servants a chance of going to church. A good many patients come a distance of thirty and forty miles. Although this is a hospital for women and children, yet many men come for treatment and are willing to pay a small fee for medicine in preference to getting it free from the government hospital. Patients from all castes and creeds come for treatment. Purdah women are received privately and their prejudices are respected.

The hospital contains eight beds, but there is sufficient accommodation for at least twelve. When purdah women come a part of the ward is screened off for them and made private. It is very difficult to get these women to leave their homes, and it is therefore encouraging to find even a few (five during the year) willing to remain in hospital. One of them came from a village eight miles away, and went away expressing herself highly pleased with the hospital and the arrangements for her comfort.

While the out-patients are waiting for their medicine a Bible woman reads and speaks and sometimes sings to them. Tickets are issued to each new patient with a text in Telugu printed on one side, while the other side is left blank for her number. Three Christian women are being trained as nurses. A small fee from two pie upwards is charged for medicine, so as not to pauperize the patients; but the very poor get their treatment free. The total income of the year has been Rs. 652—1—7. We have cause for great thankfulness in this important work. The ignorant natives regard us with confidence, are learning to look upon us as their friends, and their homes are being opened to us in the villages."

Educational work.

This part of our work has received great attention, and not in vain. The labor among the children of India is not without trouble and care, but it gives a rich harvest of joy, pleasure and profit. Great efforts have been made to raise the standard and to improve the teaching. We were very fortunate in getting four trained teachers during the year. The number of the boarding school children has increased to 112. Besides these we have five boys of our school at Ramapatam who gave evidence that they were called of the Lord to do his work. At Ongole we have only one boy, but four are learning a trade, and three are being trained in cooking and housework. These later are not only supporting themselves, but are learning a work which will easily support a family. In June a little evening school was opened for Christian coolies, who have the desire to learn to read their Bible. We were also able to revive the difficult but much needed work of village schools, and have now three such schools with thirty-six pupils. Special attention has been paid to orphan children, of whom we have forty-six in our boarding school. We are trying to serve our Master in caring for these destitute little ones, six of whom are supported by friends in Russia. We rejoice over the conversion and baptism of fifteen of our dear children. There are in our boarding school now twenty boys and twelve girls, members of the church.

I cannot well close the report on educational mission work without mention of the fact that we are trying to educate and interest our churches at home (in Russia) in the Lord's work here. To reach them we have published a little monthly German missionary paper for the last two years, which has about 1,300 readers, and is self-supporting. An annual report also is issued, which is distributed to all our supporters free of charge. Judging by the many loving letters we receive and by the very liberal gifts which are sent to us, this little work is greatly blessed by our Lord.

Evangelistic work.

In order to bring the gospel of Christ to the distant villages of our large field, several extensive tours have been made. There are very few mission fields at the present time in Telugu land where the outstations are so far removed from the headquarters as in our part of the country. We have an important and well established center right on the bank of the Kistna river and about forty-five miles from Nalgonda. And going west we have to travel thirty miles to reach the farthest outpost of our mission work. Within this large area we have eighteen well equipped outstations, twelve of which have houses owned by the mission. The chief object in touring has been so far to deepen the spiritual life of our Telugu brethren and sisters. Besides this the redeeming gospel has been preached to thousands of those in darkness. We have had many proofs of Christ's power to save to the uttermost. One hundred and seventy-nine have confessed Christ publicly in baptism. Three new outstations were opened during the year.

We have had, however, the greatest encouragement in the evangelistic work in and through our two regular churches. The Nalgonda Church has for the last six years borne its own expenses, and besides has contributed a little each year to the British and Foreign Bible Society as well as to our Telugu Home Mission Society. This church has now advanced one step further and has resolved to assist the church at Mirialagoodam to become independent of the treasury at Boston. This resolution originated at our monthly ministers' meeting, where two papers were read in November about scriptural giving and about the best use to be made of our contributions. These meetings have grown in interest and power every month and have been a season of great spiritual blessings to the Lord's servants in the Nalgonda mission field.

The five departments of the Nalgonda Church, viz.: The Sunday school, the Christian Endeavor Society, the Women's Home Mission Society, as well as the Women's Bible class, have been used by the Master to increase the knowledge of Christ's love among the church members, as well as among the heathen of the surrounding villages.

The ordination at the association of the pastor of the Nalgonda Church, Davatala Muttiah, gave us great joy.

The traveling to the meetings of the Reference Committee has taken much of my time, but I have personally profited by it, and it has also been a pleasure to me.

I refrain from saying anything about our own health, but I want to acknowledge the goodness of our Lord, saying with David: "Bless the Lord, all ye his hosts, ye ministers of his, that do his pleasure. Bless the Lord, all ye, his works, in all places of his dominions. Bless the Lord, O my soul."

56. KANIGIRI — 1892

Rev. Geo. H. Brock and Mrs. Brock (in U. S.), Rev. J. A. Curtis and Mrs. Curtis.

Churches in 1899, 8; members, 3,510; added by baptism, 35.

No report of the work at this station has been received.

57. KAVALI — 1893

Rev. E. Bullard and Mrs. Bullard, *Miss Sarah R. Bustard.

Churches, 1; members, 318; added by baptism, 0.

Mr. Bullard reports:

Sickness and death.

The past year's experiences with us have been different from usual. The year commenced with one additional number in the missionary workers, Mrs. Bullard's niece having come with her from Canada to work for Christ among the Telugus. It pleased the Lord, however, to call Miss Ritchie to her home above before she had been with us long. She died very suddenly of heart disease February 17. Miss Ritchie was a member of the Baptist Church at Perth, Ontario, Canada, and had received her education at Moulton Ladies' College, Toronto. Her death left a deep impression upon all in the station. Later in the year Mrs. Bullard was taken seriously ill, the result of too much wear and worry, but through the timely help of Dr. Coats of Ramapatam, and the faithful nursing of Mrs. Bustard, who came to our help from Ootacamund, she has recovered. Still another serious illness visited us just after the close of the year. Miss S. R. Bustard, who had been transferred to Kavali in July, from Ootacamund, was taken down with a mild attack of smallpox, to which she had been exposed while passing an infected hut on her way to visit the neighboring villages. She has, however, quite recovered and is anxious again to pursue her study of the language and her missionary work.

Progress in spite of hindrances.

Notwithstanding these seeming hindrances in our work, the usual services and work of preaching have continued throughout the year. Much of my attention has been given during the latter part of the year to the preparation of the material of a new hymn book for the press, under the auspices of our conference and that of the Canadian Mission, Rev. Mr. Craig of Samulkat having been chosen with me to collect and arrange the material, while Mr. A. T. Palmer of Ongole, and the senior munshi of the college at Ongole have aided in the careful revision of the book.

Change of methods.

We have thought best to make a change in our method of evangelistic work and are concentrating our workers more than hitherto upon the immediate neighborhood of Kavali. The preachers also divide the field work, one visiting new villages, another the Christians, while a third tries to interest the people in Sunday school work, and still another seeks to interest the members in regard to their duty to give and collects their offerings. These take turns in visiting the different parts of the field so as to reach as many villages as possible each month. The Lord's Supper is observed in each section of the field monthly so as to enable all the church members to receive it regularly. We very much need more workers, at least a few more preachers.

Care of orphans.

The work of collecting and caring for destitute orphans has also occupied considerable of my time during the year. The Christian Herald of New York having promised through its representatives in this country to support one hundred orphans at Kavali, I have found my attention, together with Mrs. Bullard's, largely taken up with the care of these orphans. We believe this to be one of the most promising branches of our work. Already several of the children profess to have experienced a change of heart. A few dormitory buildings are urgently needed, and any friend of orphans can help very materially just at present by sending us the means wherewith to build. One house to accommodate twenty children can be put up for $60.

58. KANDUKUR — 1893

Rev. Wheeler Boggess and Mrs. Boggess.

Churches, 2; members, 682; added by baptism, 85.

Mr. Boggess reports:

Growth during furlough.

After an absence of two years we arrived at Kandukur on October 22, 1901. It was gratifying to see that the love of many had waxed warm rather than cold. The signs of spiritual progress were manifest notwithstanding the recent famine, the evidences of which were painfully clear. During my furlough Rev. W. L. Ferguson had charge of the work; and although he had the oversight of three other fields, too, was enabled to do much service in the furtherance of the gospel. The energy spent here has brought forth fruit in the strengthening of Christians and in the conversion of the heathen. Of the eighty-five baptized last year all but nine were baptized before we returned. It has been a great satisfaction to see how many of these have remained earnest, active and consistent.

The schools that were prosperous before have vanished, owing to the retrenchments of the government. The teachers who were formerly supported entirely by government salary or grant have been forced into other work. These schools now need to be revived on a different basis so that they shall derive at least a part of their support from the parents of the scholars. The fees in the large public school in the town of Kandukur have been raised so that now only two Christian boys are attending. Their influence, though, is not lost on their heathen fellow students nor on their teachers. One day the gymnastic teacher asked these boys to pray aloud. When they did so he exclaimed at the simplicity and beauty, and then told the other scholars it would be well for them to pray, too. I hear that that teacher is a changed man, though I have not seen him myself.

Increase in caste inquirers.

The numbers of inquirers among the caste Hindus is on the increase. Hardly a day passes but some one comes with a question about sin, righteousness or judgment. For the last two days an educated Mohammedan has been coming with every evidence of a sincere desire to know the truth. Yesterday he marveled at every question being answered from the Book.

Self-support policy.

Self-support is still the policy here. Although the preachers have been forced to labor with their own hands much of the time, it has fallen out rather to the furtherance of the gospel. Their work has been more largely blessed than ever in the conversion of souls. The greatest, if not the only, obstacle to the full growth of self-support into self-propagation lies in the fact that in the neighboring fields, preachers and teachers are paid with foreign money. Many of the native brethren cannot understand how the Missionary Union will countenance such radical differences in policy, and some feel that their rightful due is being withheld from them. The presence of such dissatisfaction has hindered fuller developments. I must gratefully acknowledge, however, the kindly attitude of all my fellow-missionaries, especially my neighboring missionary, toward Kandukur and its work. Their invitations to attend their quarterly meetings and preach to their people, have been tangible proof of their brotherly love and confidence.

Triumphant death.

The last days of the year were full of sad ministry to a native brother who, though employed in another mission, felt drawn to come here to preach during his Christmas vacation. After a few days in which he gave several messages to both Christian and heathen, he was suddenly taken ill and died after a short sickness. His confidence, often expressed, that he was going to be with the Lord, will long remain as a valuable testimony for Christ. "Blessed are the dead who die in the Lord."

With humility as well as with great joy we acknowledge the loving kindness and tender mercies of the Lord in our behalf. We can show our appreciation only by faithfulness in word, thought and deed.

59. ATMAKUR — 1893

Churches, 1; members, 69; added by baptism, 11.

This station is still without a resident missionary. Mr. Ferguson of Nellore had oversight of the work during the absence of Dr. Downie, who has now assumed charge while the former takes furlough.

60. PODILI — 1894

Rev. W. T. Elmore and Mrs. Elmore.

Churches, 3; members, 2,997; added by baptism, 19.

Mr. Elmore reports:

Cordial welcome, bright prospects.

We arrived on the Podili field December 12, 1901, so we have less than three weeks to report for. We are glad to say, however, that Mr. J. A. Curtis has done hard and faithful work here since he took charge, although it has added much to the burden of his already large work at Kanigiri. There is no famine here this year, and many of our people are returning, but the number of Christians is much reduced by death and removal, as the statistical report will show.

The Christians and many non-Christians have received us most cordially and seem delighted with the prospect of having a settled missionary again. Mrs. Elmore still continues to be an object of interest, as there has never been a missionary's wife here for any great length of time before. She is doing a little medical work which is already bringing some caste people within our influence.

There seems to be an enthusiasm among our workers for advance work. They are very anxious that we shall provide schools for their older children, as it is difficult to send them away. Fifteen Hindu boys have asked for admittance into such a school, and promise to pay the regular fees. At present our school building is the shady side of a native house, and the bungalow veranda is the chapel, but we are hoping for more equipment soon.

61. DARSI — 1894

This station is still under the care of the missionaries at Ongole, but no report of the work has been received. The statistics are included under those from Ongole.

62. SATTANAPALLI — 1894

Mr. W. E. Boggs and Mrs. Boggs, *Miss Lilian E. Bishop.

Churches, 1; members, 1,118; added by baptism, 28.

Mr. Boggs reports:

The first year of the century has been one of blessing to us. Hitherto our reports have been confined very largely to accounts of work undertaken, efforts put forth, with an occasional hopeful glance at the prospect before us. Our reports of results achieved, have been all too meager and unsatisfactory. But the experiences of the year just gone have shown us that God has not left us alone here, neither have we any doubt that the work we have been trying is his.

Famine averted.

The year opened with no particular distress or scarcity. Fair crops had been harvested and hungry people had begun again to be satisfied. There was, however, the fear of considerable distress because of lack of proper supplies of water. The rains had not filled the wells or tanks to any appreciable extent, and a hot season was coming on with little water for man or beast. As this shadow deepened and fear increased, rather suddenly and at a most unseasonable time, we had several days of good rain which filled tanks and helped wells so that we passed through the dreaded hot season without that suffering which we had anticipated. May this experience be repeated in 1902, for 1901 closes with insufficient water all through our field, and distress lies immediately ahead unless God interposes as he did last February.

Heathen festivals.

In this district annually in February or March, their occurs a great heathen festival at a hill some miles from our mission station at Narsaravapetta. The festival lasts for about three days and attracts in the neighborhood of 100,000 people. Men, women and children come from many miles on foot or with carts, for worship, excitement, trade and theft, and the ocasion is the great one of the year. It so happened (or shall we say that it was so ordered?) last year that those unseasonable rains, of which mention has just been made, came just at the time when this festival took place, preventing numbers from going and making it so uncomfortable for those who were foolhardy enough to venture, that many said to me as they returned: "We have had enough of this thing. If Kotappa (the god in whose honor the festival takes place) cannot protect us from rain when we go to worship him, we won't go again." We hope the lesson may be helpful in hindering some from going this year, but Hindus are apt to forget such lessons just as other people are.

Spiritual gains.

Our hearts have been cheered by being able to welcome into the church by baptism twenty-eight members. Of these, nine are the first fruits from a village where we have been carrying on work for three or four years, and they are proving themselves particularly encouraging.

We have had occasion for considerable disciplining and we are doing all that we can to free the church of the unconverted material that has in one way or another crept in. We believe this to be as much God's service as taking in new members. And we have reason to believe that the church is growing under the treatment.

Several times during the year cholera visited our field, and in the month of January came among our people here in Sattanapalli, causing a few deaths. During the time when the disease was present among them our Christians were in the habit of meeting each evening to sing hymns and pray. After the disease had passed off they united in holding a thanksgiving, lasting for two days, during which they invited all their fellow Christians in the county to join with them. Interesting and profitable meetings were held and the work received an impetus for which we all felt thankful.

At this time an incident occurred which meant much to us. Our regular services were of course put a stop to, for cholera has terrors for this people as well as for those in America. One Sunday a Sudra man, who has, by the way, been a regular and interested attendant at our meetings, came to me and said, "Are you not going to have a meeting today?" I said, "How can we have a meeting without people? If you will go and bring some others we will have a meeting." So he went off and soon returned with three others of his own caste and we had a little service, a Sudra meeting called by themselves! We had never had such an experience before and we believed that God was honoring our efforts on behalf of this people. No one from among them has yet had courage to break with old environment and come out boldly for Christ; but there are several who show a deep interest in our work and words.

Joy and sorrow.

In May we welcomed another little daughter into our home and all were rejoiced. In September our eldest daughter Nellie was taken from us and our hearts were filled with grief. She had just passed her tenth year and was such a help and comfort in our home that we miss her more than can be told. But God has given us grace to submit, and though our hearts are sore and we do not understand yet, we believe that such providences do not come unguided, and though we cannot see now, "some day we'll understand." The close of the year has found us, who are left, in fairly good health.

Miss Bishop is hard at work and making good progress with the language. She is already doing as much as she can in work with women and children. Meetings are held for them on Sunday and Wednesday and she has a class of little ones in the Sunday school.

Our staff of assistants remains about the same in number. We have sent two more men with their wives to Ramapatam and in their place were able to secure two of last year's graduating class from the seminary. We are all now looking forward with eager expectation to a visit from Dr. Barbour next month.

63. NILGIRI HILLS — 1895

Rev. John McLaurin, D.D. and Mrs. McLaurin, at Coonoor, †Mrs. Ellen Bustard, at Ootacamund.

Coonoor and Ootocamund are villages in the Nilgiri Hills and are about four miles apart. The Union does not maintain stations, in the strict sense of that term, at either point; but the first is important as the place of residence of Dr. McLaurin, who gives his whole time to literary work for the Telugu Mission. His report appears below. Mrs. Bustard is doing school work under the Woman's Society of the West.

Dr. McLaurin reports:

After an absence of seventeen months on furlough we reached Holmwood, Coonoor, shortly after the middle of November, 1900. During our absence my assistant, Mr. A. T. Veeraswamy, was assisting Dr. Boggs of the seminary. On my return I was urgently requested to loan him to Mr. Bullard on "The New Hymn Book," which I did till after our conference at Bapatla in January, 1902.

Telugu commentary on Matthew and Mark.

After conference a couple of weeks were spent at Ramapatam with the Commentary Manuscript Committee, but as two of the members were seminary professors, the progress made was too slow and intermittent to be profitable. So the committee adjourned to meet in Coonoor during the seminary vacation.

The interval was spent in somewhat recasting and revising the comments on Matthew's and Mark's Gospels. During parts of April, May and June the Commentary Committee met sometimes four and often five times a week and were four to five hours a day at work. Much time and care and prayer were spent upon the work. Most of July and August were required to rewrite the mutilated manuscript and prepare it for the press.

During the latter part of August and early September Madras and Ramapatam were visited in connection with the printing of the commentary. Finally an arrangement was entered into with the S. P. C. K. Press, Madras, to print 1,000 copies. Printing began early in September and binding began early in December. It is now on sale, a sightly book of 404 pages, crown octavo, bound in half-sheep with cloth sides. The work was well and expeditiously done, and all in the most workmanlike manner.

While correcting proof we revised and prepared for the manuscript committee for the next season the Acts of the Apostles and the Epistles of Paul to the Galatians, Ephesians and Philippians. These had been written during past years. We shall hope during the coming year to print the Acts of the Apostles and finish the Comments on the Gospel of John. We presume one volume a year is all that our people can assimilate.

A uniform Telugu Bible.

I am also pleased to say that during the past year negotiations have been going on between a committee of the Baptist missions on the Telugu coast and the committee of the Madras Auxiliary Bible Society to secure a practically uniform Telugu Bible for the Telugu people. The labors of that committee are, I believe, about to be crowned with success. In addition to the above, I have had the work of half a dozen committees, the financial management of the Telugu Baptist, the Publication Society and the new hymn book.

In common with our missionaries we look forward with great pleasure and hope to the forthcoming visit of Dr. Barbour, our Foreign Secretary, and his companion, and pray God's blessing upon them and us.

64. MARKAPUR — 1895

Rev. C. R. Marsh and Mrs. Marsh (in U. S.).

Churches, 4; members, 4,060; added by baptism, 0.

Mr. Marsh reports:

Compelled to return.

Becoming convinced early in 1900 that we ought not to remain in India more than a year longer, I reluctantly applied for furlough for 1901, which was promptly granted by the Executive Committee. However, the famine still lingered, and we were so much needed at our station that we many times considered the possibility of postponing our departure, and it was with much regret that we felt compelled to leave for America in April, 1901, making over charge of our field to Mr. Newcomb of Cumbum.

Famine relief.

Prior to our departure for more than a year we had had both hearts and hands full of relief for the famine stricken. Our first attempt was in the opening of a kitchen for feeding the aged and infirm, the sick, the children, and mothers with babes. This was carried on for five months, with two hundred daily applicants from among the poorest of our Christian community. Those who were able to work were employed on relief work for the mission or for the government, several hundred being wholly or in part dependent on such work for their daily food. Of the Christian Herald corn, 600 sacks were allotted to our station. Of their cash donations I used $930, and of funds sent through the Missionary Union I used over $1,600, the balances being turned over to my successor.

While such famines result in mass movements towards Christianity, they also result in disorganization of all regular mission work,—schools and congregations are broken up or weakened, and the effects on the morals and character of the people are often deplorable.

We now rejoice in looking forward to a return to our station in a few months with much hope for the future success of the cause of Christ there.

65. GURZALLA — 1895

Rev. J. Dussman and Mrs. Dussman.

Churches, 2; members, 1,745; added by baptism, 44.

Mr. Dussman reports:

Faithful work during missionary's furlough.

The year's report must be a short one, because most of the time was spent on furlough, the missionary being only three months on the field. During my absence the work was cared for by Rev. F. Kurtz of Vinukonda and Rev. H. Unruh of Nalgonda. Both have done as much good and faithful work as it was possible for them to do in connection with their other work. We are very grateful for their help.

Our native staff consists of nine preachers, sixteen teachers and two Bible women. Most of them were faithful to the trust committed to them.

The report would be incomplete if it did not mention the faithful service of Pastor Bandara Johan of the Gurzalla Church, who led his people most courageously in the way of self-support and added six new members by baptism; but the church had to exclude three members. To the other church were added thirty-eight, while we had to exclude ten.

The boarding school had twenty-seven boarders and nineteen day scholars. The management was under the able care of Boppuri Joseph, who deserves great credit for his faithfulness and devotion to the work.

The outlook is encouraging. There is an inquiring spirit among the caste people. We preach to them whenever it is possible. Many consent to the truth, but to give themselves entirely to Christ, they have not the courage.

66. SURIAPETTA — 1900

Rev. A. J. Hübert and Mrs. Hübert.

Churches, 2; members, 420; added by baptism, 21.

Mr. Hübert reports:

We have hired a little compound with a small house in it. The house being occupied by the pastor's family, we erected a shade, under which we have our regular Sunday services. As there is no more space we cannot enlarge the shade, and so it is very inconvenient, especially in the hot and rainy seasons. Besides our Sunday services we began to have a prayer meeting on Wednesday evening, but we cannot say that this meeting has been going on regularly. The woman's prayer meeting, opened by Mrs. Hubert, takes place every Wednesday morning, and the Lord has blessed that wonderfully. During the year 121 souls were added to the church by baptism.

Our Sunday school also is in progress. Heathen children as well as Christian have been taught the welcome news of our Lord's love. Almost all of them are able to repeat some Bible verses and sing some Christian songs.

Day schools have been opened in five of our outstations. This work has been especially carried on by the wives of preachers. The work done in schools last year was very satisfactory.

Besides visiting the villages around our station, we had the pleasure of starting on tour in November. Our time was spent in feeding the sheep and preaching the sweet gospel of our Lord Jesus. Although we have not a regular medical mission work, Mrs. Hubert finds much pleasure in treating the sick that come daily to our door.

For a long time we tried to get a piece of land on which to build a mission bungalow. At last we succeeded and bought the land and paid for it. The contract has been made, but as long as we have not the registration of the land from the government we cannot begin with the building work.

Whilst living in the travelers' bungalow last year I had some famine relief work going on. About 65,000 bricks and thirty-five measures of lime were burnt. Besides that I superintended the work of a small house in which we are now living.

During the first of the year we enjoyed good health, but the last three months we have been suffering from fever, boils and sore eyes. But we hope that the Lord will bestow upon us again good health and strength. Our desire is to love and serve him more and more.

67. BHONIGIR — 1901

Rev. H. Unruh and Mrs. Unruh.

Churches, 1; members, 124; added by baptism, 0.

Mr. Unruh reports:

The year under review has witnessed a great deal of God's love and kindness to us. The longer we are in India the more we like it, for we know there is a great work still to be done by God's children for our Lord and Master in this vast heathen land, and if God wants to use us here in his service, and we believe he does, we shall be very thankful for the privilege.

The call to the field.

In the first evening after our arrival in Secunderabad on our way from Russia to Nalgonda, Mr. Hopkins gave off Bhonigir and its neighborhood with the Christians to Mr. Friesen. And the same evening it was suggested that I should become later the missionary of that field. Although I did not know anything about Bhonigir, the suggestion seemed good. After a few months I met Dr. Boggs, who asked me: "Mr. Unruh, have you ever thought of Bhonigir? I think it would be very good if you would open there a mission station." The more I heard about Bhonigir, the more I felt I ought to go to that place, and here I am. December 31, 1900, Mr. Friesen went with me for a tour to Bhonigir, in order to show me the field as well as to introduce me to the people.

First church organized.

A church was not organized until October last. After we received permission from the committee in Boston to open a station at Bhonigir, the Christians took letters from the Secunderabad Church and we organized at Jangoun October 13, 1901, because most of our Christians are living in this vicinity, whereas near Bhonigir only a few Christians are to be found. As soon as I had taken charge of Bhonigir I began to look out for land, but I have not been able even to find a place which I could acquire. Bhonigir is a Mohammedan town and the headquarters of many officials. These men do their utmost to prevent the acquirement of land for mission purposes. We probably will have to take Jangoun as our center of this work and not Bhonigir, since God is opening the doors for us there. It is about thirty-five miles west of Hanamakonda and about forty-five miles east of Secunderabad.

Touring.

Soon after the tour with Mr. Friesen I made another alone, and found that there was a great work to be done in my field, especially among the Christians. On account of the English work in Secunderabad, the field could not be worked as it ought to be; there are many Christians in this field who after their baptism never had seen a missionary again, although they were baptized several years ago, and the result was, when I came to their villages, that they fled from me, for they were instructed by the Mohammedans and Hindus that I had come to take them as slaves to England. In one village I tried for four days to see the Christians, but I was not able to do so. It was told me that they were hidden in the field somewhere all the day, so that I might not catch them and carry them away. I have not written this to blame at all any of the missionaries who worked the field before me, for I understand very well that they could not undertake touring into the jungle villages on account of so much other work.

In the month of November I made a second short tour. As I understood the people better and they me, this tour was of more interest and blessing. The people listened very well to the preaching of the gospel.

As the Reference Committee asked me to go for a few months to Gurzalla and take charge of that station in the absence of Mr. Dussman, Mrs. Unruh and I went. The time we spent there was a time of many experiences, for first I was able to improve in the use of the language, and secondly I learned many things concerning mission work which will be of great use for me in my own field.

MISSIONS IN CHINA

Stations, 15; missionaries, 64; churches, 57; members, 2,962; baptisms, 316.

The past year has seen all of our stations in China reoccupied and many houses rebuilt and chapels reopened, sometimes with rejoicing on the part of the entire communities. The reports which follow tell of steadfast Christian converts who are living out the Christ-life before their townspeople as bravely as any of those who have obtained the martyr's crown; of the new conditions which prevail in many places, where crowds are seeking to be enrolled as Christians in order to secure protection for themselves from the foreigners whom so lately they drove from their cities and villages with heartless cruelties; and lastly, of the beginning of a movement toward Western education and Western science, the results of which no man can foretell. If China shall awake from a Rip Van Winkle sleep of more than twenty centuries and, laying aside that conservatism which has bound her with fetters of riveted steel, shall follow Japan in a ready adoption of Western thought and methods, she will very soon become a power almost beyond reckoning with in the world's affairs. China advancing, China unfettered, where will her path lie? Who shall guide her, Christ or man? These simple and straightforward reports bring the duty of American Baptists very plainly before us. We must do our share of evangelizing China, lest we with others fall before her advancing wave when, like her own Yellow River, she bursts her barriers and makes for herself a new broad channel to the sea.

SOUTHERN

68. BANGKOK, SIAM — 1833

Rev. H. Adamsen, M.D. and Mrs. Adamsen.

Churches, 5; members, 123; added by baptism, 24.

This station is included in the list of Southern China fields, because while being the only center of our work in Siam, it is also closely identified with Swatow and the Chinese Mission.

69. SWATOW — 1846

Rev. William Ashmore, D.D. and Mrs. Ashmore; Rev. S. B. Patridge, D.D. and Mrs. Partridge (in U. S.), Rev. William Ashmore, Jr., Mrs. Ashmore (in U. S.), Rev. J. M. Foster, Mrs. Foster (in U. S.), Rev. G. H. Waters and Mrs. Waters, †Mrs. Anna K. Scott, M.D., †Miss Helen L. Hyde.

Churches, 14; members, 546; added by baptism, 37.

Dr. Ashmore reports:

Division of the field. The large inland field opened and worked by myself from Kakchie as a radiating center for a period of nearly forty years, and comprising the largest part of our entire membership in the country, has latterly been divided up and put under the superintendence of other workers. One portion was made over to Mr. Speicher six years ago; the remaining portion of the great Kityang district has recently been made over to Mr. Waters, whose faithful and successful study of the language during the less than three years he has been here well qualify him to enter upon the responsibility. It remains for me to report only the compound work in conformity with established custom which has made it the function of the senior missionary resident on the compound to report this station as a station. It so happens that at the last moment I find that I am expected to report also Chowyang, that great city of 200,000 people, only nine miles away, and which I have also had under my care from the first, and which is still more directly related to ourselves at this place.

Kakchie center. After all the slicing off that has been done to make other centers, and which may still be continued to a certain extent in a southwesterly direction, Kakchie must still remain the point from which will go forth healing influences on a great scale quite independently of local environments. From it go forth Mr. Foster to look after his work in the district of Poleng and Huilai, Mr. Waters to his outstation in the district of Kityang and Mr. Ashmore, Jr., to his outstations in the district of Senghai, and also myself to care for the city of Chowyang above referred to. As we are at present, certain large cities of 200,000, of 100,000, of 80,000, three large towns of 20,000, and no end of smaller places, probably a couple of thousand of them, and containing all told the best part of two millions of people, are, so far as we Baptists are concerned, looking to us for the gospel. We recognize with pleasure that our English Presbyterian brethren are doing a great work in this same field, but all together we are but a handful for so many.

On the compound, and as general agencies, are: The Theological School with twenty-five students, the Boys' High School, the Smaller Boys' Compound School, the Bible Women's Training School, the Girls' School and our exceedingly useful and well managed hospital, entitled to a very foremost place in all our agencies for good. The bare fact of their existence here is all that pertains to this report. Their separate and distinct reports will be made by those in charge of them respectively.

Changyang city.

This great city of Changyang has had a varied and at times a distressing experience. Religiously speaking it has not forged ahead like some other places. It is still in a backward condition, but we expect to see better days. For the first time in its history we own a piece of ground on which we hope to build. The greatest drawbacks to the work of late years have been the terrible outbreaks of bubonic plague. In one of them in about four months time it carried off, it is said, some fifteen thousand of the population. The consternation was something awful, and yet they repented not to give God glory. The chief business of the city was a trade in coffins, and the chief occupation of hundreds of its workingmen was the digging and filling of graves.

Personnel.

The personnel of the compound, as you will see, includes ten persons, Mr. and Mrs. Ashmore, Mr. and Mrs. Ashmore, Jr., Mr. and Mrs. Foster, Mr. and Mrs. Waters, Mrs. Dr. Scott and Miss Hyde. The last named is a new addition to our force most gladly welcomed by us all. She has entered upon the study of the language with zeal and success.

Mr. Ashmore reports:

I reached Swatow, returning from the United States, October 13, in time for Dr. Barbour's most helpful visit. I am glad of the privilege of resuming my place in the ranks and taking my share in the work which has pressed so heavily on the shoulders of others during these years of absence.

Dividing the field.

In taking up my work some rearrangement has seemed desirable, and two of the older and most advanced stations formerly in my field have been transferred to Mr. Kemp, who has had charge of them during my absence. Seven outstations remain to me, and I have been able, since my return, to spend one, and in several cases two Sundays at each of them. Three of these outstations are weak, and yet, with one exception, even they are not without some little cheering indications. A fourth has seen severe trial in loss by death from plague during the year, as well as in the wrong doing and exclusion of one member who has been rather prominent in the past and who has now, since his exclusion, appeared as a leader of the Roman Catholics in opening a chapel not far from our own. A fifth center, Swatow city, is by far the most important of them all. Its chapel centrally located in a very busy part of the city, and with entrances on three streets, is a place where a preacher can get an audience on almost any day of the year. It has been open two afternoons during the week, and if we had enough workers, might be open every day. Many from all over the field speak of having first heard the gospel in this place. The brethren at Swatow have had a pastor of their own the last year, supported mainly by their own contributions, but with a little grant-in-aid.

The remaining two outstations of my field have had teacher-preachers, men who have taught a Christian day school during the week and preached on Sunday. One of these outstations has paid all of its current expenses, besides making a considerable contribution toward a deficit in the funds of the preachers' training school at Kakchie; the other has cared for all but six dollars of its current expenses, and has besides paid toward the above mentioned fund an amount considerably more than what it has received as a grant-in-aid for the support of its teacher.

New outstations.

Two large centers now invite our attention in this field, namely, the district city of Thenghai with a population of about 100,000, and Namie, a large village about three miles distant from Thenghai, with a population equally large or larger. There are now a few believers in both of these places, the outgrowth of the work in outstations on either side, and we hope the time is near at hand when we shall have a room for meeting in each of these places. I have visited and preached in them both during the last few weeks with encouraging attention on the part of some of those who heard. Some book selling and preaching by members of the preachers' training school during the summer had helped to prepare the soil. A harvest awaits good and faithful labor there.

School work.

The school work in the mission compound at Kakchie has also called for rearrangement. The teacher for many years past of the intermediate department has for some time been unequal to the school work, and as a consequence the two departments, intermediate and primary, have been united under the care of the teacher of the latter, with an assistant. The primary teacher has now been advanced to the regular charge of the higher department and his place filled by a promising young man whose good work in one of the country schools pointed to him as the right man for the position made vacant. The year closes with an increasing number of pupils in the schools, and an appeal to our native churches on the question of ways and means to meet the increasing expenses.

Mr. Foster reports:

After the boxers — what?

The situation at the beginning of the year was easiest expressed by interrogation points. The storm of heathen rage had lulled. Would it allow us to go on or break out anew and nearer home? Indemnity was promised for our destroyed property. Would it be paid? Could our chapels be rebuilt? What would be the condition of the churches? What would be the attitude of the people? Could we hold our own? Could we advance?

A backward glance at the close of the year shows that God has done for us far more than we could ask or even think. There has been no anti-foreign outbreak, although the people have indulged in clan fights more freely than for many years, killing more than a thousand men and destroying tens of thousands of dollars' worth of property. These have affected us only by turning the eyes of many toward us in the hope that the gospel of peace might in some way help to avert such calamities. The indemnity was paid and the chapels so far rebuilt that in October our second annual convention met at Ungkung, where the compound had been wholly wrecked.

Enlarged opportunities.

The people have been more friendly than in past years. We are more fully in the public eye than ever before and better understood. They often say, "The American church is just, upright, preaches truth." We are considered to have less political backing than any other mission and to be too easy in condoning offences against Christians, but the term they use, "lau-sit," is the one often used in translating "harmless as doves," and we rather glory in the criticism. The year has been one of ever widening opportunities, the people of many towns asking us to open preaching stations within their borders. The decision of these questions has been a tremendous burden of responsibility. I knew these people were not all sinners under conviction and seeking peace of soul, yet they were seeking something better than they had known and their minds were open to the truth, therefore I decided to open several new places telling the people we came to bring them the gospel of Jesus Christ and not to help them in their lawsuits. In my own portion of the field more new preaching stations were opened and more new hearers came than in all the previous ten years of my missionary service put together. More men of wealth, position and education have come than in previous years. Only forty-two were received for baptism but we could have easily baptized 500 if willing to accept a formal profession. Here is one hopeful feature of the situation; the native Christians have stood by to help rigidly examine applicants for church membership and have been more ready than in former years to tell what they knew of the candidates life and character. Herein is the hope of the Church's purity and strength. We see imperfections enough in the brethren, but many a good trait, too. There is advance in willingness to contribute money. More congregations offer money for paying preachers and teachers in 1902 than we can find men to furnish them.

Help from Korea.

When this field was opened circumstances seemed to forbid a self-supporting work and to make the change is more difficult than beginning anew. We have been helped substantially and in example by the little Baptist church of Wonsan, Korea, established through the labors of Malcom C. Fenwick, which since they first heard the gospel in 1891 have been self-supporting and missionary. They have been paying six dollars, Mexican, per month to support an evangelist in our field. We are continually urging the brethren to pray the Lord of the harvest that he will thrust forth laborers into his harvest, and are sure the prayers are heard, for we see men constantly coming without personal solicitation to study in our training class which is now well filled.

The greatest need.

Our great need is the power of God's Spirit, for ourselves, for the native helpers and for the whole native church. We may not see a great ingathering, yet we may. The Chinese have a saying, "the time has come," or "the time has nearly come." One of the most prominent of the gentry in Puning District has said to me several times: "Your Church will get eight-tenths of this Tiechiu people," but he is not instructed in the things of the Kingdom of God. We know the hindrances and the foes better than he. We should, though, "expect great things" and "attempt great things," and labor first and foremost for a truly spiritual church that can stand against the false teaching and worldy power of the Roman hierarchy represented by the French priests and consuls. France sits in her far eastern capital and reaches out one arm over Siam, the other over southern China, ostensibly to protect the Holy Catholic Church, evidently to grasp land and people in the grip of Church and State. The Governor of Anam is a strong colonialist and his influence is felt from Bangkok to Canton, with Russian and sometimes other influences to help. We trust their grasp may not be tightened till we have the opportunity to preach the gospel fully in these regions, and that with power.

The care of the churches.

During the first three-quarters of the year the responsibility for the training class and care of all the churches in the Kakchie field rested on me. The demands for visiting in the country and the open door for preaching everywhere led me to divide the week in half, and on Friday noon to dismiss the students for work in the near-by stations and cities while I took short trips to the country, returning to open recitations again Tuesday morning. During the vacation we employed several of the students who did satisfactory work. The native Christians made a special offering of nearly $400 Mexican, $300 of which went to make up the 15 per cent. reduction in the appropriations from the Union and the balance toward a new edition of the colloquial New Testament, which was needed, ordered largely on faith, and is now provided for. One native believer gave over $140 toward the 1,000 full copies and 300 of the Gospels and Acts, many of which are already sold.

Welcome relief.

The load was getting very heavy when the other missionaries came from home and Mr. Waters was ready to take full responsibility for a portion of the field, which relief came in October. We were greatly helped also by Dr. Barbour's visit, which was all too short, though he gave us a proportionate share of his precious time, so much that he could not visit Siam and urged my coming here as the Executive Committee had suggested my doing a year ago. At that time the work at Kakchie was so pressing that all the missionaries there protested against my abandoning it when there was no one ready to take up the burden.

I should not fail to express my gratitude to God for his great goodness to me and mine the past year while we have been separated by the widest of the oceans. Our lives have been spared and strength given us according to the day. The multifold cares and responsibilities of the position have been a mercy to me in not giving me time to get weary or worry for absent wife and children, though I did have one time of very great anxiety when my wife was suffering from a felon and subsequent blood poisoning. The escape was a very narrow one, but her life was spared to us and we hope she will ere long be again able to take up the work she loves for the women and girls of China.

Mr. Waters reports:

First years of preparation passed.

The period of exclusive attention to language study is past. The third year in China has been entered and a definite share of the field with the supervision of a certain number of outstations has been assumed. The time for bearing responsibility, both in the care of churches and in evangelizing amid a great population of heathen, has come. In addition to my work of language study, pursued as formerly with the aid of a personal teacher, I had frequently the privilege of spending a Sunday at some outstation, visiting the Christians, evangelizing in the villages, taking part in the services and conducting the communion with the churches. These trips taken into various parts of the field, accompanied by a resident or visiting preacher, have been of great help in the general preparation for full entrance upon the work.

Baptizing first converts.

On the first Sunday in July I had the privilege of baptizing the eight candidates received at the quarterly communion of our home station. These were entirely the fruit of others' labor, so far as conversion is concerned, but it was an occasion of great joy and gratitude to me, for they were the first I have baptized in my ministry as well as the first in this land.

His field of labor.

In October Dr. Barbour was with us, and at that time I was given the supervision of a field, taking over a portion of that formerly in the care of Dr. Ashmore. This field is a district some fifteen miles long by eight miles broad, and can roughly be estimated to contain four hundred villages with a total population of 400,000 people. The district is distinctly one of villages, having no large cities. It lies on either side of a large river which is the natural highway of travel and commerce, and is thoroughly net-worked with natural and artificial streams which make access by boat an easy matter in reaching almost every village in the district. Being level and well watered it is distinctly an agricultural district and, except for the ravages of clan feuds, is quite prosperous.

Number and condition of the churches.

The church report for this section of the Kakchie field shows that there are thirteen regular outstations, nine organized churches, 315 church members, with a total native contribution for church and educational expenses of something over $900 Mexican. Since taking over the field I have visited all of these outstations at least once, and have been to some several times. At Khekkhoi, which is I believe the strongest of the nine churches, five were baptized the first Sunday in November, while a number of other candidates were asked to wait. Two of the five were a mother and son, the son being one of five stalwart brothers, two of whom had previously been received into the church. On this occasion, as on most of the trips, Mrs. Waters has been with me, and when I go in one direction with the preachers, visiting and evangelizing, she goes with the Bible women in some other direction, doing the same work among the women. In two weeks we hope to have further baptisms here.

An artist preacher.

The preacher in the above place is a young man who, as a Christian, has suffered much at the hands of his own heathen family. He was a painter and decorator before his conversion, and delights in painting scriptural scenes and stories. Their grotesqueness and lack of perspective is striking, but doubtless they preach many a silent sermon from the chapel walls.

Clan fights and "new hearers."

The Phauthai and Powkia churches have suffered this year from the bitter clan fight that has been waged in their district. The Kuangpou Church is just now thronged with "new hearers," many of whom, we fear, are seeking political protection from heathen, Catholics and Mandarins more than the words of life. We are striving to stem the tide which is now very strong and hold preachers and churches to maintain their religious and spiritual position, and not be carried away by the numbers who, though coming daily, have ulterior motives.

Discouraged but not cast down.

Several of the outstations are in rather a weak condition and have suffered from the inevitable neglect incident to the very small number of missionaries here during the past few years. There are other discouragements, but there are also many things that show that the grace of God has wrought in the lives of the native converts enlightening and moulding. It was no more than this that gave Peter his vindication as a missionary when he said: "If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?"

A prayer-hearing God.

With one little incident I close my report. Last Sunday at one of the outstations, in the early prayer meeting, a number made requests for prayer and then the preacher called on a brother to pray. How beautiful in significance were the words of this former worshiper of dead ancestors and dumb images:

"O Lord," he said, "I have just heard these requests, but I have but half an ear while thou hast ten thousand ears."

Mrs. Scott reports:

Hospital 1, dispensaries 1, helpers 4, medical students 14, in-patients 648, dispensary patients 9,170, out-patients visited 397, surgical operations 219, prescriptions written 5,790.

The work grows.

Our work is growing to such an extent that we must enlarge our hospital accommodations or suffer serious loss in consequence. We are also greatly in need of two more doctors. The hospital, the dispensary, the training of medical students, the visiting of outside patients, and the care of the sick in our many outstations, is far too big a load of responsibility for one doctor to carry. Owing to my inability to care properly for all of this work I have during the past year called upon the English community surgeons, Drs. Layng and Morland, to take charge of the serious surgical operations. The result of their very skilful work has been most helpful and satisfactory.

The students and graduates are doing excellent work in their visits to country stations, vaccinating many hundreds and treating numerous patients suffering from fevers, dysentery and other ailments. The hospital helpers have been diligent and faithful and our friends at home who are giving their money to support them have good reason to feel that this money is well invested.

Smallpox, plague and opium.

Our district has had during the early part of the year a visitation of both smallpox and bubonic plague. Whole villages have been depopulated by the last named disease and people have fled to the hill-tops to avoid the terrible poison of this pestilence. Many opium smokers continue to come to be cured of the baneful habit and we are thankful for the good results attained. Some of those cured in former years are now useful members of our churches.

The evangelical work of the hospital has received most valuable help and guidance from Mr. and Mrs. Waters. The good results of their labors are very apparent. At our last quarterly conference the native Christians voted to support a Chinese worker for daily Bible instruction in the men's wards. This arrangement establishes an intimate relation between the church and medical work which tends to the spiritual good of both interests. The healing of the body should go hand in hand with the saving of the soul.

The good already accomplished by the medical mission work and the sure conviction that yet much greater good will result from its enlargement, embolden me to press this subject earnestly upon our patrons and friends in the home land. Do not allow this work to run down for lack of doctors and money. The Chinese are fast learning to pay for what they receive, and another building will enable us to have a number of patients from the higher classes, a better and larger operating room, and a chapel for daily religious services. All of these we greatly need.

70. KAYIN — 1890

Rev. G. E. Whitman and Mrs. Whitman.

Churches, 4; members, 84; added by baptism, 0.

Mr. Whitman reports:

Getting settled.

As I did not arrive on the field until November 1, and a good part of that month was taken up with getting settled, my report ought to be brief. It will certainly be a report on present conditions rather than a report of last year's work. Since the summer of 1900 there has been an interruption instead of a progression of work so far as the missionary is concerned. There has been no resident missionary here since December, 1900, the date of Mr. Campbell's return home. Mention should be made of several helpful visits by Mr. Speicher during the year. He and Mr. Foster kindly looked after financial matters. Some were ready for baptism, but Mr. Speicher preferred to let them wait until my return.

Faithful native preachers.

The native preachers for the most part have continued in their work faithfully, although under circumstances more or less trying.

Of the lines of work which have been interrupted may be mentioned the effort to train native workers, and the attempt toward self-support begun at two or three of the stations. At one of these latter the native preacher was indiscreet and had to leave the field, so that Sunday services were suspended. A wolf in sheep's clothing had crept into the flock, greatly injuring the work. In general, the congregations have diminished and the statistics are not pleasant reading. Moreover the provisions for the present year are inadequate to support present needs.

Discouragement turned into hopefulness.

I was prepared, therefore, to send a report in which "blue" would be the predominant color. Since returning I have visited all the stations with the exception of one in Fokien Province. The result is that the "blue" has been pretty well buried beneath the present promising conditions. There are signs that the report of the coming year will make better reading. There are two or three promising workers to be trained. At six out of the eight preaching stations one or more converts are ready for baptism. Where the attempt at self-support has been interrupted the brethren are ready to take the matter up again. The prospect for increase in reliable adherents is good. No foundations have been destroyed. The opportunities for enlargement are waiting for more money and workers. God is ready to bless consecrated effort and prayer for these Hakka people. We are hoping and praying that the Executive Committee may find itself able this present year to make a beginning towards supplying the money and workers that are necessary to preserve and continue the work already begun.

71. UNGKUNG — 1892

Rev. J. W. Carlin, D.D., Mrs. Carlin (in U. S.), Rev. A. F. Groesbeck and Mrs. Groesbeck (in U. S.).

Churches, 1; members, 563; added by baptism, 20.

Dr. Carlin reports:

Some general observations.

Since his return to China the writer has spent three months among the heathen Chinese, meeting with them everywhere and in every relation almost, conversing with them and preaching to them in the streets and elsewhere; and he finds them, if possible, more friendly and teachable than before the persecution of 1900. Manifestly, so far as relates to our district, it was not animosity toward missionaries nor hostility toward missions that provoked the assault upon foreigners at that time. It is the writer's deliberate conviction that no one's life or property would be safe at any time or anywhere in the empire, were it not for the wholesome fear of its deterrent laws and merciless customs. China is full of bad characters who, when assured of immunity from condign punishment, as they were by the officials in 1900, will rise up and kill and rob without discrimination.

As an evidence of the respect and good feeling shown toward our mission, the writer was requested a few days ago by all the clans of our city to arbitrate between the two largest clans of the city and community, who have been fighting for three weeks, during which time many have been wounded and some killed. There were 2,600 men bearing guns, and two days while fighting in sight of our house, it was said there were 40,000 spectators. After a week's conference and futile effort by the leading men of all the clans to settle the matter, it was no mean confidence reposed in our mission in referring the whole difficulty to us for arbitration, where death and wounds, damages to the extent of $50,000, and the reputation of the two clans, representing 25,000 persons, were involved.

Preaching is now more attentively received than the writer has observed before; and, if law shall maintain in the future even medium order, it is quite sure that the outlook for missions is the most hopeful we have had. It is also now financially safe to prosecute missions in China, when 1,000 gold dollars will exchange for 2,175 Mexican dollars, though we pay no more for rents and the purchase of ready-built houses for chapels than formerly; and the salaries of the native helpers have not had to be increased. The native brethren have contributed quite liberally this year to carry on mission work. Our mission, as a separate station, is only about eight years old, and the Executive Committee has appropriated only about 1,300 Mexican dollars to purchase property here, and yet we have about $10,000 worth of property deeded to the Missionary Union. This property was secured mainly through the contributions of the native brethren, which were augmented by those of the missionaries and an anonymous source. This estimate makes no account of Laiphusua and Jiopheng, large chapels formerly operated from the Swatow Station. Looking back over our record as a mission it is manifest that but for the monetary assistance of the natives, and the loaning of their houses for chapels, we should now have but one little, inadequate chapel and perhaps not half so many converts as we have. Still, we are in great stress for more chapels in important places where we have been laboring with inadequate houses for chapels, and sometimes being deprived even of these.

Work at the mission station.

We have planned for a six months' campaign of daily preaching. There is a preacher at each of the nineteen stations, and the preachers of each two stations nearest to each other will go forth daily together to preach for two weeks in the towns surrounding each chapel even to a distance of seven miles, thus preaching around the two chapels four weeks, after which they will combine with the preachers of the next two nearest chapels, and the four preachers will go out to preach together for the next four weeks, spending a week about each of the four chapels. The writer will be with the combinations of four mostly, preaching with them in the day and teaching them at night. We have done two weeks of this work and have found it profitable in a way we had not contemplated, viz., in visiting our members and hearers as incidental to preaching when we were in their towns. Not infrequently while calling on them, heathen gather about us, and thus we have a ready-made congregation to which we may preach. Furthermore, a number of mere hearers took fright at the persecutions of 1900 and ceased to attend chapel preaching, but by visiting them and preaching boldly in their towns they are encouraged to attend chapel preaching again. Some derelict church members also who grew cold when preaching ceased for so long after the persecutions, and, perchance, a few who from fear ceased to attend Sunday preaching, but have not turned back to the worship of idols, are being brought back by this method of itineration.

Our force of preachers on an average should preach in about fifteen towns a day for four months, and for the remaining two of the six months they should preach in over 300 towns, making in all 1,600 or 1,700 towns; but some hindrances will doubtless occur, and the preaching will be repeated in some of the towns; so if we preach in as many as 800 towns we shall, I hope, accomplish much. We are now carrying on work in three dialects, the Tiechieu, the Fokienese and the Hakka. The Bible women are instructed to go forth daily from the chapels where they are severally located and teach the women in the surrounding towns. It requires much and hard preaching to save a Chinese, humanly speaking, and much more to train him in Christian character, and God is giving us converts much faster than we can train them. However, he is the master workman that makes no mistakes, so we will gladly take all the converts he gives and train them the best we can. He will do the rest.

Mr. Groesbeck reports:

Indemnity paid.

Inasmuch as my report last year went down with the fated steamship "Rio," or else to that place which sees more letters and reports than Neptune ever dreamed of, it is necessary to correct certain statements printed in the annual report for 1900. The house at Ungkung was not "rented property," but was and is in the name of the Union. As a matter of fact, no rented property in this whole county was destroyed, while all properties owned by foreign societies were destroyed unless protected by force. The loss to the Union at Ungkung was from $7,000 to $8,000 Mexican, all of which has been made good by the Chinese Government at the instigation of our consul at Canton, who sent a special deputy to examine all claims and make a report on the same.

The past year has been a season of waiting and expectation. Our builder, with true Chinese conservatism, has kept us waiting, waiting for our houses. Officials have made no effort to punish offenders, so that there is still much unrest and the heathen do not dare to join themselves to us. The indemnity paid was to have been collected from the parties responsible for the riots, but having been advanced by the officials, the matter has apparently been allowed to rest there.

Touring unhindered.

Notwithstanding the unsettled state of the country, I have spent almost the whole time in the field, visiting and encouraging the Christians and overseeing the rebuilding of the chapels and houses. The painters are at work on the last building. All our chapels have been reopened except one, which is located in a village which has been engaged in a clan fight for more than a year. This place can be opened whenever peaceful conditions prevail. Our chapels have been enlarged and rearranged and are better adapted to our work than before their destruction. This enlargement has demanded funds in addition to the indemnity. These funds have in part been met by the natives, and the Union will be asked to make an appropriation to meet the balance. In addition to the work on my own field, I have looked after the rebuilding of two chapels formerly under Mr. Foster's care. These have been handed over to the Ungkung Mission for the present since they lie adjacent to our field and are more easily reached from this point than from any other; in fact, they cannot be reached from any other station without traversing the whole length of our field. During the year Mrs. Groesbeck and myself, one or both, have tried to visit our entire membership in their homes. This has been almost accomplished. While we were especially seeking out the Christians, we made use of all opportunities to preach to the heathen at the markets, in the streets and by the waysides. Of perhaps ten markets visited, in only one did we encounter any objection, and in that one half the men are said to be confirmed opium smokers. Many tracts and books were sold. This sort of work does much to allay the suspicion of the heathen and make them friendly, although seldom leading to immediate acceptance of the gospel. As an illustration: one day when returning from a long walk we met a boy of perhaps fourteen years, dressed in the finest style, who accosted us with the most profound bows. When asked where his elegant mansion might be located, he replied, "Oh, you don't know me? Why, I purchased a book from you yesterday at Jiopheng." This boy may never become a Christiaan, but he has at least been made friendly. At the house of a village elder, who is very friendly, I found a number of tracts that I had sold in a neighboring market two years ago.

Steadfast converts.

Among the Christians we found many things for the encouragement of faith. One of the two Christians in a certain village was robbed last year, and soon after his wife died, leaving a young child which has since died. The man remains true to his confession. The other brother said that when the mob came to loot he had no one to depend upon for protection, so he kneeled down and prayed to God to protect him. The mob, after threatening him, went off saying: "Let's not loot this old fellow; he is a good man, anyway." Three families living up in the mountains are worthy examples to the church in any land. The first of these lives eight miles from the chapel, but is most regular in attendance. When in the last mile of the journey we had climber 747 stone steps up the mountain side in addition to what we had climbed without the steps, I felt like taking off my hat to that man. Next day we climbed a much higher mountain to visit the members of the second family, who regularly attend services. Two days later we went twenty miles to visit an old brother and his wife who live on a high mountain alone. The weariness of the flesh was soon forgotten, for they refreshed our spirits as a certain household of old did the spirit of the Apostle. Last year when the rowdies of a neighboring village came to loot these saints the old man went to the door and invited them in, saying how much they must love him to come so far to visit him in the night, inviting them to be seated until he could prepare them food, that he would feel slighted if they went away without eating. Of course no one had the heart to take anything except the simple meal prepared for them. At evening worship they always open the door facing a neighbor's house across the valley, in order that they may know that God is being worshipped and that a welcome is extended. Many a Chinese home is shining forth the light of divine grace and truth into the darkness.

The first week in October we had the privilege of entertaining the conference of the native churches. Although our buildings were not completed, we managed to entertain some 300 delegates. The military mandarin gave us the use of some of the houses on the city wall, and our Presbyterian brethren helped us also, so that all were comfortably cared for. These meetings are destined to be of great value to the churches. The opportunity for instructing the whole body of believers in the things pertaining to church life and polity can be attained in no other way so advantageously. The churches learn how to do by doing.

Of course we were glad to welcome Dr. Barbour and let him see things for himself. He spent one night with us at Ungkung, and then we gave him a taste of Chinese methods of travel in order to get him back to Swatow. Mr. Isaac was with us longer and his visit was deeply appreciated. I hardly need to say that the return of Dr. Carlin was a happy event. The natives turned out in force to greet him. In view of his coming it has seemed wise for Mrs. Groesbeck and myself to take our furlough now. The strain of the past two years has been very great, and the burden of getting things to running once more has been exceedingly heavy. A rest at the present time will add years of service in the future. Then there is certain to be growth and enlargement as soon as the condition of the country becomes more settled. We can better be spared now than later.

Additions, baptisms, exclusions.

During the last year there have been twenty baptisms and about as many exclusions. We now have a total membership of 563, which is larger than that reported at any previous time. This increase is accounted for by the additional stations received from other fields, these stations having members to the number of ninety-three. The large number excluded is owing not so much to the persecution as to the long period that the missionary has been absent from the place and unable to exercise needed watchcare and discipline. It is the accumulation of derelicts for two years. At the same time, the fact is recognized that some have not stood the stress of persecution and have turned again to the world. All things considered, the church has come through this storm in remarkably good condition, giving ample proof of her strength and power to endure and furnishing every ground for faith and hope in the future. Yet certain things forbode evil. The upheaval of last year has lessened the hold which the officials have over the people and has incited the latter to disrespect for the office and for the authority of which it is representative. Throughout this county lawlessness abounds. Clan fights are not only common, but in some parts peace is the exception. As I write, the roar of the guns of two contending parties sounds above the noise of the typewriter. Last night a man only a little way from the chapel was killed in his own lodge while keeping guard over his field. In these fights the officials are not to be reckoned on.

Plague conditions—needs.

A report would not be complete without reference to the bubonic plague, which last year in Ungkung alone swept off from 3,000 to 4,000 souls, according to the reports of undertakers, and this does not include the hundreds of children for whom coffins are not provided. Two of our best and most promising preachers were among its victims. The disease was worse adjoining our compound, where in one day it was reported to have taken off thirty. God graciously kept our premises free from the dread scourge. As the heathen builder said: "The true God certainly protected us all." This presents the problem of building at Ungkung in a new light. It is neither morally right nor wisely economical for a missionary to be compelled to live here during an epidemic as your missionaries are now compelled to. Cannot some good brother who feels that it was right to quarantine the whole State of California because of three supposed cases of plague in San Francisco be induced to see his duty clear to buying out some of the plague spots back of the compound? These houses are for sale, and for about $5,000 Mexican all adjacent property could be secured, giving us greater immunity from the disease and making a valuable addition to our working plant.

72. CHAUCHAUFU[1] — 1894

Rev. H. A. Kemp and Mrs. Kemp.

Churches, 2; members, 182; added by baptism, 22.

Mr. Kemp reports:

Record of success.

During the year we have examined 100 candidates and baptized twenty-two. Contributions for preaching $292.34, for education $65, for repairs, furnishing books and gifts to the poor, $105. There have also been a great many private gifts by individual Christians to the poor of the congregations which cannot be brought within the range of statistics. As mere figures, the above means very little, but as indicative of Christian growth it is certainly, to us who are looking on, a source of joy and encouragement. When one considers that the above amount is the gift of 182 members, and further considers the condition of the two peoples, these figures would not suffer much in comparison with the gifts of an equal number of Christians in the home land.

Preaching station work.

In November we opened our preaching hall on one of the busy streets in the city. We have been preaching every day when the demands of our other work would permit. The opportunities have been good, large crowds attending daily. Many have manifested keen interest in the gospel and have begun to attend our chapel services on Sundays. We hope great things from this work in the future. The year has been one of unparalleled opportunity for sowing seed in the villages. Never before have I met with so friendly an attitude in the presentation of the gospel. Of course the motives for this interest are mixed. The Chinese are given to persecuting one another; the wealthy and influential prey upon the less fortunate. Their natural protectors, the officials, are covetous and grasping, deciding cases not according to merit, but according to the amount of money expended by the litigants. The result is that a great multitude are seeking a way of escape from this intolerable condition of things. They regard the foreigner as representative of a people who have recently gained a victory over them by force of arms, and hence conclude that to identify themselves with him is to furnish a remedy for all their ills. Of course this gives us excellent opportunities for preaching the gospel. It also increases the necessity for the exercise of greater wisdom and carefulness. Men are clamoring for admittance into the church, and it is safe to say that not one in a hundred have the remotest idea of the conditions of church membership. The dominant thought in their minds is to get themselves identified with the foreigner in some way, it matters little how; and then he becomes, as they think, the custodian of their welfare, their champion in lawsuits and troubles of the past and any which may come up in the future, either through their own fault or the fault of others, and as proteges of the foreigner they will be amenable no longer to the laws of their own land. This view, of course, has to be met and rooted out, and it results in a great scattering. Our position is, preach the whole gospel, refrain from all interference in affairs of the people, and hope that God will choose out from this great mass by the preaching of the Word all those who belong to him.

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[1] The date here given indicates the year when, according to the custom of the Union, Chauchaufu began to be recognized as a *station* because of the permanent settlement of a missionary. This was, however, a preaching place or outstation from Swatow after 1863.

French Catholic interference.

The French Catholic question is here, as indeed it is everywhere, a serious one. The priests and their helpers are taking up all kinds of cases. If a man has a lawsuit or a bill to collect, or even one which he does not wish to pay, he immediately applies for membership in the Catholic Church. His name is enrolled for a fee without any reference to his character or standing. His case is taken in hand by the priest and pushed to a successful and satisfactory end for the new member without regard to whether it is just or unjust. Of course there can be but one result from this mode of operation: a grand rush of all rascals and lawless people to the Catholic Church. Hitherto they have confined their operations among the heathen in this district, but having become inflated with their successes in that direction, they are now threatening to attack the Protestant Christians. However, a few days ago I received a letter from Canton in which I was informed that the American and French consuls were considering the question of missionary interference and were likely to reach an understanding by which their nationals of whatever denomination will be limited in their intervention to cases of purely religious persecution. Of course all Protestant missionaries will hail this with joy. The Catholic priest alone will chafe at this restraint, for this is their sole mode of increasing their membership and adding to their revenues. They have no hospitals, nor do they have any village or city evangelizing agencies, and if they cannot take up cases no one will join them. Let us hope that the day is at hand when these artificial methods of spreading the gospel may cease, and give it a chance to spread by its own intrinsic power and worth.

73. KITYANG[2] — 1896

Rev. Jacob Speicher and Mrs. Speicher, †Miss Josephine M. Bixby, M.D. (in U. S.).

Churches, 12; members, 504; added by baptism, 79.

Mr. Speicher reports:

A new danger.

The storm and stress of a year ago have spent themselves with the result that the steadfastness of the Christian and the persistency of the gospel in our district demand the respect of the heathen. Whether in season or out of season we constantly have had the same gospel message, "Be ye reconciled to God," for all classes of men. The urgency of the gospel has compelled many to give heed and we trust many are not far from the kingdom. But we fear mission work in China will soon be in danger of being overwhelmed by an undesirable class of men, who seeing that the church has withstood the tempest so superbly will now seek favor with the Christians and protection on the part of the church from their enemies. The danger to true spirituality of the young church in China will be far greater then than during the crisis of 1900. May we be spared from the mob trying to enter the church! Men are born into the kingdom not by regiments but as individuals, here one and there one, through the Word. It is to the glory of God and to the credit of the cause to preach such men or crowds of men out of our chapels. The remaining number may be small at each chapel, only a few tens perhaps, but then such congregations will be in a proper condition to receive the pure word of God. Though we have organized seventeen new centers of gospel interest during the past six years we have constantly fortified ourselves and the mission from the dangers of a sudden influx of unconverted members.

Spiritual aspect.

During the past six years 300 persons have been baptized among these new centers of interest. It has been my greatest desire to do all that I could towards the development of the Christian faith and character of these men and women. It is a privilege to receive converts into the church; it is a greater work to train these converts in Christian life and truth. Being alone at Kityang during the past year (Mrs. Speicher and our children being in the States), I was able to devote my entire time and thought to this kind of work. For weeks and months I lived among the natives, teaching them by example and precept, and I believe some good was accomplished; though I shall ever more doubt the statement that a single male missionary can accomplish more in his work than the missionary "hampered" by the presence of his family. The Christian home of the missionary and his family count more for true development of Christian character and life of the native converts than many word-sermons. Since the return of my family to Kityang and the re-establishment of our Christian home I feel that the missionary's influence and power is augmented very much in every way. Family life is one of the essentials to respectability among the Chinese.

We believe that these newly established churches and gospel centers have some life. I find that they have raised a total of $1,299.96 during the past twelve months. This sum, together with the $733.73 raised among the eight churches and outstations recently added to our Kityang field, make a total of $2,033.69 for 504 church members, or over $4.00 per member. It should, however, be said that other natives beside church members have contributed toward this sum.

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[2] The date here given indicates the year when, according to the custom of the Union, Kityang began to be recognized as a *station* because of the permanent settlement of a missionary. This was, however, a preaching place or outstation from Swatow after 1864.

Another aspect of spiritual life of our converts is the development of many "places of prayer" in the homes of baptized members. As soon as a few persons are baptized from a certain village it is the desire of the native church that these members arrange for regular prayer meetings in their own village. Sometimes the missionary or the native preacher is able to attend, but that is not essential; it is expected that the converts have the necessary spiritual gifts among themselves to worship God, and we are seldom disappointed. Such centers often grow into churches. We do not encourage unbaptized persons to make use of their houses as "places of prayer." The tricks of the heathen would not warrant us in so doing.

Evangelistic work.

The Christian life of these little churches in order to be of a healthful kind must be expressive; it should extend to people of regions that are yet without the gospel. Each local church has its own field to witness for Christ. Remote towns of strategic importance have been constantly visited, and, if possible, houses have been rented and used as preaching halls. Thus we have opened work at Lio, an important market town thirty miles west of Kityang. This town is situated at the terminus of the most important commercial highway, called Mandarin Road, in this part of the province. Southwest of and adjoining our Tieciu District is the Huiciu District with its 2,000,000 people whose dialect is much like our own. Up to the present time we Baptists have had no adherents or any gospel interest among these people. Recently I undertook an evangelistic trip there and traveled over eighty miles inland, and we opened religious services at Kuetham, an important market town fifty-seven miles from Kityang. This also is on the Mandarin Road. It will be my endeavor to establish outstations along this highway until we get to the border line of the Cantonese speaking people; indeed, we have some prospect of being able to open work at Lokhong, a district city twenty-seven miles further on into the Huiciu District. To carry out this plan will require money and quite a number of native preachers. We purpose to get the little native churches to co-operate with us. We are about to organize a native missionary society among the churches and gospel centers for the purpose of carrying on the work of evangelization of the Huiciu District. God has laid this matter upon our hearts and conscience, and it is with thanksgiving that I have noticed a good deal of enthusiasm among the native Christians for this mission endeavor. A native helper has volunteered to go into the new field to do pioneer work. We shall agitate this matter until the churches are alive with missionary zeal for the Huiciu people. We believe in teaching these young churches that in helping to save others they will do much towards helping to save themselves.

The hospital work.

As Dr. Bixby has been recuperating in the homeland, the hospital has been closed the entire year, but we are glad to know that Dr. Bixby has regained her health and we look forward to her coming to her field of usefulness.

Women's work.

Mrs. Speicher has a class of twenty-five women at present who are being instructed daily in the Bible and Christian life. These women have come from twenty different villages and we trust they will all prove to be good witnesses for Christ in their own homes and vicinity. A truly converted native woman is of more value to our mission at the present time than five men. We have scores of men who, though truly converted themselves, are constantly confronted with idolatry and its evils in their own homes, because their wives and mothers are not yet won for Christ. When the wives and mothers are Christians the house is cleansed from all idolatry and the children are likely to be brought up according to Christian ideas. We then have the Christian home, which is the most important factor for the regeneration of China.

Items from the churches.

The native church at Kityang has paid all debts contracted in building the commodious chapel during the year 1900. The building is well filled every Sunday. The native church has called a pastor, an assistant preacher and a school teacher for the coming year. The Kange Church has built a chapel during the past year. Four-fifths of the money was raised by the Chinese. The Huencheng Church is now passing through a trial of faith because of many tribulations and persecutions. The Christians have suffered much from the hands of lawless men, who in order to protect themselves from justice have united with the Catholics. The congregation at Ciechng has obtained possession of an old ancestral hall, which has been converted into a chapel.

The Suano Church at the beginning of the year refused to pay any money towards the salary of their native preacher. The missionary and the native preachers could do nothing but let the church try their selfish method, and so did not visit that church for six months. Result, they called upon the missionary to come to them and help raise money among them for a preacher. Within three days enough money was raised for the salary of a preacher for the remaining part of the year. Evidently they have decided not to be caught like that this year, for they have already raised enough towards the salary of their preacher for the entire year. The little church at Tekkie has paid all its church debts during the past year. They have now raised three times more money towards the support of their preacher than last year. Much interest in the gospel is now manifested at this place.

In the Chimkhen District the one congregation has grown to seven during the past five years, and these centers are now reaching out towards the Huiciu District.

In conclusion I desire to ask for your prayers in our behalf. Our little work during the past six years has grown larger. We have thus far opened seventeen outstations and gospel centers. About 300 persons have been baptized during these six years. In addition to this, eight outstations with 252 baptized believers were added to our field during the year. These stations were formerly connected with the Swatow work. Many of these outstations are very near to our central station, so we are able to visit them frequently during the year. At all local churches the Lord's Supper was observed four or five times during the past year. To feed these little churches that are in Christ Jesus and to call men to repentance for sin, and to faith in the Lord Jesus Christ is our bread and meat. May our imperfect and unworthy service be acceptable to our Master and Saviour.

EASTERN.

74. NINGPO — 1843

Rev. J. R. Goddard, D.D. and Mrs. Goddard (in U. S.), J. S. Grant, M.D. and Mrs. Grant, Rev. F. J. White and Mrs. White, †Miss Helen L. Corbin, †Miss Anna K. Goddard (in U. S.), †Miss Helen Elgie.

Churches, 7; members, 487; added by baptism, 60.

Dr. Goddard reports:

Peace and progress.

In happy contrast with the preceding year, the work of 1901 has proceeded without interruption and with many evidences of the presence and favor of God. At all our chapels there has been large attendance, with quiet and attentive listening to the Word. Forty-one baptisms are reported in connection with the three churches under my care, of which five are of boys in the boarding school, and one from the day school. The contributions have been larger than heretofore, though still below the mark we hope to attain, and in some parts of the field there has been a distinct advance in the direction of self-support.

Ningpo colloquial Old Testament completed.

Among many subjects for grateful thanksgiving, I may mention the completion of the translation of the Old Testament into the Ningpo colloquial dialect, a work which has taken all the time during the last five years that could be spared from other duties. I have just received from the British and Foreign Bible Society the first bound copy as a New Year's gift. Thanks be to God for the health and strength necessary to carry the work through to completion. May it be a blessing to many in this land.

The arrival of Mr. and Mrs. F. J. White in October is another occasion for thanksgiving. May they be permitted to spend many years in this field and do good service in the advancement of the Redeemer's kingdom here.

Changed conditions in Chusan.

A remarkable change in the conditions of the work in Chusan has developed during the past year. For many years past this island has been a hard and unfruitful field. But of late, under the faithful ministrations of Mr. Yiao and his excellent wife, a new state of things exists. Fourteen have been baptized and there are some thirty professed inquirers. Contributions have risen from $20 to $30 in the past to $137.94. The little chapel in the city of Tinghai is crowded every Sunday and on communion occasions is utterly inadequate. They are looking for a larger place which has become an absolute necessity and are doing what they can to raise the money for it; but they will need to be helped, as property is expensive as well as difficult to procure. In my last visit to the island I was invited to the houses of many wealthy and influential men, places to which I had never gained access before. Few of these men were personally interested in the gospel, but they wished to be friendly with the foreigner and were ready to converse on religious topics. They were bitter in their denunciations of the Roman Catholics and approved of the course pursued by us of refraining from intermeddling in law cases. I wish that a missionary could be located on the island. If that is not done I must try to spend a considerable portion of my time there.

The outlook for next year throughout the field is hopeful.

Dr. Grant reports:

Peace restored.

As I begin this report the first thought is one of praise and thanksgiving to our loving Heavenly Father. Truly, "then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us: whereof we are glad." A little more than one year ago the emperor and empress dowager were in flight, the country in confusion and God's children hunted like wild animals. The seventh day of this month saw the royal party again entering the capital, the country comparatively at peace and the religion of Jesus Christ given a favorable hearing.

Touring methods.

Our work has been carried on much the same as in the preceding year. We usually proceed to a certain place, an outstation, where we leave our medicines, instruments, bedding, food, etc.; then in company with two or three natives, often including a colporteur, we work the country roundabout. In the evening we hold meetings and rarely fail to have a good audience. I think the audiences during the past year have been fully twenty per cent. larger than formerly. As it is not convenient for us to carry much medicine with us each day, I appoint a certain day when all who want may come and be treated. In all I have made seventeen trips, the longest lasting eleven days. Mrs. Grant with the Bible women has accompanied me on a good part of these tours and has rendered valuable assistance in working among the women.

Baptisms.

We have baptized nineteen, seven more than last year. Of these all but two are living in the vicinity of places where there are Christians. About half of these members can now read, and I am glad to report that the importance of early setting the inquirers at work learning to read is being more and more realized by our helpers. Some of my members were much helped in their knowledge of Scripture and reading by attending the men's school that Dr. Goddard held last spring for three weeks. The Dongao members have been leading their own services every alternate Sunday. Self-support has been kept well to the front, though not much progress has been made in the amount of money raised. Some are doing nobly and literally giving out of their want.

Chapel saved from fire.

Our new chapel in Nyingkonggyiao was opened on a beautiful Saturday in June, Dr. Goddard and most of our native helpers from the other stations being present. Five months later at noontime a fire started some twenty rods from the chapel; the wind was blowing quite strongly towards it, there had been no rain for months and everything was dry. Nearer and nearer crept the fierce flames till only about twenty feet intervened between the fire and the chapel. Already the shutters were scorched with the fierce heat, and it seemed almost useless to throw water on them any longer. Most of the things had been carried out of the place, when suddenly the wind turned and our chapel was saved. "Ah, Lord God! behold thou hast made the heavens and the earth by thy great power, and stretched out arm, and there is nothing too hard for Thee." Last spring shortly after the chapel was finished, this village was visited with a severe epidemic of fever and bowel trouble which carried off a good many persons. The people consulted the "luck-doctor" to find out the cause, and his answer was that it was due to the building of the chapel and the disturbing of the earth in digging the baptistry. This of course was believed by most of the people whose faces from that time were not turned toward us in love. If the fire which made over fifty families homeless had occurred two weeks earlier we would have been blamed for it also, but God in his great mercy so ordered it that the Nyingkonggyiao stone bridge had just been taken down for repairs, so the doctor said it was due to moving it and that the spirits were angry at being disturbed. Truly, the devil is a hard taskmaster. God grant that many now sitting in darkness may have their eyes opened this next year and know the Light that is now in their midst.

I feel that I cannot close this report without returning thanks for Dr. Barbour's visit, as well as for Mr. and Mrs. White and Miss Elgie, who have come to strengthen us in the work. Judging by the manner in which Dr. Barbour seemed to be able to comprehend the matters that were brought to his attention, God is certainly answering the many prayers that are going up for him, that the spirit of wisdom and understanding may be his in an especial manner. Individually he was a blessing to me spiritually, as well as a help to the work.

75. SHAOHING — 1896.

Rev. H. Jenkins, D.D. and Mrs. Jenkins, Rev. C. E. Bousfield and Mrs. Bousfield.

Churches, 2; members, 44; added by baptism, 3.

Dr. Jenkins reports for the Theological School:

Return to the field.

It is with sincere rejoicing before God that we are permitted to resume work in Shaohing. It seemed wise, immediately after sending off the report for 1899, to return to America for a few months' rest. We had remained at our post thirteen consecutive years, with only three weeks' vacation. Our request to visit America was cheerfully granted, and on New Year's Day, 1900, we bade goodbye to our numerous Chinese friends. After a few days, seemingly, of most comfortable travel by sea and land we were with our children and friends at home, fully expecting to take up work again in this city at the end of nine months. The general disturbance, however, which broke out throughout China shortly after our departure and the awful tragedies enacted in certain districts, causing the deepest distress to native and foreign Christian workers and to the Christian world, detained us at home until the present year, being an absence of sixteen months.

Theological school re-opened.

Resuming work the middle of May last, I spent the time, with the exception of a three weeks' visit to Kinhwa to look after the work of brother Holmes with his associates, up to the first of October, arranging for the reopening of our theological school and preparing work for future students.

The school had remained closed during our visit at home, but was opened October 1 with an entering class of eight pupils. Two of these came to us from Ningpo, four from Kinhwa, one from the Huchow District, and one from Shaohing. The two men from Ningpo represent a membership of over four hundred. One of these comes from a Christian family and is a farmer, but with some experience in Christian work. The other is a dyer, coming from a heathen family. During the Boxer troubles last year many of his Christian associates sought refuge in flight, but he continued at his employment, though much annoyed. While visiting Kinhwa in July several young men asked permission to enter our school. Not caring, in the absence of Mr. Holmes, to assume the responsibility of deciding, I submitted the matter to their spiritual leaders, all old pupils of the churches of the district, with the result that the four men above referred to were fully recommended as worthy of our support while pursuing the regular course of theological instruction. These four brethren represent a membership of 120. Of the four, two are from Kiangsi, the province next west of us, and, like other pupils we have had from that district, are men of sturdy character. One of this stamp was Dzao Hwunkying, now Mr. Adams' righthand man in the Central China Mission.

All these men enter our school direct from the churches and from their shops or farms, bringing with them no recommendations to show from what school, teacher or classroom they have come, other than their own Christian experience and the approval of their respective churches, indorsed by the missionary. They come with the avowed determination to do good work in the study of the Scriptures and other helpful branches, with the full intention of devoting their acquisitions and best energies to the propagation of Christian truth. They are not all men of equal ability and intellectual promise, but all are marked with soberness and honesty of purpose, and the experience of the three months of study now closing commends them to our confidence as students. As much as we prize the self-offering in Christ of honest, unsophisticated men from among a sincere discipleship full of the spirit and might of the Scriptures, and after all they are the class of men often the most effective in soul saving and church building, we sometimes long for a school made up exclusively of youth and young men already born into the church from which shall come forth some so deeply impressed with God's truth and stirred with the convictions of spiritual duty to God and man, as to knock at the door of our theological school and, passing through, go forth to valiant and successful warfare against the hosts of darkness, wickedness and death. In the meantime we seek for laborers as in the New Testament times and every missionary period, from among those already within the fold of those chosen unto eternal life.

Literary work.

Since my last report the Commentary on Ephesians, 140 pages, has been published and nearly eight chapters of the Commentary on John have been prepared for the press. This work is being added to daily. Brothers Goddard, Holmes and Bousfield, owing to last year's disturbances, have not been able to bring out the translation they had undertaken. See report for 1900.

Mr. Bousfield reports:

Bright hopes realized.

Nearly nine months have passed since we arrived, and it seems as if all the bright hopes with which we left New York have been, or are about to be, realized. It is true that soon after our return we were not a little disturbed by the constant reports of a renewal of the troubles of 1900. But it was only the last distant thunder of the storm cloud as it passed away. Peace has been restored effectually, for a time at any rate.

Steadfast Christians.

Whatever past annual letters have been, this one must be filled with thanksgiving to God. First of all, during the dangers and threatenings of 1900 none of our people denied their faith or went back, and none suffered material loss. On our return our whole work was in as good condition as when we left it the June before. But had we returned later it would not have been so. In one of our two churches there was division growing up, and the other, which had stood so nobly firm during the dark days of threatened destruction, for the danger was much greater in the city than in the country, was beginning to feel a little forsaken when the troubles were gone and it was still alone. But the Lord arranged for all. He brought us back at an early date, and in our joy at being reunited with them after the sad experiences of the previous summer and fall, and their joy in welcoming us back, the discouragement and discord were forgotten, and after less than three months all was running as smoothly as ever.

We have to thank God for more than we knew when at home. We knew we had stood face to face with death in July, 1900, but we did not know by how wonderful a providence we were saved. We knew that the Chinese magistrate who rescued us acted nobly and performed a difficult task, but we did not know that he risked his position and his life to protect us. This generosity we now appreciate all the more because he carefully kept us from knowing of his personal danger and difficulties, thinking that we had suffered enough on our own account without being troubled with his private worries. Such a man is surely one in ten thousand in any land, and we cannot but wonder at the goodness of God in providing such a true friend and protector for us. These things and many others add to our confidence that our Father in heaven will be, and ever is, with us in the work for which he has so wonderfully preserved us. China is awakening, and I think I have sold more New Testaments during the past two months than in any previous year. We have been having, during the last few weeks, something like a revival in one of our outstations. As I write, the time has not been long enough to speak confidently of definite results, but we have seen enough to feel that it is indeed of God. As yet our baptisms have been fewer than in any year since I came to Shaohing, but before the associational year is completed they seem likely to exceed any previous report.

Schools in demand.

Our boys' school has done good work during the past year, and is going to open with larger and better prospects than ever. Before the year that has just closed we could only get little boys of the poorest class; now we are getting more than we can take of young men of the best families in the city. The reasons are that we have a better teacher than we have ever been able to get before, and because during the past year Western sciences are required by the government examinations. This change makes everything Western in demand. The gospel is being read and studied and listened to with real interest. Surely there was never such an opportunity in China before, but how sadly inadequate are our forces for what ought to be done! How can eight Chinese helpers and ourselves "make disciples" of two millions? But we expect great things from God, and that confidently, only we do wish our home churches could feel and know the need and opportunities here just now. If they did, and the privilege of preaching to those who have never heard, there would be forty where there is only one.

Dangerous new conditions.

These are dangerous days also. Foreigners have so much influence in China that native helpers, just because of their connection with us, can turn the scale in the administration of justice. So if we were willing to countenance such proceedings we could multiply our numbers many times over in an incredibly short time. But we have taken a firm stand against everything of the sort according to the principles laid down in the Bible, and are holding and will hold to it at any cost, so that though the growth of our work be slow, yet what there may be will be built on the only sure foundation, Jesus Christ; and the building is by the rule of the Word alone. We rejoice that our native helpers have nobly supported us in this stand, though at the cost of unpopularity among other missions where lax customs prevail. On their own motion they decided that if any of their number should be beguiled into any such business, he ought to be dismissed from mission employment. They did this that they might have the ready reply to all requests to interfere in lawsuits, that to do so would cost them their positions. We thank God for this action of theirs, and pray him to reward and bless them in the right, though difficult, course they have chosen.

76. KINHWA — 1883

Rev. T. D. Holmes, Mrs. Holmes (in U. S.), *Miss Clara E Righter, *Miss L Minniss, *Miss Stella Relyea.

Churches, 5; members, 126; added by baptism, 0.

Mr. Holmes reports:

Kind reception.

I arrived on the field late in October after a very pleasant journey up the river from Hangchau. The Christians everywhere were very glad to see me, and seemed to vie with each other in showing kindness. To them a journey into a foreign country is a great undertaking fraught with many dangers; so they assured me that they had prayed for me every day and that they felt sure God would send me back safely.

After having been run off the field as we were last year, it seemed the proper thing to send my card to the officials before landing. The mayor immediately responded by sending a handsome private chair to carry me to the house, and two trusty men to land my goods and see them safely at our compound. The next day bright and early the three chief magistrates called on me one by one, and gave me a hearty welcome. They apologized for the treatment we received last year and promised to protect us even though their own lives should be endangered thereby.

Staunch Christians.

I have gleaned some interesting items regarding the persecution of the Christians last year. After we left, some of the leading gentry went to the prefect and tried to persuade him to allow them to massacre the Christians. He, however, did not feel strong enough for such an undertaking and begged time until he should know whether the Boxer movement were a success or not. For three months the air was full of terrible threats. None but the most faithful dared to assemble themselves for worship. During this time two blind beggars who belong to the Kinhwa Church could get nothing but threats and curses and had to fall back upon the church for support. The Maoteo Church seemed to suffer the most. It is situated on the highway from Hangchau to Kinchau, where eleven missionaries were murdered. The Kinchau Christians had scattered in all directions, some coming to Maoteo with stories of the awful hardships they were suffering. The whole community was soon in great excitement. But with the exception of one family all the Maoteo Christians were true to the faith. Previously the church had met for worship in this Christians' house. The sign, TRUE GOD CHAPEL, was still over his door and Scripture texts written on his walls within. When persecution came he had the sign taken down and pasted heathen epigrams over the Scripture texts, thus obliterating every outward sign that he was ever a Christian. Now, mark how quickly Jesus' words, that he who would save his life shall lose it, were fulfilled. In a few weeks this man died, frightened to death, the people say, by the threats of massacre, then so rife. Many of the Christians, however, seemed to glory in suffering persecution for Jesus' sake. At Lanki a heathen friend of the preacher came to him and told him of the plans of the people to search out and kill all the Christians. "Now," he said, "you take my advice and take down this sign, 'True God Chapel,' over the door, and shut yourself in closely for a while until all this talk blows over." "What," replied the old man, "I take down that sign! Why," said he, pointing heavenward, "I depend upon Him for my living." A living means a good deal to a Chinaman. The argument seemed unanswerable, so the man walked away.

At the same place I learned of an old woman who has presented herself for baptism. Her friends were all warning her and advising that she keep away from the chapel for a while. But she replied: "You all know how sick I was when I began going to the chapel. Then the Christians prayed for me and I soon recovered; and now I am well and strong. If they will kill me they may; I am not afraid to die." And she never missed a meeting during all the trying time.

Changed conditions.

Now all that has passed away. Foreigners and Christianity seem to be above par, so to speak. Nearly every day we are asked, "How can we enter your religion?" The mayor of Tangki, a city about twenty-five miles away, hitherto noted for its deep-seated hatred towards foreigners and Christians, is asking us to come and open a chapel there. We have some ten or twelve candidates ready for baptism, but think it best to hold them over until the spring opens.

I feel deeply the loss of one of my most faithful preachers, Mr. Nie, who died about six weeks before I arrived. He was the only Christian in his family and witnessed a good confession in his dying moments. He had gone some time without calling for food, when one of his nephews asked him to take some refreshment. "Oh," he replied, "none of you will believe, I have just partaken, Jesus has fed me." "Yes," they said, "but will you not have some of this food," mentioning several delicacies. "Yes," he said, taking a little, "these things are good, but Jesus is more to me than everything else; would that you all would believe on him, too." And with many other exhortations he passed triumphantly away a few hours later.

Christian schools needed.

The times seem ripe for opening schools and giving those who will come to us a Christian education. Many Chinese see the need of studying English and foreign sciences and are ready to establish schools for that purpose. At Lanki in our own field some thirty wealthy men have contributed and are building a place to educate their sons along these lines. They are calling for teachers. Surely the prophecy made last year, that after these troubles the open door in China would be opened wider than ever, is being amply fulfilled. "The harvest is plenteous, but the laborers are few."

77. HANGCHAU — 1886

Rev. W. S. Sweet and Mrs. Sweet.

Churches, 1; members, 22; added by baptism, 4.

Mr. Sweet reports:

Work of the press.

The year has been one of fond hopes unrealized—of saying to needed work which had been attempted, This must stop, but some future day I'll try it again. The press has been busy every day except holidays and Sundays. Only once during the whole of the year were we up with the work and free from the feeling of hurry. Three men have been kept busy, with the following results: About 11,000 pages of English booklets have been printed; and of Chinese books, Sunday school lessons, etc., 104,000 pages. All of which makes about 125 pages a day for each man. Two little testimonies of the value of the printing work have come to our ears. In one of our meetings a Christian from another field said: "I have been a Christian a number of years, but did not think wine drinking wrong. Since studying these Sunday school lessons, however, my conscience has been awakened and I am determined not to touch it any more." Another man said he had never preached much about intemperance until he used the prayer topics, but from these booklets he had been influenced to become a temperance worker.

Evangelistic work.

God has not withheld blessing from our evangelistic work; four have been baptized and it sometimes seems as though a goodly number of others were coming soon. Last Sunday an old blind beggar stood up and said she thanked God he had ever brought her to see light in Jesus. A substantial contractor and builder of this city, having attended church several Sundays, when asked if he really believed the gospel and was willing to obey it, said: "That is just why I come to church." One of the professors in our school, with trembling emotion said: "I know now that the gospel is true, but how can I disobey my mother and desert all my relatives?" He has taken his first Chinese degree and is well connected,—can he break the customs of ages for Jesus' sake? Pray for him. Three preaching stations have been kept going almost constantly and the Lord has given good congregations. What is needed is another man who can give his full time to this work.

During the year a letter came inviting us to open a chapel in a country village. Several visits revealed many who were inclined to the gospel, but lack of helpers has kept us from opening the work.

Results of Christian schools.

Our main strength has been thrown into school work. We have enrolled over fifty, many from official families, but most from the poorer classes. Several have professed conversion. One young man came to us from the Shaohing field. Into his home there had come a Testament. He was interested and from the very first seemed to accept the gospel. He has, in this first half-year, become one of the earnest workers in the Young People's Society and our regular prayer meeting. He goes home for the New Year and then will be the trial to abstain from the worship of ancestors in such a way as not to cause his family to feel that he has entered heathenism instead of leaving it. Another young man has seemed to receive the gospel from the very first. Last Sunday at the Young People's Society meeting there were about forty of the pupils present, of whom five only took no part besides singing. When the fact is known that only seven pupils are church members, this shows the influence of the school. There were about thirty honest, frank confessions of consciousness of sins forgiven. Thus God is answering the question, What can be done for Christ in a Chinese school? When it is known that public and private schools are springing up everywhere, under Chinese control in which every pupil and probably every teacher must worship Confucius, the great need of Christian schools is apparent. Our equipment for this work, however, is very meagre.

78. HUCHAU — 1888

Rev. J. T. Proctor and Mrs. Proctor, Rev. M. D. Eubank, M.D. and Mrs. Eubank.

Churches, 3; members, 97; added by baptism, 32.

Mr. Proctor reports:

Progress after strife.

The first year of the new century has been one of splendid results for the Huchau field. In the heartiness of the reception accorded us during the last nine months we have almost forgotten the deprivations of the first three months when we were not permitted to move our families back to the field. In every way we have had a good year and have made much progress. Some of the results which may be tabulated are perhaps worth recording here. One new chapel has been opened in a village of some 30,000 people located in the most densely populated and at the same time the wealthiest district we have seen in China. Another new church has been organized with eighteen members. Two new preachers and two school teachers have been secured (the former workers having left during last year for various reasons). A Bible woman has been secured for one of the country churches. Thirty-two have been baptized.

Some of the results which cannot be so easily stated are equally gratifying. Not to speak of the unprecedented number of hearers in our regular Sunday services, the number of real inquirers is more than twice what we have ever had before. And the class of the men who are now inquiring is more remarkable than the number. We are now giving regular instruction to a class of inquirers who, if admitted to the church, will make it financially self-supporting in a very short time. The common people are certainly as friendly as they have ever been. While the studied attention paid to us by the upper grades of society and even by the officials is certainly doing a great deal to disarm prejudice.

Dr. Eubank will doubtless tell you how the gentry of this city have given several hundred dollars to secure the opening of a Christian dispensary, and that they have obligated themselves to give stipulated amounts for its support indefinitely. This practical way of showing their interest and desire to promote our work is equally manifested in the starting of schools both in the city and in some of our outstations. The writer has been requested frequently to assist by giving council and general superintendence in the opening of schools for the teaching of the western branches where Christian teachers shall be employed and the Sabbath respected. On the last Sunday of the old year an agreement was made according to which $360 will be placed in my hands with which to open a school, with two Christian teachers, in Linghu, where our new chapel is located. Other schools would certainly be started if there were only trained teachers sufficient to supply the demand. Oh, that mission schools had been started twenty years ago to train and educate Christian teachers for this very time! But if even now we are blind to our opportunities and fail to educate, we can only hope to meet the fate with which nature always visits the dwarf.

Self-support.

The Huchau churches try to keep fully abreast of the movement for self-support. We have one church which entirely supports its pastor, while it is our aim not to employ any preacher, teacher, Bible woman or helper of any kind who is not at least partially supported by the Christians. Even in this first year after the great persecutions we are able to report in round numbers $200 as contributions from the three churches of a total membership of ninety-seven. The Executive Committee gave during the year in regular appropriations only $303. Now if to the $200 given by the churches there be added the nearly $300 given for the starting of the dispensary, and to this the amount which your two missionaries have been able to add out of their salaries, you will have a total amount from the field of some $1,200, as compared with the $303 from the committee.

Of great importance to the Huchau field is the fact that the Mission Board of the Southern Methodists have located two families here during the year, and two single-lady workers. These friends, our first near neighbors and fellow workers, hope to buy and build houses, to open schools and a hospital, and of course all the regular methods of evangelistic work. They have already opened two schools and four chapels. May the Lord richly bless them and us in our relations.

Dr. Eubank reports:

Great changes.

The report of the year's labors will contain some pleasant features. I am yet young in the work, but the future seems bright. Compared with last year progress has been made. This time last year Huchau was not the most desirable place to be in, but now we are glad to be here. We have seen many changes in these few months. We came back to our station the last of March and found the people friendly but not extremely cordial in their manner. All this has now changed. The officials also are friendly and deign to make us social calls occasionally. We have had calls from mandarins this year who before did not care to form our acquaintance. Even the Fu mandarin (a Manchu) has called, and when we had our opening of the dispensary he and the other smaller mandarins came and ate with us. This was quite an event, for Manchus have no dealings with the foreigners, as a rule.

Signs of promise.

There are hopeful signs for our work, of which I will mention some. One is that the people as a whole are more friendly, more come to the preaching services and take more interest in the doctrine. Our audiences are double what they were before the troubles. A full house on Sunday is now the rule. We have more inquirers, and usually they are of a higher class of people. The people now want to send their children to our schools and want us to teach them. They are even willing to listen to the gospel in order to get the English. Schools are springing up on all sides, and they all want English and the Western sciences taught. Most of them have a foreigner connected with them in some way, and as the missionary is the man on the field, he is the one that is called on to help them. One more good sign is that the wealthy men want the foreigners' medicine for themselves and their families. In many cases they are helping to open dispensaries and hospitals, and in Huchau I am receiving help from a native in my dispensary work. Near us is a town where the men of wealth have opened a dispensary and pay all bills themselves. Other places are now thinking of doing the same. These are some of the hopeful signs in our section.

Many who have wanted to become Christians before, but have been hindered, are now coming out, and this class is not so small as one might think. We have already received several of this kind, and others show evidence of wanting to do likewise. We have a large field, but much yet remains to be done. West of us no one is at work for forty or fifty miles. North there is a large field. South and east the same. Our little church is making a good start toward self-support.

WESTERN.

79. SUIFU — 1889

Rev. Robert Wellwood and Mrs. Wellwood, Rev. C. A. Salquist and Mrs. Salquist (in U. S.), Briton Corlies, M.D.

Churches, 1; members, 43; added by baptism, 0.

Mr. Upcraft has been touring among all our Western China fields and, as the pioneer missionary there, is thoroughly competent to review the entire situation, which he does in his report. The first portion of this report we insert here as a general introduction, placing the paragraphs in regard to his own station under Yachau below.

Mr. Upcraft reports:

The year's retrospect.

A general survey of the work in our three stations here, as it has fallen under my observation, is all that can be attempted. A year is an awkward unit of time—too long for detail, too short for perspective. One can only indulge in the usual phrases that have held good ever since missionary reports came into being. The peculiar features of the past year's work consist in the somewhat abnormal conditions of the field. With the large majority of our workers absent from their post it devolved upon Dr. Corlies and myself to do the best we might in gathering up the scattered ends of our work and "doing the next thing" as it turned up. To omit a hearty tribute of admiration for our fellow-workers among the Chinese would fail alike of justice and generosity. From first to last they have stood by us admirably, and so far as the work of preaching and evangelizing generally is concerned, under God, the praise must be given to the glad service of our Chinese brethren in every place. This refers not to those definitely engaged as helpers, but to all who have rendered willing service and given of both time and money to the Lord's work. Not the least of all our mercies this year has been the discovery and development of latent power in the Chinese Christians.

Suifu.

From age to youth in the order of survey, hence Suifu first. To this point Dr. Corlies first returned and with his accustomed energy and decision he at once put the work on full time, himself ever the leader in all he planned for others.

The local church at Suifu is in a difficult position just now owing to lack of men for the rapidly increasing demands of its extensive field. Given an efficient force of foreign missionaries (alas! that Suifu is disastrously weak in this also!) the need of capable Chinese is but the more marked. The expansion of the Suifu field is most rapid and promising. In the city itself there is a stir among the better elements of the people, the conservative circles that have hitherto held aloof, while in the country the demand is incessant. To enumerate even briefly the changes will indicate something of both demand and opportunity.

Re-opened outstations

At Lauchi and Lichuang the work has been reopened and new premises acquired for the accommodation of the people. The expenses of such enlargement has been borne locally and in each place recognized, not to say patronized, by the local authorities. Going west from Suifu there is a chain of village stations among the mountains that form the eastern escarpment of the Tibetan plateau—the homes and haunts of the uninvaded Lolos who make these mountains a retreat from the threatened advance of the aggressive Chinese.

At Lodung, Fuyenchi and Pingshan there are places of assembly, while Anpien and Hunjiang have places in prospect. Ten years ago the people of Pingshan were not averse to stoning us; now that little city has become a pied-a-terre for the "regions beyond" whence envoys have already come with the Macedonian cry, "Come over and help us." The conditions at Suifu call loudly for more to help, especially so in an educational sense. There is need of a school to meet the demand which by careful and energetic handling may become our great opportunity.

From Suifu along the course of the Min River we pass through what is regarded as a Baptist sphere, and so rapid has been the movement along this river that on entering the district governed by Kiating we find a little chain of connected stations, such as Yaogoto, Chienwei, Szpanchi, Modztsang, Huangkojin and Niuhuachi, which bring us to Kiating.

Kiating.

The work has been well maintained during the year in the city itself, and owing to the widely spread itinerations of the Chinese brethren the work has developed as above indicated. The seed sown in former years has not been in vain, and the present result is but the harbinger of much greater things when our fellow-workers once again assume their control of this field, a control all the more needed because of the promise and emergency lying all about them.

The people are glad to provide money needed for expansion, and the only limit is the lack of proper oversight such as a missionary only can give. It looks now as if the river from Suifu to Kiating might speedily become a highway with mission outposts along its entire length, tended by the main stations at either end, and in turn supplying to them such elements of strength and perplexity as do our country districts at home in relation to the larger cities.

Dr. Corlies reports:

My enforced furlough of last year afforded me the happy opportunity of visiting our Ningpo work. Three months in the home of one who has spent over thirty busy years among the Chinese is an experience to be coveted by the newcomer.

Return to Suifu.

Reports of the destruction of the Suifu property led me to take passage for the West the latter part of November, 1900. The journey received somewhat of a check by the total wreckage of my steamer, December 26. Many lives were lost, besides the entire cargo. Reaching Chungking in January, authentic news reported "all quiet at Suifu; property intact." The whole province of Szchuan, in fact, was so peaceful at that time that missionaries of five other societies were fast returning and resuming their work. My work at Suifu since last March has been interrupted, first by a journey to Kiating and Yachau, and then by the very hot weather of July and August. The dispensary work has been especially interesting from the standpoint of a missionary rather than that of a doctor. My helpers, although new to me, have most faithfully carried out the plan—that all visitors must be instructed in the way of life before their physical ills are cared for. The question and answer method seemed to give the best results. The patient, upon

Mission dispensary work.

each visit, is closeted with the native evangelist for instruction in an outlined course of study, embracing the fundamental truths of Scripture. If unable to recite upon entering the consulting room he is asked to return to the study for further instruction. The four or five thousand visitors these seven months have thus received that which is of far greater importance than all the medicines in the world.

There is but little opportunity for the treatment of hospital patients, owing to the lack of room. Some ten or twelve in-patients are continually on hand, stowed away in a few spare rooms at the street chapel. These show a lively interest in the lesson at morning prayers, memorizing a text and explaining its meaning. Medical statistics for seven months: In-patients 46, occupying 13 beds for 939 days; out-patients 4,929; first visits 1,665, return visits 3,264, calls to the sick 95, operations under ether 17, under cocaine 7, without anaesthetic 6; cash received $33.50 gold.

Evangelistic work.

Mr. Upcraft's three visits in June, July and December have done much to fill in the vacancy of those absent on furlough. During the very hottest as well as coldest weather he has made the tour of all Suifu's outstations, securing new halls for preaching and opening those that had been closed. A special word of praise is due our three evangelists at Suifu. Being the only missionary here, it was impossible for one to do the work of three foreigners. Then it was that these native helpers bore a large share of the burden. Our services, both the Sunday and three week-night meetings, have been crowded to overflowing the last three months. In fact, inquirers after the way of salvation are so numerous that nothing short of the full mission force could pretend to care for them. Over two hundred heathen have bought Bibles and hymn books, and enrolled their names as members of the Bible class.

The Sunday schools have been especially interesting, with a steadily increasing attendance. Three sessions are held in two different centers. A reward for regular attendance is given in the form of a Scripture scroll for the wall, with colored pictures. The nearest outstations have been visited monthly by one or other of the evangelists.

Day school a necessity.

A day school was soon seen to be an imperative necessity, there being nothing of the kind upon my arrival. The ideal school must have teachers who are Christians. It was just here that the evangelists, Yin, Pun and Szong, all educated gentlemen, stepped in and did their best work. They divided the work of the school so that each spends two hours a day with the children, besides attending to the regular work. As most of the children were of a money earning age and their parents too poor to give them an education, an industrial school seemed to be what was needed. The children were quickly taught to make lace from patterns brought from the Ningpo school, and so have been able to pay their own way. There are some nineteen workers in the school at the present time.

One of the most gratifying signs of the times is the great demand for books at our book store. The store is located on a corner in a busy center, and the sale of Bibles, Testaments and hymn books is so brisk it is difficult to keep a stock on hand.

80. KIATING — 1894

Rev. W. F. Beaman and Mrs. Beaman, Rev. F. J. Bradshaw (in U. S.), Mr. H. J. Openshaw and Mrs. Openshaw (in U. S.).

Churches, 1; members, 9; added by baptism, 0.

As this report is being made ready for the press Mr. Beaman and family are making their way up the great river to Kiating, where Mr. and Mrs. Openshaw expect to join them later in the year, both having been at home on furlough.

81. YACHAU — 1894

Rev. W. M. Upcraft, Mrs. Upcraft (in U. S.).

Churches, 1; members, 32; added by baptism, 0.

Mr. Upcraft continues his report as follows, (See introduction above):

Yachau.

From Kiating, though reluctantly, one turns with a sense of home and gladness to the little town among the hills and streams by the banks of the bonnie Ya, for howsoever it be with all else, Yachau is home and therefore better known, it would be hard to say better loved, where all are held in affection. With mingled light and shade events have moved along. Great perplexities and many problems, deeper joy and growing attachment, these with many another phase have marked the passing year.

A faithful church.

The reception given us by the townspeople and country folk alike on return was most gratifying, not so much in itself as for the deeper meaning that underlaid it all. The church had held together wonderfully well, in some cases the neighbors had combined to protect a threatened point, asserting that as the Christians were good people and without the faults charged against them, there must be no molestation. This kind of protection is both effective and desirable, a testimony and a challenge.

And so the work spread. From point to point the impulse reached till both time and energy were more than exhausted in the endeavor to meet the new conditions. At Lusan, at Szyang, at Tienchuan and other points the numbers grew till now in common with the increase at Kiating and Suifu, there are several hundreds formally attached as hearers and learners of the Word; to go on, we devoutly hope, to be not hearers and learners only, but doers of the royal writ.

And now the future faces us, with a stern invitation, albeit masked behind a smiling opportunity, to take up the burden that is prepared.

Future problems.

Beyond doubt, the more serious problems of the future lie in the direction of administration of the work and adequate control of the forces that lie within our respective spheres.

China is started adown "the ringing grooves of change" and all the forces of her well-wishers will be needed in every way not merely to regulate the speed, but to avoid a hundred disasters, any one of which may well be fatal to all true advance. Sharp as has been the criticism of Christian missions, and loud as has been the denunciations of those who find no sympathy for Christian activity or, finding sympathy, mistake the attitude of the whole in the errors of a few, it is beyond fair question that the need of Christian disinterested effort was never so insistent as now. That China and the Chinese appreciate this fact may be seen in manifold ways.

China herself helpless.

The moral stamina of the people is sapped and their helplessness is so evident that China has become a byword. Denounced without discrimination on the one hand and threatened without limit on the other, small blame if she sometimes hesitate in doubt before even the most trustworthy offers. Because of mutual mistakes and mutual ignorance we have all suffered, and the sins of a section have fallen in misery on the whole. The past is not blotted out, patience and love are neded to forget, and till that comes, to work while we wait for it. The united efforts of the diplomatic corps in Peking can only deal with symptoms and that not effectively sometimes. To heal the deeper wounds and meet the deeper needs of this great writhing, suffering people a deeper remedy is required and we must bring it to them.

Sacrifice needed at home.

It will need sacrifice on the part of every one to do it adequately. Dollars are needed and men are indispensable—men to work, money to enable—to do the first means sacrifice to those who do it; to supply the last means sacrifice to those who give. Can you resurrect the word duty and give it yet more impulse? Men charged with a duty to do, to give to sacrifice and lay all doing, giving and enduring at the feet of the blessed Lord who redeemed us that we might be a praise unto him even to earth's farthest bounds. Have you yet an army of these? If so, and I believe you have unlimited resources in this respect, then make China an appeal, a demand, nay, a challenge whose thunderous needs will make duty a command and endure opportunity with an imperial voice. Men to direct, men to teach, men with such a sense of stability and obligation, that the call to such a life as awaits them here, is not a residuum of philosophical surmisings, but the very voice of God.

May God, through such, save China from herself and from her foes, to his everlasting Kingdom and renown.

CENTRAL.

82. HANYANG — 1893

Rev. J. S. Adams and Mrs. Adams, Rev. G. A. Huntley, M.D. and Mrs. Huntley, Mr. S. G. Adams (Assistant), *Miss Annie L. Crowl.

Churches, 3; members, 100; added by baptism, 21.

Mr. Adams reports:

A year's advances.

Among the results of the past year's work may be mentioned a new house for Dr. G. A. Huntley and the promise from the woman's board of a much needed house for Miss Crowl. A gift was made by Dr. Tolman of Chicago from the Barlow estate for lands to be used for the erection of the new central chapel. A specific fund of $2,500 has been raised for the mission hall and dispensary at the junction of the Han and Yangtsi rivers. It is cause for gratitude also that my son, Sidney, has been appointed personal helper to me.

Return to field.

We returned from our furlough to Hanyang New Year's Day, 1902. The first sight and sound in the early morning was the whistle of the locomotive and roar of a train on the Peking-Hankow Railway, departing for a place 300 miles away. The reception from missionaries and converts of our own and other societies was hearty and gratifying. The Chinese women also were glad to see Mrs. Adams once more.

Evangelistic work.

The pastoral and evangelistic work has continued much as usual. The steadfastness of many is cause for rejoicing. Disobedience to truth, on the part of some who have shown evidence of Christian character, is very disappointing. This mission is greatly hindered by the example of converts of other societies in neighboring cities, especially in the matter of closing stores and shops on Sunday. We claim a due observance of the Lord's Day. Some other societies do not insist upon this. The general outlook is promising at present. The number of inquirers at different centers is largely influenced by the political situation. It is a time of danger lest real conversion, born of instruction in truth and conviction of sin, be displaced by desires for education and political preferment. May we have grace to keep our numbers low, and the pressure of the spiritual atmosphere high.

The increased cost of living in this center, consequent upon the war indemnities of the powers, the great influx of foreigners for railway, mining and trade purposes, and the wonderful growth of the three cities, has to be considered in relation to our work. The salaries of native helpers, rents of buildings, cost of land and material and many other things are affected. Our limitations compress our efforts into a much smaller circle than we would willingly fill.

Educational problems.

Another matter gives rise to much anxious thought, viz., our responsibility for the Christian education of this nation. Many of our educators in China are pandering to heathen ideas. We deplore the tendency among many educators to ingratiate Western ideas and education by ignoring Christian standards, and thus perhaps sacrificing the Lord Jesus Christ anew. We have many children growing up around us, for whom we have done but little in comparison with the need and what we might do with better facilities. The day school for boys, taught by Mr. Sen and superintended by Miss Crowl, has done good work. Its condition is superior to the average day school. It is insufficient for the growing demands of the work, and at present nothing is being done for girls. Suitable facilities for teaching children and youth of both sexes is one of our pressing needs.

Needs.

My esteemed colleague, Dr. G. A. Huntley, has been in charge of the work during 1901. All the attention he could spare from the demands of a large medical practice and the building of his new house, has been given to "the care of the churches." The service rendered by Mrs. Huntley to the work among women is also highly appreciated. It was a great disappointment that we could not report the hoped-for hospital as one of the "blessings" expected from America. It would have made our joyful homecoming complete. The hospital site and building are still a most urgent necessity. This is a grand opportunity for some wealthy friend, alike pleasing to God and helpful to the poor and the suffering. Would that some kindly heart and generous hand might exercise this Christlike ministry!

We remember our visit to the States with great pleasure. The prayerful interest of the church, the open-hearted hospitalities of many, the fraternal affection of our hard-working friends at the rooms, and the willing response to many appeals, will remain a cause for joy and thankfulness, giving much encouragement in the presence of many difficulties. God bless the Missionary Union in all its wide fields.

Dr. Huntley reports:

Improved conditions.

The hopefulness with which we concluded our last report has been abundantly justified in the experiences of the year just past. Such hope was certainly not based upon the political situation of the hour, for that was dark as it could be; nor was it indicated by present prosperity, for the opening months of the year showed a meager attendance at the dispensary, the street preaching chapel was closed by order of the authorities and none but those who had "endured hardness" cared to attend our regular services; but it was based on faith's vision of the "greater things" promised, and on the profound conviction that the gospel must triumph, even in China. The street preaching chapel was reopened in March and crowds attended. While the people seemed to give more earnest heed to the message delivered than they had been wont to do. Consequently we were very disappointed April 11 to reveive a letter from the consul asking us, at the Toatai's request, to close the street chapel until after the prefectural examinations. This prohibition lasted only a month, however, and since then the hall has been opened every day, Sundays included, for preaching the gospel to the heathen and for the sale of Scriptures and tracts. Our usual Sunday and weeknight services for worship, Bible study and prayer have showed a steady increase in numbers and interest, having an average of less than fifty during the earlier months of the year, while during the latter half we have usually had more than a hundred, and the capacity of the small native room we use for a chapel has been taxed to its utmost. We rejoice in the prospect of having a new building for worship in the near future and feel grateful for the provision made for the erection of the same by Dr. Tolman from the Barlow estate.

New mission house.

We are glad to report the completion of our new mission house and desire to tender our appreciation and thanks to the kind "friend" of the mission, whose generous gift has enabled us, not only to build a substantial eight-room brick house, but also to secure a strip of land on the south of the compound to complete the site needed for the new central chapel.

Dr. Barbour's visit.

We had a visit from Dr. Barbour and Mr. Isaac in October. They arrived on Sunday afternoon at three o'clock and left again the next evening. Immediately upon their arrival we had a native service, and the members very much enjoyed the words given by our two friends, interpreted by myself. Following this service we baptized fourteen new converts, seven men and seven women, all of whom had been coming faithfully to the services during the bitter persecutions of last year. Two of this number were ex-patients and the remainder were brought in mostly by the Christians themselves. This hurried visit left little enough time of course to see the commercial metropolis of China, which includes three immense cities and pulsates with Christian activity, but we were glad of the opportunity to become acquainted with our Foreign Secretary, and praise God for one with such large sympathies and sound judgment. He endeared himself to natives and foreigners alike. We admired his thoroughness in the mastering of detail and were cheered and inspired by his Christian spirit.

Difficulties. One of the greatest difficulties of being left alone in this station has been that of superintending the outstations, two of which are, respectively, three and four days' journey from here. Early in the year we invited as many of the Christians living at these distant stations as could do so to come and spend ten days with us, and we had a grand spiritual feast together in Bible study, conference and prayer. Still we were unable to visit them, and it was very hard to send negative replies to every request which came to visit these "babes in Christ" and to baptize some who were ready to enter the church. Not to be daunted, however, by our inability to visit them, five of these earnest disciples at their own expense and on their own initiative came to Hanyang, arriving just two days after Dr. Barbour left us. After careful examination by ourselves and the native church we saw no reason for refusing them the privilege they came so far to seek and on the following Lord's Day these, with two others who were unable to get here for the previous Sunday, were buried with Christ in baptism. Thus on two consecutive Sundays it was our intense joy to receive twenty-one saved souls into our little church here. One of those who had been accepted for baptism was a few days later wearing a martyr's crown. Liutakin was one of our country Christians and lived about three miles from here in the village where the little hunchback has charge. He had been an inquirer for five years and, though very ignorant and illiterate, gave good evidence of having passed from death unto life. His father died a few weeks before, and he, being the eldest of seven sons, was consulted by the younger brethren about the funeral. He was strong in his protests against wasting money on the usual heathen customs and refused to subscribe toward the same, so they beat him severely and forced his share of money out of him.. The funeral came off and Taoist priests were engaged to chant their liturgies and perform their fiendish rites, so Takin was required by his brothers to take part in the ceremony. This, however, he refused to do; he could not be disloyal to his Master even if they beat him to death. Then they beat him, mortally wounding him, and a few days later his brave spirit passed away to be with the Lord. Besides this one we have lost four male members by death during 1901; one at Kiayu (one of the five mentioned above), two at Puki and one in Hanyang.

A martyr convert.

Miss Crowl will report on her school, which has greatly increased in efficiency during the year, but this meager attempt at education is totally inadequate to the claims which are now forced upon us by the changed conditions of affairs brought about by the troubles of 1900.

Mrs. Huntley has continued her Sunday class among the women with good attendances and much encouragement, and has been able to do a considerable amount of teaching and evangelistic and medical work among the women in the hospital.

Medical work. The medical statistics are as follows: In the out-patient department, new patients, 1,422 male and 342 female, making a total of 1,764. Return visits, 1,883 male and 405 female, making a total of 2,288. Total attendances, 4,052, a daily average attendance of 16.4.

In the hospital we have treated 128 patients, 36 of whom were paupers and 92 of whom paid for their own rice. These have remained in the hospital on an average 36 days each, and some before leaving us professed faith in the Lord Jesus Christ. Morning and evening services with the patients have been held regularly in the hospital chapel, and much bedside work has been undertaken by the evangelists and native Christians. In addition to the above statistics 50 visits have been made to patients in their own homes and

80 more visits have been registered for foreigners, making a grand total of 4,310 visits for the year, and the total cost including hospital expenditures has been $1,464.78 Mexican.

One hundred and fifty-nine minor operations have been performed in the out-patient department and 65 in the hospital, of which 31 were under chloroform. Total number of operations for the year, 224.

Two patients have died in the hospital, one, a soldier, from typhus fever, and the other, a little girl of seven, who died from fever contracted in the hospital through lack of proper facilities for isolation and sanitation.

We have done our best in the wooden shanties for which we pay a high rental, and we rejoice to know that the blind have been made to see, the lame to walk, and the weak and sick tenderly cared for and nursed back to health and strength again, but we urgently need a properly equipped hospital, and we hope that the coming year will bring to us the necessary funds for this purpose.

The adults of the mission have enjoyed excellent health during the past year. Our eldest child, however, contracted typhoid during the summer, but made a good recovery.

We were glad on New Year's Day to welcome home our esteemed colleagues, Rev. J. S. and Mrs. Adams and their family, including Mr. Sidney Adams, who, after he has studied the language for a few months, we believe will be a most valuable addition to our working force.

V. MISSIONS IN JAPAN — 1872.

Stations, 8; missionaries, 53; churches, 30; members, 2,213; baptisms, 328.

Turning now to Japan the work is found to be in an exceedingly prosperous condition; all the reports are bright with promise of success. The one feature of the work in Japan which has attracted world-wide attention is the continuance of the revival movement which began a year ago, called by the Japanese the "Taikyo Dendo." No other movement of similar characteristics and power has been seen in the whole history of modern missions. Yet this movement should hardly be called a missionary movement, for it sprang from the people themselves rather than from the missionaries. The Holy Spirit himself moved the Japanese to give themselves to prayer for their own country and for their unsaved millions. They adopted two mottoes, which give a fitting index to the spirit and the result of the movement: "Our land for Christ," and "Not by might, nor by power, but by my spirit, saith the Lord." In this spirit they rallied their membership, marched in processions to their various places of meeting for prayer and preaching; and the result has been the spiritual awakening among the Christians of all denominations, of which our missionaries speak in the following reports. It need hardly be said that the missionaries have joined as opportunity afforded in all this glorious movement, and rejoice in its results. How great those results may be, only eternity can tell.

During the past years of our work in Japan the question of the ownership of our mission property has been one causing a good deal of uncertainty, as real estate could only be held under the name of a Japanese. The past year has seen these laws changed, and a corporation has been formed and registered by which our missionaries become a legal *persona* in Japan, and will hold our property under these new laws. For this we are devoutly thankful.

One new station has been decided upon, Otaru in Hokkaido, and a missionary family has been transferred from Shimonoseki to occupy it. The name does not appear in the list of stations in this annual report, but it should appear in its proper place next year.

83. YOKOHAMA — 1872

Rev. A. A. Bennett, D.D. and Mrs. Bennett (in U. S.), Rev. C. K. Harrington and Mrs. Harrington, Rev. F. G. Harrington and Mrs. Harrington (in U. S.), Rev. J. L. Dearing, D.D. and Mrs. Dearing, ¶Rev. W. B. Parshley and Mrs. Parshley, *Miss Clara A. Converse, *Miss Mary A. Hawley (in U. S.).

Churches, 4; members, 512; added by baptism, 43.

Dr. Bennett reports:

As the report which I forwarded a year ago seems to have been lost in transmission or otherwise, it may be permissible to mention again some things belonging rather to the previous year, but which have not been published.

Great religious movement, the Taikyo Dendo.

I spoke last year prospectively of the great religious movement, on the part of the Japan Evangelical Alliance, called the "Taikyo Dendo." It is now possible to speak of it retrospectively. There never was such a movement before in this country since the coming of Protestant missions. Christians throughout the country were awakened to the apprehension of spiritual truth and the desire for a pure and simple gospel-preaching to an extent that had been the ideal of many a missionary and devout convert, but the realization of none. Buddhists became alarmed at the spread of what they called the Christian plague, and organized a counter-movement for the reviving of their own faith. It is impossible by statistics to give any adequate idea of the work accomplished. The infusion of life eludes figures. We may, however, note that in their printed report: "The committee estimates that the total number for all Japan [of those who at the meetings gave in their names either as inquirers or converts] would be approximately 20,000; and even if we cut this down by half, we still have a grand total of 10,000 souls within this one year earnestly pressing their way, often through difficulties we foreigners can hardly appreciate, into the Kingdom of God, while many of them are already feasting on the good things of the Kingdom." The report goes on to say further that "it is worthy of note that whereas the original program for the year only contemplated the raising of Yen

5,000, the actual amount raised was Yen 10.472.82, (over $5,000). Verily 'Thy people shall be willing in the day of thy power.'" The reports of the work have made such an impression among some of the Chinese of China and the Japanese of the Hawaiian Islands, that it is believed that like work will be attempted in these two countries.

Increased sale of the Scriptures.

The report of the Bible Societies' Committee for the year 1901, shows a vast gain even on the record year previous, a gain of over thirty-three percent. It is safe to say that there never were before so many Bible readers in this country, and it is probably equally safe to say that there never was before so much Bible study on the part of Bible readers.

Mr. Mott's visit.

The visit during the year of Mr. John R. Mott, Secretary of the World's Student Christian Federation, was attended with an extensive religious awakening among the students of the schools and colleges of Japan. It is estimated that over 11,000 students listened to Mr. Mott, and that perhaps 1,500 expressed a deep interest in the matter of personal religion.

The secular press' attitude.

The attitude of the secular press toward Christianity is gradually changing, or perhaps we may say has changed, for the better. The following paragraph, printed in both English and Japanese as an editorial in the "Yorozu Choho," at the close of the year, shows how thoroughly Christian thought is displacing Buddhistic polytheism. "To-day the year closes. Who is there who does not feel particularly humiliated on this particular day? Who is there that can look backward over the closing year with pride and satisfaction? Did we carry into effect even a thousandth part of many a good resolve we had made at the beginning of the year? How far did we fulfil our duty to God and fellow-men? Oh, the unendurable weight of shame! But let us not indulge in these idle meditations. It is useless to brood over the past, regretting over what can never be recovered. Better, let us be up and doing! If we could not do what we had hoped to do in the closing year, let us endeavor to do it in the coming year. . . . Time is fleeting, and with the close of the year we are a step nearer to the throne of God, before whom we must give account of what we have done in this world for truth and humanity." This paragraph, from the editor of one of the most largely circulated dailies, and printed at the great capital of the nation, is significant of what has been accomplished.

The first association.

My report of a year ago spoke of the anticipated organization of native churches into an associational gathering. Something of the sort had often been attempted before, but the efforts had been made mostly by the missionaries. This association, which has now become a fact, has been planned and consummated by the native Christians themselves. As it is only just born, it were premature to say much about it, but in some of the churches at least, it is regarded with pride and anticipation.

Plan for holding mission property.

During this past year the Baptist "Shadan," or Corporation, has been legally recognized—the first one of its kind to obtain government sanction. Though composed entirely of foreigners who are missionaries of the American Baptist Missionary Union, it is itself regarded as a Japanese "juridical person," and as such is amenable to Japanese law only. By the sanction and help of the Union this "juridical person" has already obtained and holds for the purpose of propagating the Christian religion as believed and taught by the Baptist church, certain properties in Tokyo, Sendai, and Mito, formerly held in Japanese names. For the present at least, this is the only way that we can hold safely most of our property, but the "Shadan" is so constituted that it is obliged to carry out the same great plan of mission work that the missionaries were sent to accomplish. Should the "Shadan" cease to exist, provision is made in its articles of constitution for the sale of its property and the return of the proceeds to the American Baptist Missionary Union.

An obligation nobly met.

The Yokohama church borrowed from the Missionary Union, in 1886, money for the erection of their church building. From that time on a little was paid back almost every year, but frequently some of the members of the church wanted the Union to be asked to cancel the debt. This asking, however, was never done. The year before last the church paid its last instalment and thus canceled its own debt. In doing this the women of the church assumed considerable of the burden. The church was also aided by a contribution from Mr. Viloudaki, now member of a church in Shanghai, but originally baptized into the membership of this church. This brother, in addition to many specific gifts to the church, has, in all, contributed Yen 200 toward the work of the Missionary Union in this Yokohama field.

Self-support encouraged.

The great problem of self-support is being perpetually agitated. It is frequently written about, and frequently spoken about by native preachers as well as by missionaries, and is a topic of frequent conversation. Little has as yet been accomplished compared with what is hoped for, but Brother Mitamura, about whom I have had occasion to speak in this connection before, continues to exert himself to the utmost to solve this problem aright. In my missing report I spoke about the change brought about through his efforts among the few believers at Kawasakai. Years ago they built their own modest chapel, but have not felt able to pay their ground rent. Through Mr. Mitamura's efforts they concluded to pay this. Then they paid the exceedingly meagre salary that he thought he needed while working among them during his summer vacation from the seminary. Then they took up a weekly collection to pay my monthly expenses to and from the place at communion season. During the year then reported, besides paying these and all running expenses, they also gave something to aid one or more struggling churches. Only six or seven families are represented among those who give, and these are as poor as the average six or seven families among Christians in any part of the field allotted to me. During the year covered by the present report, these believers have been organizd into a church; Brother Mitamura has been ordained; and the Kawasaki believers together with those at Ishikawa (formerly Chogo), Kamimizo, Haramachida and Atsugi accept him as their pastor. He has thrown himself upon them for support, and they seem glad to contribute something, though it is not half of what he ought to receive. At present he is drawing no pay from Misionary Union funds.

A helpful preacher's meeting.

A monthly preachers' meeting which has been going on about three years now has been a means of great help to the preachers associated with me. The discussion of difficulties and encouragements actually met with during the month, the report of work done, and the prayer offered by all for the field of each and for its laborer, have been beneficial in securing greater devotion to the work as well as improvement in the methods of its performance.

Work in the Seminary.

My work has continued as in former years in the theological seminary, but seems to call for no special report. I have enjoyed teaching much more in the last two years than previously, partly from a growing love and understanding of my special departments, and partly from a combination of classes in the seminary giving me a larger number of students at each recitation and a larger amount of time to prepare for each.

I cannot close this report without referring with gratitude to the visit of our Secretary, Dr. Barbour. Coming as he did in this first year of our mission's "limited autonomy," when many difficult problems seem to call for the conference of the Union and our mission, his presence seemed peculiarly opportune. In addition to the strengthening of personal ties between the missionaries and their secretary—itself a factor of no mean import—Dr. Barbour's visit was a real blessing to our Japan work in many ways.

Mr. C. K. Harrington reports:

Seminary duties.

As in other years my duties in the seminary have occupied the greater part of my time. From January to April comparatively few calls were made upon me for outside work, and I employed all my spare time in several lines of auxuliary study in the language with advantage, as I hope, to all my work.

Summer tours.

The summer vacation was divided into three periods—a month on the "Fukuin Maru," with Captain Bickel, a month on my field in Shinshiu, and the remainder of the summer at Karuizawa, our resort for health and rest. When I joined Captain Bickel early in May his health was much broken, and he was therefore unable to push forward the evangelistic work of the vessel with quite his ordinary, or rather, extraordinary, vigor, but in spite of this we visited ten islands during my stay, and held meetings at the principal places on each. Proceeding direct from the Inland Sea to the inland mountains, I reached my field in Shinshiu the middle of June and spent four weeks with Mr. Kaneko, the evangelist, visiting the stations. Mr. Kaneko was graduated from the seminary in April, and will, I hope, spend some years in Shinshiu, where his work in former years was much blessed. During the past two winters he has been away from the field, and we have noticeably lost ground. I baptized two at Matsumoto, and found several inquirers in various places, but the work as a whole is less encouraging than a year ago, and there was much to regret in the spiritual and moral condition of many of the believers.

Evangelistic work.

The evangelistic work done on the field for the year, apart from the month's labor by myself, is:—First, Mr. Kaneko's work from May to December, as evangelist for the whole district. Second, Mr. Endo's work throughout the year at Ikeda, as lay preacher. Mr. Endo is a carpenter, but has done faithful work without financial compensation. Third, Mr. Katase's somewhat fragmentary work at Matsumoto during the first half of the year, in connection with colportage duties. Mr. Katase is now in the seminary for a course of study. Fourth, Mr. Asahara's work in Ikeda and neighborhood during the summer vacation. Mr. Asahara is an Ikeda man, now in his second year in the seminary.

After a busy month in the towns of Matsumoto Valley, I crossed the hills to Karuizawa, which being in Shinshiu is included in my diocese, and devoted myself for the remainder of the summer to dictionaries, grammars and out-door employments.

The departure of my brother on furlough has thrown some of his duties upon me, and the fall term of the school was for this reason a very busy one, though the class duties themselves have not been heavy. Among other things my brother's mantle as pastoral helper of the Immanuel church, in Tokyo, to which the ladies at Suruga Dai devote much of their labor, fell upon me, and I have visited Tokyo several times a month to fulfil my duties there. As another consequence of my brother's absence, I was asked by the publication committee in November to undertake the proof reading of a large-type edition of our New Testament. This has necessitated about two hours' careful work a day.

Dr. Dearing reports:

A year of missionary life is a year of privilege; whatever experiences the new year may contain it is an occasion of thanksgiving to have been permitted to spend it in the Master's service. The past year, however, in Japan, has been peculiarly one of rich experience. "Better fifty years of Europe than a cycle of Cathay" is a sentiment that finds no response in the heart of the missionary laboring in Japan the past year. One is not permitted to see many years like it in a lifetime. My own work has been less closely connected with the great religious movements than some, but to have had even a small share and to be permitted to see the hand of God working in such a marvellous way is something never to forget.

High character of seminary graduates.

My own time has been very largely given to the seminary. Outside work in former years under my care has been permanently transferred to other hands. The spring term was a very enjoyable one, closing with the graduation of the largest class ever sent our from the seminary. These men were called at once to remote parts of the country, all the way from Nemuro to Chofu, and stepped at once into positions of responsibility which were waiting for them, and in which they are acquitting themselves creditably. Before the year closed three of these had received ordination. This will mean more, if it is borne in mind, that previously but two graduates of the school had been given ordination, though during the year one more former graduate has been ordained. This will also be partly explained if it is remembered that we had but seven ordained preachers in the mission at the beginning of the year. It speaks well for the class that three of its number were at once called to join so carefully selected a body and deemed worthy of such a place by a very careful examination by their brethren, both native and missionary.

In looking over the history of the school, we have been pleased to find how small a percentage of those trained in the school have been lost to our work. One graduate has died, two have given up evangelistic work for some reason unknown to me, two have gone to other denominations, but are still preaching; and all the rest are still engaged in successful work in our own mission. The amount of temptation and inducement that many of these men have met and overcome would make an inspiring volume if they were not too modest to tell it. They are a noble band of men, who are laying the foundation of the future church in Japan.

Revivals.

The revival services in the spring began after the students had scattered for their summer work. In various places they were among the most zealous workers. No work was too hard or humiliating for them to undertake. Some kinds of effort that had been formerly looked upon as rather unbecoming a preacher of the gospel were gladly entered upon, if by that means souls might be saved. In the fall services the students shared as far as consistent with their studies. Some of the men have been greatly benefited by the experience, and their own spiritual lives have been greatly deepened by their relation with the movement.

Small entering class.

During the summer the men were scattered in different parts of the country, generally returning to those sections from which they had come. During term time also each student has participated in some form of effort, usually in taking charge of some preaching place.

The number who gathered for study in the fall was small. The large class graduating made a vacancy, and several students concluded to remain out for a year before continuing their study, and only one new student presented himself, and he was not prepared to enter the regular course. We regard it however as only one of those years that frequently come to an institution when, from a combination of circumstances there is a falling off in the number of students. At the special session held during the month of January, we have the largest number in attendance that we have ever had. We try in the short session to provide for evangelists, and others who wish to come, such a brief, practical course as shall be useful for them. These men are not able to take a long course of study and some of them are not prepared to make the best use of such a course; but during this month in the school are aided to be more useful workers, and often those who do not intend to give up their regular calling are led to make themselves useful as lay workers. We have rarely had such an excellent number of men present themselves at this session as this year. Frequently in the past from this class there have been those who entered the regular course. It is probable that such will be true this year.

Staff of instruction.

The teaching force has remained unchanged during the year. Mr. Parshley's ill health during the spring compelled him to give up his classes for a time, but a temporary substitute was provided for a part of the time. Numerous lectures have been given during the year by Japanese of prominence, and thus, though the Japanese teaching force has not been increased, the element of Japanese teaching has been provided in possibly a wiser way at this juncture. As far as we are able to ascertain, there is a high degree of satisfaction among the students and friends of the school with the advantages which the school offers. Probably there is no seminary in Japan possessing a better class of students, or whose graduates are doing better service. Our effort has been to provide what was needed to fit men to work for Christ in Japan. It is doubtful if an American seminary would better prepare the students who come to us for their work than does the course provided here with a special consideration of their needs and requirements. With its present equipment, the school is able to give the men as advanced a course as they can take. A course of study in America might give a better preparation for those who wish to become teachers, but the great need of Japan to-day is for preacher-evangelists and pastors, and this need we are trying to fill.

The purchase of a house for the residence of the president should be mentioned as one of the advance steps of the year. By this arrangement a closer supervision of the school will be possible, and closer personal relation with the students will make for the building of character. We are deeply grateful that just at the time when this property was available it was possible for the purchase to be made. The house was one built and occupied by Mr. Goble, our first missionary to Japan, and we are now only geting back what once belonged to us and never should have been permitted to pass out of our hands. This lot adjoining that of the seminary, will combine with it in making a very pretty and desirable place, and, furnishing room for one more teacher's residence, will give our mission plant a compactness that it has lacked before.

The visit of Dr. Barbour in the fall was enjoyed by the seminary as well as by others. The closer relations established and the better understanding of each other gained will be of incalculable value in the days to come. Our only regret was on account of the necessary brevity of his stay with us.

We have, of course, been more or less closely associated with other forms of service during the year. We trust that our help in the Student Y. M. C. A. Union of Japan, as well as the Committee of Co-operating Missions may not have been time wasted; but the seminary and its related interests represent the center of our effort and we confine our report to this. It is not, perhaps, out of place to mention however, a large class of young business and professional men who have met Mrs. Dearing in our home every Sunday morning for Bible study. Several of these have become Christians, and others have been strengthened in their faith. We have regarded the class as a most valuable part of our life. In these and other ways we have tried to let the light shine the past year. No report, however, can be complete, for no report can measure either the amount or the lack of that unconscious influence which we often feel in Japan is the most powerful and productive for good or evil.

84. TOKYO — 1874

Rev. C. H. D. Fisher and Mrs. Fisher (in U. S.), Rev. S. W. Hamblen and Mrs. Hamblen, *Miss Anna H. Kidder, *Miss M. Antoinette Whitman, *Miss Eva L. Rolman (in U. S.), *Miss Nellie E. Fife.

Duncan Academy.—Prof. E. W. Clement and Mrs. Clement, Prof. Henry Topping and Mrs. Topping.

Churches, 9; members, 470; added by baptism, 113.

Mr. Hamblen reports:

Return to new duties.

The year 1901 was the first year of our second term of service in Japan. We had spent a happy season in the home land, among familiar scenes and old friends; we had become familiar with new scenes and made new friends; we had visited, and we had worked among the churches with great joy; but we were to find out that the best part of a furlough is the getting back again and the renewal of work at the post of privilege and duty. We expected to return to Sendai, our home during our first term of service, but on landing we found that the brethren advised our location in Tokyo to carry on Mr. Fisher's work during his much needed furlough. The Executive Committee acquiescing in the plans of the brethren, we have been trying to adapt ourselves to our new surroundings and new duties.

The great forward movement.

The year has been marked most conspicuously by the Taikyo Dendo (Great Forward Movement), the success of which, under God, has been recorded with heartfelt thanksgiving, and the news of which has rejoiced God's children all over the world. It was something to have so many attend the meetings. It was more that so many gave in their names as wishing to know more about Christianity. It was more still that so many have become believers in Jesus. The trodden pathway, the stony ground, the thorn-choked soil, have all manifested themselves, much to our sorrow, but the good-soil growth is here and fruitage is being seen. If one cause for thankfulness may be singled out as being especially emphatic, it is the awakening of pastors, evangelists, and church members, both men and women, to the duty and privilege of preaching salvation for sinners through Jesus, God's Son, in simple, straightforward language. The benefits to the churches in their awakened spirituality and earnest effort are beyond estimate.

Native Baptists heartily join in the work.

The First Baptist church of Tokyo joined with others in both the spring and the fall movement. In the spring, money was raised and speakers invited in from outside. In the fall, the church members carried on the work without help from outside. While many gave in their names as desirous to know more of Christ and his teaching, none have followed up the desire and sought association with us. At least one other church in our neighborhood had the same experience. The reason? It is hard to tell. We are glad however for the effort made and believe that results are visible to the Master which we see not.

First Church holds services almost daily.

It is our aim to use the chapel in continuous evangelistic effort, for it is admirably adapted for such work, opening, as it does, immediately on the street. Under ordinary circumstances, meetings of one kind or another are held every day but Monday and Saturday, and the average is more than one a day. As far as possible, too, calling at homes supplements the work of the meetings. In the church the best of feeling prevails. It has been a great joy to be associated with this little body. May God bless them.

A faithful pastor missed.

The country work which fell to my care when Mr. Fisher left on furlough met with a great loss in the summer through the death of Pastor Suzuki who residing for some ten years in Tochigi, had carried it on. A man of most humble spirit and earnest faith, he had had the sorrow of not seeing much result from his seed sowing. Others will reap where he sowed. After his death a canvass of the field revealed but a few faithful ones, and they so scattered that each stood almost alone in his little community. The field needs exceedingly an earnest man, strong in soul and strong in body. Though within three hours by rail from Tokyo, there is no work besides our own there and the opportunties are great. No evangelist is as yet available, and if he were, the reduced appropriation forbids employing him. When will these reductions cease? When will our home churches enable us to do the work that calls to us from all sides? At present the evangelist at the First Church is devoting a week or ten days each month to the Tochigi field, and with encouragement, but he can do but little comparatively in the time he is able to spend there. May the way soon open for a resident evangelist in Tochigi Province.

[To avoid repetition, the part of this report referring to the holding of property in Japan is omitted. See Dr. Bennett's report under Yokohama.]

The Scriptures in circulation.

Our Baptist New Testaments have been in good demand during the year. Commendations are constantly heard of the neatness of the styles in which it is bound, and, what is of far more importance, of the excellence of the translation and literary style. It is gratifying that our church members are using it more and more. A new edition of 2,000 copies is now going through the press. Through the benevolence of the Baptist Free Mission Society, the committee has been enabled to print 5,000 copies each of the Gospels and Acts, and is now putting through the press an edition of 2,000 copies of the New Testament in a type larger than our present edition.

As we look back over the year we are glad to have lived it. We see effort crowned with success, and are thankful, even though we had hoped for greater advance. May the year on which we are entering be even more filled with blessing to us and our work than that just ended.

Mr. Topping reports:

A new era.

The gospel of Christ has shown its power in Japan during this year. The prayers and labors of Christians have come to fruitage. A tidal wave of gospel preaching has swept over the land, and thousands have heard and believed. They who sat in darkness have seen a great Light, and are now walking as children of light. The new century marks the beginning of a new era in the churches of Japan. Christians have accepted the great commission, and henceforth they not only trust Christ as their Saviour, they also go preaching and teaching Christ through the length and breadth of the land.

Church work.

The work of the four churches in Tokyo with which I am associated, has been largely evangelistic. Eighty-three have been added by baptism. Besides these I have baptized three in Ashikaga, sixty miles from Tokyo, where we organized a church of ten members, so that the total additions number ninety-three. Although these conversions have been in connection with the evangelistic work so zealously carried on by each of our churches, many of them traced their interest in Christianity to Bible classes taught by missionaries or pastors in previous years.

In the Kyobashi, or Tsukiji, church the coming of Pastor Nakajima from Sendai is an event of great interest. The membership of this church has largely changed during the two years since Mr. White closed his connection with it. The new members are almost all young men, the most active being policemen, led to Christ by Mr. Ito, who, formerly a zealous worker in the Buddhist Young Men's Society, is now even more zealous for Christ. Twenty-six have been baptized during the year.

The Yotsuyu church has had a prosperous year in their new house of worship. The financial condition of the church is very satisfactory. Self-support has been maintained for twelve months. There have been thirty-three baptisms. The Sunday school is exceptionally large and well organized. Pastor Chiba is doing a strong work and is much loved.

The Shiba church has enlarged and furnished its house of worship at a cost of 270 yen, of which more than half was given by the members. Pastor Kobayashi, one of our older preachers, has himself led most of the members to Christ, and they loyally support him to the best of their ability. There have been thirteen baptisms. It is always a satisfaction to worship with this church, the spiritual advancement of which is due, under God, to the teachings of Mr. and Mrs. Brand. The Sunday school is superintended and taught by Kawawatsu San, the son of the teacher and helper of Dr. Brown in translating the New Testament into Japanese. The father is now pastor in his native province; the son is attending Count Okuma's College, and intends to enter the ministry.

The Zaimokucho church, though exercising all church functions for two years had never asked for recognition. With the strength and zeal gained in this year's evangelistic campaign, arose a desire for self-support. When this seemed attained a council was invited to recognize the church. The only objection raised was as to the location, i being near the Kyobashi church. In view of a proposed removal, the council recognized this separate organization. Mr. Takahashi, a student in our theological seminary, is th energetic pastor, and is much loved by his flock.

Another church recognition took place in December in Ashikaga, a city of 25,000 people, about sixty miles from Tokyo. The work was begun by Mr. Nakayama four years ago. He has carried it on without salary and so desires to continue. Rented rooms are used for meetings. Sunday services are also held in an outstation ten miles up the railway in the home of a Christian.

Duncan Academy. My work in Duncan Academy has been the same as last year. To the four upper classes I have taught the Life of Christ and Ethics four hours a week. The new recitation hall has proved conducive to good work. The spirit in all my classes is excellent. Several have been converted. The publication of "Gleanings" has been continued as last year. Many speak of it as helpful, and if this is the case, I do not regret the time and labor it has cost.

"Kyoho," "The Baptist Recorder," is also, I trust, fulfilling its purpose of unifying our scattered Baptist churches by bonds of more intelligent sympathy. The work on this journal has been done chiefly by Mr. Chiba.

85. KOBE — 1881

Rev. R. A. Thomson and Mrs. Thomson; Rev. C. B. Tenny. Gospel Ship: "Fukuin Maru," Capt. Luke W. Bickel and Mrs. Bickel; Miss Daisy D. Barlow (in U. S.); *Miss Ella R. Church, at Himeji (in U. S.); ¶Miss Harriet M. Witherbee, at Himeji, (in U. S.).—1895.

Churches, 3; members, 86; added by baptism, 12.

Mr. Thomson reports:

The field. The past year has been full of opportunity and blessing. As the New Yea opened, several of the evangelists united with me in prayer that the Lor would give us a hundred souls during the year. We rejoice in the answer. Ninety-two members have been added to the various churches associated with this station. No new work has been attempted during the year; the continued reduction in the appropriations has precluded that. Still having on my hands the entire charge of the station, with much incidental work thrown in, has kept me fully occupied. When Mr. Tenny completes the two years allowed for language study, which he will do next October, he will assume charge of the Himeji field, and thus relieve me considerably. Regular work has been carried on as usual during the whole year at eight centers as follows: Kobe, Kyoto, Ikeda, Hiogo, Himeji, Fukumoto, Hiroshima and Liuchiu. This is an exceedingly wide field, and to care properly for the work which we have already opened would very easily take all the time of three men. Our Japanese co-workers need far more encouragement and help than they can now receive. The most of my time has been given to visiting these places, and where we have no ordained pastors, I have endeavored to go at least once a month.

Revival. Early in the spring earnest preparations were made for an active evangelistic campaign. In Kobe arrangements were made for united prayer meetings of all the Christians, which were very largely attended. Afterwards two series of gospel meetings lasting for about a week each were held in all the churches in town, the speakers varying each evening, passing from meeting to meeting. In the vicinity of the churches the Christians paraded through the streets with banners and lanterns advertising the meetings, and thousands of leaflets were distributed in each neighborhood. The willingness with which all took part in this work was wonderful and the interest thus aroused was intense. It has seldom been my lot to see such self-sacrifice and warm-hearted zeal among Christians, even in the home lands.

The churches were crowded every night with unbelievers and we had many very decided conversions. The net result of the meeings held both in the spring and the fall was most encouraging. The same special effort was carried on at Kyoto, Hiogo and Himeji with equally satisfactory results. Looking at the "Taikyo Dendo" movement as a whole, on account of the wide-spread interest and the sustained enthusiasm of the Christians, it is one of the most remarkable epochs in the history of missions in Japan. We have certainly every reason to be profoundly grateful to God for the gracious outpouring of his Holy Spirit upon the people of this land.

Kobe. The work has been prospering all the year. Larger meetings on Sunday and a most beautiful spirit of unity growing among the members. The pastor, Mr. Yoshikawa, has been abundant in labors and doing much to build up the faith of his people in Christ. Mrs. Thomson's English Bible class on Sunday mornings has resulted in quite a number of conversions among the young men. The class has a membership of about twenty.

Kyoto. Owing to the successful work accomplished in this city during the year it was deemed wise to organize a Baptist church and to ordain Mr. Takahashi as pastor. Forty-five members were enrolled as constituent members of the new church. This was the net result of four years' work, and we feel much encouraged at the prospects of success. The recognition and ordination services were conducted with much dignity and profit. Dr. Dearing was kind enough to come all the way from Yokohama to preach the ordination sermon. Mr. Takahashi, the new pastor, is faithful, earnest and wise in all his efforts to build up the kingdom of Christ in Kyoto. While Dr. Barbour was in the city he was asked to baptize eight candidates. The service was held in the evening in the middle of a shallow river which runs through the city. The will-o'-the-wisp paper lanterns carried by the believers shed a weird light upon the scene. Miss Barlow is missed from the work in this city, but it is hoped the rest at home will do her much good.

Ikeda. The work at this place continues to prosper under the care of Mr. Goshi. Owing to lack of helpers, he could not return to the Seminary this year to complete his studies, but remained out to assist in the field. In a small town like Ikeda where the Christians are few the defection of one is quickly noticed. The deacon, a merchant, a member of long standing in the church, was expelled for putting away his wife without sufficient cause and taking a heathen woman in her place. As he is a man of some influence, his evil actions have had a bad effect upon our work. The principal of one of the schools is an earnest Christian, and comes regularly to services on Sunday and helps in other ways.

Hiogo. Mr. Hara has cared for the work at this place during the past year with a fair amount of success. This is one of the difficult places, but we have now a company of twenty-three believers. He is slowly but surely building up a good work and we hope soon to organize a church.

Himeji. The church here has not much more than held its own. The membership is very largely made up of school girls, and their influence is not very widely felt in the town. Mr. Fujinuma, the pastor, has been very faithful and painstaking in his work, but he feels much discouraged at times and thinks that if he moved away the work would grow more rapidly. Miss Witherbee left for her vacation last July, and much of her work among the women ceased for the time being. The nervous strain under which Miss Church had been laboring for some months, owing to her sister's illness, proved too much for her, and she suddenly broke down. Acting under the urgent orders of the physicians and the advice of the Mission, she returned home in November. Miss Church has accomplished a splendid work in Himeji and her energetic and devoted spirit has won the esteem of the Japanese as well as of the Mission. Miss Claggett of the Tokyo station very kindly agreed to take temporary charge of the school until some other arrangements can be made. The presence of Capt. and Mrs. Bickel in Himeji at this juncture has been very fortunate for the work, as they have been very helpful. The Captain could not be otherwise wherever he is.

Fukumoto. The evangelist at this place suddenly left the mission last September and joined the Free Methodists. He desired more "freedom" which evidently with him meant more liberty to roam all over the country with no one to call in question his movements. It is somewhat difficult to get any one to follow up the work at this place, so the work is carried on by frequent visits of other workers.

Liuchiu. The preaching of the Word and the faithful, earnest life of the evangelist and his wife have been very successful during the past year. Uchida San has been on the islands now for nearly five years, and he is beginning to feel the need of a change of field. His first wife died two years ago, and now his second wife is compelled to leave the islands, as she cannot live there. The work on the islands is exceedingly important, and I hope in the course of a few years to have some islanders educated to work among their own people.

The total baptisms for the year is ninety-two. Kobe, twenty; Kyoto, twenty-five; Ikeda, eight; Hiogo, eleven; Himeji fifteen; Fukumoto one; Liuchiu twelve. This is by far the largest number we have ever had in one year. I only wish we could do as well in self-support. Our pastors, evangelists and people are all too willing to be helped, and they show independence and growth along every line but this. Dr. Barbour's visit was an inspiration and help to all and it is hoped that his talks on this subject may bear some fruit.

We enter upon the new year with much hope, and plans are already being made for a still more successful campaign. We are now on the full tide of a most successful work for Christ in this land, and it will be most disastrous to the future of this field if we are limited in our resources for carrying on and pushing the work as it has never been before.

Captain Bickel reports:

At sea again. The experiences, during the past year, of those who share day by day the fortunes of your little mission vessel among the islands of Japan are best described by the words so often entered in the official log-book of ships concerning the weather, and that is, "variable." Said one islander to another: "Have you seen the Jesus ship lately?" "No, but I hear she is laid up in a bay on the Banshu coast because the long foreign priest is ill." Yes, and so it was then, but 'tis not so now, for the little white craft has spread her wings since then and gone on her way towards the sunset where the islands lie close and many, to tell again to ever wondering hearts the story of a Saviour's world-embracing love. And so we give thanks as we hear the lap, lap of the water at her side and well we may, for 'twas a long siege. "Learning lessons," some call it! Perhaps so. We rejoice that those lessons are over, yet hope we may have learnt them well. Little by little we realized that we had been looking through the wrong end of the telescope. Instead of finding the ship and her message forgotten by the thousands in the islands now re-visited, we rejoiced in a most cordial welcome and a ready hearing. Many prejudices had been removed, children who had fled from the foreigner before, fled no more, while timid women who had stood aside whispering to one another that "foreigners steal women and take them away," came and told with a happy laugh, of their own fears now gone. Doors once closed, were opened now, and of all those opened before, not one has as yet been closed upon us.

Crowds to listen. It is fortunate for us that a Japanese house in its holding capacity is almost illimitable. Take the last island visited. Village after village gave us its most suitable house. Advertise to get a crowd? No need for that, the Jesus ship has come, and that is enough. Come and see. The house fills up inside, then packs. We take out the outside shutters and the yard fills up. 'Tis but the same old story: God, man, sin, love, Saviour. Which God, when, where? Love, what has that to do with it all? Strange, strange story for ears and hearts that have lain dead for years. But now it holds them! Boy and girl, young man and maiden, man and woman in their prime and tottering old folk, they are all there listening and wondering. Oh, could we but give to those at home a glimpse of such a sea of faces as we see day by day it would be a missionary sermon setting aflame their hearts as long as life might last. But once learn to read those faces, and what a tale they tell! Some bear a sneer, some an incredulous smile, some are, oh, how many, an uncomprehending blank, the impress of generations of separation of man from God, when man lives that he may eat, sleep and eat again and—die. But the few, the few that have that look of deep longing to know more of this strange religion whose motive power is an incomprehensible love, what about them? They are few, but they are there, and if we but wait and work and wait again and pray, the light will dawn upon their hearts, and they, poor, long-lost, wandering children, will return to their Father.

Hindrances. "What is the greatest hindrance you meet?" asked one. "Self-sufficiency!" That Japan has made rapid strides towards modern civilization is self evident. Hence the average islander, sitting with his pipe and tea over his fire-box, with complacency argues on this wise regarding things of which he often knows only from hear-say: "We have taken our stand with the nations of Europe. We have an excellent educational system. We have the telegraph, railways, steamships and large factories We have a fine army and navy and a constitutional government. What more can I need?"

Having had his spiritual comprehension dulled by the long continued influence upon him and his environment of religious systems possessing no vitalizing power, his only thought is for natural things. All that is ennobling, pure and helpful exists for him only in the form of dimly distant impersonal theories. It does not touch his life. If he be intelligent he despises the priests whose lives are probably more sordid than his own. If he be ignorant, he lives in dread of what he does not comprehend. Let him but earn money that he may improve the material condition of his life, and all will be well. "Where, then, is the influence of all that is good in Buddhism?" asks some one. Come and see the fruits yourself, friend. They are here. What may have been we do not know, what might have been we know not, what is we do know. Buddhism, at least in these islands, has been weighed and found wanting, while Shintuism vies with it in seeking new objects of worship for the credulous common people.

"Where are the good folk all going to-day?" we asked by the roadside a few days since. "To worship the Eye-god in the next village so that we may be free from eye-sickness." "To-day is the Hill-god's festival," said a man in another place, "if you cut down trees or work over there in the quarry to-day you will suffer all the year." "Is there a Sea-god?" "Oh, yes, but his feast is along in the seventh month. You can tell when it is, because the water gets clear. He has a clean-up down below at that time." Day after day, not once, but again and again, we meet these evidences of spiritual darkness, not to mention loathsome things of which one dare not speak, but which make the heart heavy. "But these are only the common people," we hear some one say. Yes, perhaps so, but these are the millions of this land, while those who know better count only their thousands.

Better plans.

Although owing to illness, we have not been able to visit as many islands, tramp as many miles, climb as many rocky roads or fight as many gales as last year, we have yet been able to visit many places and to keep in touch with others by correspondence. We have, moreover, been able to take the first steps in the development of a plan for the better working of these islands. It is proposed to divide the islands into three groups and placing an evangelist in the largest island of each let him visit regularly the leading places and look up inquirers. Coming periodically ourselves, and taking him on board, we would visit with him every village of his group for a general proclamation of the gospel. Thus each evangelist will work four months from the vessel and eight months in or near his own center. The first center has been established, regular preaching taking place in several localities. A Sunday school, young men's society, a woman's class, etc., have been started, and all promise well.

Here and there, in island after island, there are now to be found those who show a truly promising interest, an interest that seems to be the beginning of an earnest search after truth in some cases. If then we state that these signs have come long before the time of our thinking, that while truly, deeply, humbly grateful, we are still surprised, it is because we live amid this soul depressing darkness. Not that it touches our heart to make it grow faint and falter. Nay, never. Not so long as the Master is near. But that the simple daily effort of such weak hands with such scant means, even though made in his name with much prayer, could be blessed to bring forth so soon from out of such a deadly dark night of indifference, superstitious and ignorant fear, so rich a promise for the future, was too much for our poor faith to grasp. But 'tis well so, for thus the glory will be all to God and not to man.

86. SENDAI — 1882

Rev. E. H. Jones, Mrs. Jones (in U. S.), Rev. W. Axling and Mrs. Axling, †Miss Annie S. Buzzell, Miss Lavinia Mead, † Miss Gerda C. Paulson.

Churches, 5; members, 333; added by baptism, 28.

Mr. Jones reports:

Great Revival. The year has been one of unusual interest and hopefulness. The gains have not been as great as it was expected at one time, but the first year of the new century will long be remembered here as the Taikyo Dendo, or year of the great evangelistic effort. It was essentially a Japanese effort. It was cordially helped along by the missionaries, but it received its first impulse in the Japanese Evangelical Alliance meeting at Osaka in the spring of 1900. It was endorsed by the General Japanese Missionary Conference in the fall of 1900, but at the request of the Japanese Christians. It was introduced by the large union prayer meetings in the capital in the spring of 1901. It was characterized from the first by prayer and reliance upon the Holy Spirit as the prime worker for the setting up of the Kingdom of Christ in the world. Its motto was, "Not by might nor by power, but by my Spirit, saith Jehovah of Hosts." The Japanese Christians came to know their strength during the year by this movement as the nation did during the China-Japanese war. It was a year, therefore, of great progress. The churches have been helped towards self-supporting, self-propagating church life more by this year's work than by that of any decade of their history.

Hachinohe. This most northern of our preaching stations has been the scene during the year of especial trial. Dowieism, taken up by a disgruntled evangelist, has disturbed the peace of the church. The wife of a former evangelist worker in the place moved away, leaving the church without a home, for they had long met in her rooms. The result was that no meetings were held for several months, while the missionary unavailingly urged them to do something for their own growth in grace and the extension of the cause by holding meetings for themselves at least on the Sabbath. This is the first time in their history that they have been left entirely to themselves. It remains to be seen whether the medicine of self-support will kill or cure them. They have always been carried by the Union. They are nearly twenty years old, and ought to be able now to stand alone.

Morioka. The church at this place has been carried along by the Union from its inception, twenty years ago. It is as weak now as it was then. Its converts have been largely students from the middle school of the town, which is next door to the church. A missionary residing in the town could, I think, put new life into the work of that large and important district.

Hanamaki. This is a preaching station at which we had a church twenty years ago, which afterwards was amalgamated with the Morioka church, giving it some of the present non-resident membership. Work was dropped here for a period of eighteen years. It was opened again as a place of call year before last. The Reformed church missionaries had worked here off and on for some years after we had left it, but had not been visiting the place for a year or so. In the summer of 1900 a stop was made there, and we had a large and encouraging street meeting, the police giving special help.

That same summer two school teachers were brought to Christ in a remarkable manner. Both were from poor Buddhist priests' families and adopted into families that wanted young men to marry superfluous daughters. The career of one of them has been especially noteworthy. He was turned out of his adopted home for becoming a Christian, but was soon asked to return, if he would promise to be quiet about his new faith. He came back, but made no promise of silence, and was sent away to a country school to remove him from the influence of the town school. This gave him more freedom, which he gladly used to influence his pupils and fellow-teachers to become Christ's followers. Quite a little company was gathered as a result, and we now have the prospect of establishing soon a self-supporting church in the town.

Myaji Prefecture.

At Kisennuma we have a little group of believers, but have not been able to give them the help of an evangelist. Much of the results of our work, therefore, has gone into the Greek and Roman Catholic churches. The believers struggle along however, and hope sometime to have a church of their own. The evangelist of the district visits the place about once a month. At Shizuigawa, a place on the sea shore, the few believers have not had spiritual life enough to meet even on the Sabbath, and we have not been able to do much for them but write to them and call there occasionally.

Kiwshi, Tome, Sanuma.

The church at Kiwshi has had the trial of church building during the year. They raised some 205 yen, and the missionary added some 100 yen to it. One of the believers gave most of the lumber, and the others contributed as they could, but the building proved too much for their faith. Bickering broke out concerning some details of the management. The work has thus had a set back. We have stirred them up to call a pastor, and we hope the Spirit will work through him to settle the difficulties. Tome has an organized church, but it is not able itself to employ a pastor, as the resident believers are but few. Our evangelist calls at the place regularly, and we go ourselves when we can. Sanuma is the residence place of our evangelist, Mr. Hasanuma, on our field. A Sunday school has been carried on, managed by the wife in the absence of Hasanuma Say, and meetings are held in the house of the evangelist in lieu of a better place, as well as in the houses of some inquirers, the neighbors being invited in. Some fruit seems apparent.

Sendai and vicinity.

The Sendai church, being entirely independent, carries on its own work and pays its own expenses. They get a great deal of help in the Sunday school from Miss Mead and the girls under her care during the year, but their preaching and other meetings, and in fact, the whole work of the church, they manage with a good deal of earnestness and skill. It is a great satisfaction to be able to report that several years of independent church life have shown that if all our missionaries should be withdrawn from Sendai the Baptist church would go on with its work undisturbed. We have all given what help and encouragement we could, but we can truly say that the work they have done during the year—regular meetings carried on for their own upbuilding and for the winning of unbelievers, of whom some twenty-four have been gained, the calling and settling of a new pastor, etc.,—has all been done in the united, prompt and efficient manner that should characterize every church of Christ. Their bills also have been paid promptly and a small margin left to help along interdenominational and charity work. Our mission proper has carried on work at the preaching place at Tachimachi regularly during the year with considerable help in preaching from the church pastor and deacons. The work at Iwakiri has been carried on chiefly by the ladies at the school assisted by their trained helpers and by the very efficient help of Mr. Otatsumi, the Japanese principal of the school. The work at Shigama that we have carried on for years had to be dropped on account of the reduction in the appropriaon. The ladies, Miss Mead and Miss Paulson and Miss Buzzell have been very active with their helpers in their ten mission Sunday schools, and in the house to house visiting, which they so efficiently carry on. The Ella O. Patrick School has been full and is a very helpful adjunct to our work in training female workers and in imparting a Christian education to the girls of our Christian families, and also many from unbelievers' houses. Most of the girls coming under its care become Christians, which shows that the Holy Spirit approves of the work and is able to use it. Some eight became Christians during the year.

Re-inforcements.

The writer reports with gratitude the coming to our assistance, late in the the year, of Mr. and Mrs. Axling, graduates of the University of Nebraska, Mr. Axling also of Rochester Theological Seminary. They have entered upon the preparation for their work with enthusiasm and skill, and already Mr. Axling has taken an extended tour with the writer to most of our outstations, showing that he is determined to know the people as well as their language, the one being as important as the other in the work of a successful missionary. The number of baptisms on the field, including those of the Sendai church, was twenty-eight.

87. SHIMONOSEKI — 1886

Rev. T. E. Schumaker and Mrs. Schumaker, Rev. G. W. Hill and Mrs. Hill, at Chofu, Rev. F. W. Steadman and Mrs. Steadman, at Chofu.

Churches, 2; members, 101; added by baptism, 6.

Mr. and Mrs. Schumaker have been transferred to Otaru on Hokkaido for the purpose of opening a new station. The following report is for last year's work at Shimonoseki:—

Changes in workers.

When the year began Miss E. L. Cummings was in the Heinrich Memorial Home and Bible women's work. But with the end of March, she gave up her connection with the mission and it fell to Mrs. Schumaker and myself, rather against our wishes, to take up her work. At that time it seemed best also for me to do some teaching in a government school. This extra teaching added much to my labor, which already was too much for me; but it helped to supply funds necessary for the mission at a trying time, and also won many good friends among the people. With all this added care, however, it proved impossible to push, in person, the evangelistic work as we wished. Mr. Watanabe worked faithfully in Shimonoseki, although during the last half of the year his health was not good. We did less outstation work from there because we have been hoping to open a new preaching place beyond the new railway station.

The churches.

The church in Shimonoseki is stronger than at the beginning of the year. One good brother buried his child, and in the faith which helped him bear his sorrow, declared he would do more for the Lord than he had been doing. He has faithfully kept his vow. It seems to me that now is our special opportunity to push work in Shimonoseki. From its size and location, I believe it is only at the beginning of a career of commercial importance and I know of none but the Presbyterians and ourselves who have worked there.

Our Chofu Church has had some serious difficulties to face. The moving away of some of its best people, joined to the loss of the Girls' School, has considerably weakened its work. But it still shows strength, and is in some respects better off than ever before. Mr. Ito filled its pulpit while Mr. Shimose, whom the church had chosen, took his last year in our seminary at Yokohama. Since Mr. Shimose's return last spring, he has shown a brave heart and much energy and we hope much from his leadership in the years to come. From Chofu we have worked steadily two outstations, Kiosuc and Asa, both of which show encouraging conditions. At Hagi, an outstation of the Chofu church, where we have a chapel which was wrecked only a few years ago by stones thrown by a mob because it was Christian, the bitterness of the opposition seems to be gradually lessening. Neighbors will talk to the preacher's family now over the back fence and sit with him at his front door. Still, it is doubtful if we could rent a house in all that city of over twenty thousand. The preacher's two sturdy little boys have a good deal to endure because they are Christians. Mr. Miyake works also Shiyomyoichi from Hagi, and has some interest there and in its surrounding villages.

Burning of the Girls' School.

The work of the Girls' School was going on steadily, the only change being our taking up its management on the departure of Miss Cummings, and we were feeling some encouragement, when about midnight of June 16 we were roused by cries of "School fire." The fire had started in the Japanese kitchen or dining room, and a moment's examination showed that it had made such headway that the school was doomed. All lives were saved, but the fire burned so rapidly that almost nothing else could be saved. The school buildings, furniture and the personal belongings of the teachers who lived in the building and of the boarding pupils, as well as nearly all our own household belongings and clothing, were a total, uninsured loss. Fortunately, my library was in another building and so was saved. The cause of the fire is unknown. Several things have come to light indicating that the building was entered by burglars that night before the fire, and so we think the fire was probably caused by them. Japanese friends were very kind, sending in to the girls of the school, and also to us, many things needful in our emergency. Others also remembered us kindly, among them representatives of different mission boards. We have also cause for thankfulness because of the substantial way in which our friends of the Fourth Avenue and Wylie Avenue churches of Pittsburg thought of us. We rented temporary quarters for the girls, and at once began the school again. But as vacation time was near and everything needed had been burned and the pupils felt much unsettled by the fire, it was finally decided, on their united request, to close the school until after vacation. Later still, the opinion of the mission was that it was not best, for several reasons, to re-open school this year, and that course was adopted, the question of re-opening being left to those who now take up the work of this field.

Altered field.

The writer having on his own request been transferred to Hokkaido, now gives over this field to Rev. G. W. Hill, who returned from his vacation to it in December.. With him will soon be associated Miss Lavinia Mead, formerly of Sendai, and Mr. Steadman, lately appointed to Japan. We ask your prayers for these workers and the Japanese Christians there.

88. NEMURO — 1887

¶Mrs. H. E. Carpenter.

Churches, 3; members, 91; added by baptism, 11.

Mr. Parshley reports (see also his report under Mito):

Our work in the Hokkaido has had blessing this year, though I myself have not participated largely in the labors incident to it. On account of a sickness which affected my head, I was able to visit only one part of our field, and that briefly.

Wakuauai. Mrs. Parshley and I visited this place during the first half of September, and baptized four converts, including the State's Attorney of the district and his wife. This addition of four promising converts is very encouraging to our evangelist, Mr. Namioka, and to ourselves.

Nemuro. I was not able to go to Nemuro this year, but our beloved Timothy, Mr. Watanabe, was graduated, ordained and married in the spring and went immediately to the field as pastor. Mr. Watanabe is doing splendid work and has baptized six converts already. Of course Mrs. Carpenter and a Bible woman spent several months as usual there. During the autumn a renegade Christian came to Nemuro on a Buddhist campaign and made considerable trouble. He stopped in the street in front of our church and parsonage and collected a great crowd by a long and abusive harangue. Then he advertised some meetings in a theatre at which he abused Christianity at a moderate admission fee. This must have been profitable, for his houses were crowded. When, however, the Christians, contrary to our best judgment, tried to have a free meeting in the theatre in connection with the Twentieth Century Movement, he packed the house with his "rooters," and broke the meeting up. For a while after this the people of Nemuro were a little like the Ephesians, but finally they began to think, and since then conditions have greatly mended.

Shibetsu. This little church has neither evangelist nor pastor now, but not being far from Nemuro, Mr. Watanabe visits occasionally and Mrs. Carpenter stopped there some time. One convert was baptized by Mr. Watanabe. All the denominations working in the Hokkaido formed a conference which met in Hakodate during the summer. I was not able to be present, but some of our believers were, and spoke very highly of the benefit derived. This conference is to be made an annual gathering, from which great good is expected.

Finally, to our great joy Mr. Schumaker has been sent to reside permanently in the Hokkaido, and do work which it was impossible for me to undertake.

89. OSAKA — 1892

Rev. William Wynd and Mrs. Wynd, §Rev. J. H. Scott and Mrs. Scott (in U. S.), †Miss Grace A. Hughes.

Churches, 1; members, 103; added by baptism, 23.

Mr. Wynd reports:

The laborers few. The departure of Mr. and Mrs. Scott at the beginning of the year for a much needed furlough, left a big blank in our force of workers. For a few months Mrs. Wynd and myself were the only foreign workers here, but in May we had the pleasure of welcoming Miss Hughes to our staff.

A year of blessing.

The year has been one of blessing. It opened with a spiritual awakening among the Christians which prepared the way for an aggressive evangelistic campaign. Preachers and laymen, old and young, men, women and children, acting under a common impulse, threw themselves into the work with enthusiastic earnestness. For the first time perhaps, the missionary, instead of seeking to stir up his people to active work for their Lord, has had rather to restrain some of the eager spirits, who, like Jeremiah, felt God's word as a fire shut up in their bones. The meetings in our various chapels have been well attended, thanks being due to the Christians who by special efforts have widely advertised them. Instead of going to church by quiet paths and along side streets with Bible and hymn books tied up in a handkerchief, this year we have seen more of the out-and-out Christian. With his Bible and bundle of tracts in his hand he has become the most conspicuous figure in the most conspicuous streets of this great city.

Women's work has been specially encouraging. Thanks to those who in former years sowed the seed broadcast we have been able to gather in the sheaves. More than half of the converts during the year have been women, of whom the greater number have been wives and mothers. Miss Hughes has, in Kujo District a very promising women's Bible class, and more homes are now open to us than we can enter with our present force of workers.

New books.

In two new places work has been opened up. Nara, a city about thirty miles from Osaka, one of the old capitals of Japan and a very Gibralter of Buddhism, has been chosen as a center and an evangelist stationed there. The meetings from the first have been good, and already five or six families, at their own request, are receiving regular Bible instruction. About seven miles from Nara is the town of Kizu with five thousand population and no Christian worker of any kind visiting it. There we have started regular weekly meetings, which so far have been well attended. The awakening which began in the large cities is spreading to the smaller towns and villages, and there is a promise of an abundant harvest to those who can enter the opening doors.

During the year twenty-three have been received into the church by baptism. The earnestness of some of these young converts in their efforts to win their friends for Christ has been a stimulus to the missionary, and their success answers well for the coming year's work.

Altogether, there is every reason to be encouraged. The Holy Spirit has undoubtedly been working in this district and throughout Japan.

90. MITO — 1899

Rev. J. C. Brand and Mrs. Brand (in Scotland), *Miss M. M. Carpenter.

Churches, 3; members, 86; added by baptism, 12.

Mr. Parshley reports (see also his report under Nemuro):

A brief visit.

I was appointed to succeed Mr. Brand during his absence, but as he has been able to stay in Japan until the middle of December, I have not yet inspected the field, to say nothing of having worked in it. However, between Christmas and New Year's Mrs. Parshley and I went to Mito and Taira and held meetings in both places. Mito has no evangelist, but we have arranged that for the present Mr. Akagawa shall go from Taira and hold meetings in Mito periodically. We hope next year, by the blessing of God, to make a more definite and a joyful report. During the first half of the year I had to abandon my work in the theological seminary, which Mr. F. G. Harrington very kindly and efficiently took up. Since September, however, I have been meeting all my classes.

VI. MISSIONS IN AFRICA.—Adopted 1884

CONGO FREE STATE

Stations, 7; missionaries, 34; churches, 8; members, 3,099; baptisms, 612.

The Congo Mission is one of our most prosperous missions, and yet its mention can only cause a feeling of sadness. Our faithful missionaries labor under the most trying conditions, not the least of which is a failure on our part adequately to reinforce them.

The climatic conditions of the Congo region remain, of course, about the same, but the missionaries seem better able to cope with them. Fevers, however are prevalent, and both natives and Europeans succumb to their fearful ravages. The completion of the railroad from Matadi to the upper country saves the slow, difficult, dangerous and expensive journey of other days with carriers, and the present mode of travel over this part of the journey makes it possible for missionaries to go to the upper stations during the summer months, which was not possible before. An annual conference of the missionaries can now be held more easily.

The death of Mrs. Nelson at Kifwa during the year was very sad, there being no one at hand to help the husband and share his care or grief. Brokenhearted and sick he started for America with his baby girl; but reached England only to go hence himself to join his dear companion, leaving three orphan children. His prosperous work has been cared for by missionaries of the other stations until Mr. Frederickson can arrive. Dr. Kirby, a new appointee, has also been designated to this station.

It is a matter of regret that Dr. Barbour could not have visited this mission, but the limits of time and strength absolutely prevented such an addition to his itinerary. The brethren on the field, however, have taken hold of some of the important problems which confront them, and at their recent general conference made commendable progress.

Important matters of discipline, appropriations, new missionaries, and new stations, and the distribution of the small force of workers, were considered by these heroic souls, and settled with marked unselfishness. Some questions are still pending.

91. PALABALA — 1878

Rev. C. H. Harvey and Mrs. Harvey (in England), Rev. Wm. A. Hall and Mrs. Hall §Rev. C. C. Boone and Mrs. Boone.

Churches, 1; members, 303; added by baptism, 71.

Mr. Harvey is in England with his family, after many years spent in Africa. They are doing nicely, but Mr. Harvey has not yet been able to shake off entirely the African fever acquired on the Congo. But even in his weak state he longs to be back at his station in order that he may share in its work and relieve those who are now ill and may have to return home shortly.

Mr. Hall reports:

We began the year at Mukimvika with encouraging signs, but were asked early in February to come and relieve Mr. Harvey at this station, as he and Mrs. Harvey were much in need of change and rest. They left in April, since which time we have been in charge of the work.

Preaching work.

We have kept up the church services regularly since April and feel grateful to our bountiful Father for all his mercies. There have been seventy-one added by baptism during the year, most of whom were from the day schools; four were restored to church fellowship; six died; seven were expelled; and there were fifty-six inquirers in our inquirers' class at the close of the year. Our chapel became too small for the congregation, hence we added sixteen by forty-eight feet to the old building and still there is not sufficient room to accommodate the congregation. The natives contributed seventy-six francs toward the enlargement.

We have paid from one to three visits to each of our outstations and I am glad to report progress. Our evangelists are earnest, whole hearted young men and the Lord is blessing their efforts with success. During the last month of the year two of them visited eighteen towns in Portugese Congo. That was the first time those towns were visited and they were received kindly by the people, who came out in large numbers and listened attentively to the Word. Doors are being opened in this direction, and our desire is to follow the Lord's leading. We re-organized the Sunday school last year, when both adults and children showed their appreciation in regularity of attendance and attentiveness. Mr. Boone is in charge of this division of the work.

School work. We have eight day schools, and one sewing school, with 400 pupils on the rolls, and a daily average attendance of 212. Both adults and children attended. Mrs. Hall had charge of the two station schools, in which Mrs. Boone takes a lively interest in teaching the little ones, while studying the language. She also teaches the sewing school. Mr. Boone had oversight of Kimpangala school. I have visited all the schools during the year, and was much encouraged as I saw parents and children trying to read the word of God for themselves.

Medical work. Mrs. Hall had charge of this department, and treated 1,825 patients during the year. The endeavor to re-establish the purchasing of medicine tickets caused a good deal of dissatisfaction in the minds of the people, but that is gradually being overcome, and the people are encouraged to go to our Dr. Sims at Matadi as much as possible.

We have been blessed with a good degree of health throughout the past year, and have many reasons for thankfulness, both in regard to ourselves and to the blessings on the work committed to our care.

Mr. Boone reports:

Personal items. "It is good for us to be here," for there is so much to do and the laborers are few. What a land of superstition, sin and darkness this is! My heart fairly yearns for the time when I shall be able to break the bread of life to the people.

Mrs. Boone and myself have been hard at work studying the language, and at the same time doing what we could to help in the arduous work of this station. Mrs. Boone teaches in the day school two days in the week, sewing school once a week, teaches in the Sunday school, and attends to the medicines when Mrs. Hall is absent. I help to take care of the grounds, teach in an out-school two days in the week, help to receive candidates for baptism, superintend the Sunday school and direct the services when Mr. Hall is away.

On December first a dear little baby came, but the Lord took him, and his body rests under the sod at Palabala near baby Harvey.

Condition of the work. The work at Palabala seems to be taking on new life at this time, and there is adequate reason to expect an abundant harvest in the near future. Nearly every month from thirty to forty persons come to join the church, but they must know at least the simple gospel story before they are received. In the last examination one man came who had been twenty-four times before, and another had been fourteen times.

The people gladly receive the gospel. From two unoccupied districts have come to us of late petitions for teachers.

The people when converted, stand fast in the faith. Let no one conceive the idea that these people do not suffer persecution for Christ's sake. In some cases the Christians are so much hated and so cruelly tortured in their own towns that they are compelled to form towns of their own.

The women often come to service on Wednesday bringing a bottle of water upon their heads, a basket of food on their backs and a baby under their arm. The men leave their work ten miles away and climb a steep hill to get here to service on Sunday.

92. BANZA MANTEKE — 1879

Rev. H. Richards and Mrs. Richards, W. H. Leslie, M.D. and Mrs. Leslie, *Miss Catharine L. Mabie, M.D. (in U. S.), *Miss F. A. Cole.

Churches, 3; members, 1,641; added by baptism, 255.

Report of Mr. Richards:

Returning to work.

A little more than a year ago Mrs. Richards and myself arrived at Banza Manteke after a delightful and refreshing season in the home land with our dear children and Christian friends. We were glad to be able to relieve those who had been holding the fort here so bravely during our absence.

Ups and downs in school work.

The boarding school was entirely in the hands of Dr. Catherine L. Mabie and Dr. Leslie from January to May, when it was disbanded. Dr. Mabie, after about three years of hard, earnest work, left here on furlough. Since October this school has been re-opened and conducted by Dr. Leslie and wife. There are twenty-eight pupils, with an average attendance of twenty-four. The training school had been closed during 1900, as the station staff was insufficient to carry it on. There were many calls for preachers and teachers at the outstations. Of those recommended by the churches for 1901, thirteen were selected for training. One lacking in ability was dropped. Dr. Leslie, except when down country, taught one hour, Mrs. Richards two hours, and myself one hour daily. This was the utmost time we could give to them, with all our other work. They studied four hours in the morning, engaged in manual labor in the afternoon, and preparation work in the evening. The subjects taught were: New Testament History, Paul's Life and Travels, Exposition of the Epistle to the Romans, Old Testament History, Arithmetic, Reading, Writing and Composition. The students worked well, and most of them made good progress and will, we hope, do good work for the Master. The session closed December 22, and already the men are being clamored for by the people in the more distant villages.

There are connected with this station thirty-eight village schools, all taught by teachers who are not only Christians, but preachers of the gospel. These schools are centers of evangelistic work, and their business is to help the Christians and to seek to bring those who are without into the kingdom. Only Christians or children of Christians, or those who are seekers after the light care to attend school. Heathen shun them as an evil. The preaching of the gospel is the thin end of the wedge for the village school. During the year two new schools have been opened and one re-opened. The number of pupils on the registers is 1,857 with an average attendance of 1,025.

Arrival of Miss Cole.

Miss Cole arrived here in June, and took charge of the station school, which had somewhat degenerated and needed to be revived. This is the mother school, and from it have come some of our best teachers. It should be a model for the village schools, as the teachers, whatever its standing, take their cue from it. We have thirty such teachers doing good work. There are many people in the villages around us not in the church, and who do not send their children to school. Their suroundings are not helpful to mental and spiritual life.

There are over 100 children of school age living close to the station, and we do not intend to allow them to grow up in ignorance and sin without a fight for them. The chief business of a mission station is to win souls. There is a great improvement in the attendance and the Spirit of God is working among them and there have been some recent conversions of the larger children.

"Forbid them not."

A bright little girl of about eleven summers, from one of our more distant village schools, was the youngest of twenty-three immersed last Sunday. When she came for examination she seemed to me almost too young to understand the Way; but she gave a satisfactory account of her conversion and good answers to our questions: "Do you really think then, that Jesus loves such a little girl as you are?" "Yes, he does." "How do you know?" The answer came quickly; "Because Jesus said, 'Suffer little children to come unto me and forbid them not.'" I could not see my way to forbid her.

The Death of Paul.

Two of our preachers have been called home for higher service. One of the two was our beloved Paul, of whom I spoke and wrote when in America. Without exaggeration, he was the greatest preacher, the most spiritual man, the best organizer, and the greatest soul winner that I know of, not only at Banza Manteke, but in all Congo-land. We miss him much, for he was very dear to us. As I contemplate his devoted, self-sacrificing life, I am humbled and praise God for his marvellous grace. In his case the deadly sleeping sickness did its work quickly, and sent him peacefully home. His last message to his people was to go on with the work he had laid down. When it was known that he could not recover, strong men shed tears of sorrow over the one who had been God's instrument in bringing them into the fold. At his funeral hundreds of people were present to show their love for their departed teacher, who was faithful unto death. We are earnestly asking God to give us others to take up Paul's work.

Medical.

The health of our people has much improved, and only fifty-seven deaths have been reported, as against ninety-six in the preceding year. The death rate was only three and a half per cent., the lowest on record. The sleeping sickness is still prevalent, and accounts for forty-six of the fifty-seven on the death roll. During Dr. Leslie's five months absence, the medical work fell to Mrs. Richards.

Church work.

The regular meetings at the station have been well attended. We hold union and communion services twice a month, and at these gatherings there have been very large congregations, taxing all our accommodation. On these days the Sunday school is also a large one. These are times of work, blessing and praise, and are enjoyed by all. Many members have to leave their homes on the Saturday to be in time for the Sunday service.

Twenty-one have been excluded, and twenty-four restored during the year; 255 have been baptized and added to the church. Deducting the deaths, the net increase is 201, making the present membership 1,641.

Contributions.

In the month of May the State demanded 200 men to work on the railway for one year. Most of these were Christians, and some were deacons, and many of them good workers and contributors. We miss their work and offerings, though we hear they are doing good service in making known the gospel among the railway men, and in the villages near the track. The contributions for church and evangelistic purposes amounted to 1,542 francs, for medicine, 952 francs, making a total of 2,494 francs. This amount does not include a number of teachers paid by the natives on their own account, nor the outstation school-chapel buildings and teachers' houses built and kept in repair by the people. It will thus be seen that we are making progress in the direction of self-support.

The above is a brief report of dry facts, written in the midst of many interuptions; we trust it will convey some little conception of the year's work at this station. Like most years, there have been times of light and times of darkness, times of pain and times of rejoicing, and we thank our Father for them all, as he makes all things work together for good. We want you to share with us in praising God for his goodness, and to pray for greater blessings to come soon.

93. LUKUNGA — 1882

A Sims, M.D., D.P.H., (at Matadi), Rev. Thomas Moody (temporarily at Kifwa), Mrs. Moody (in U. S.), Mr. Thomas Hill and Mrs. Hill.

Churches, 1; members, 457; added by baptism, 174.

Mr. Hill reports:

Beginnings in prayer.

A temperance society.

The past year has been one of much blessing, and our praise ascends unto him who hath blessed and kept us in safety. At the beginning of the year we united in asking God to bless his own word, both to the Christians and to the heathen, and to bring many souls out of their darkness into the light and liberty of him who loved us and gave himself for us. "They called upon the Lord and he answered them." In August, after ten months of patient and persevering work, we organized a temperance society among the various churches, and now there are over 100 members who have voluntarily given up drinking "mal-avu" (palm wine). Twelve out of fourteen teachers are among the number, and their testimony is that they are not only stronger in bodily health, but in spiritual also. Our monthly communion services have been seasons of blessing. Members from seven of the out-churches have attended. They come from four to twenty miles away.

Persecution and conversions.

Early in the year one of the State native chiefs so persecuted one village that wanted to hear the gospel that they were afraid to listen to the good news, but the Lord brought the word to the chief's own household, and rewarded him by converting his son. At Kinsadi, many of the people have turned "from idols to serve a living and true God, and to wait for his Son from heaven." They brought their idols and threw them at the feet of the teacher, saying, "We have no further use for them, and we want to worship God." At Mbanza Nsanda a convert took his fetishes from his neck, destroyed and threw them away before the people who had assembled to hear the Word. At Kimpesi "the light shines in the darkness." Although persecuted by the priests, "many of those who heard the Word believed."

Schools in spite of difficulties.

The schools have not been so well attended this year as last. At Mbanza Nsanda the people wanted to be paid to come, but we do not believe in paying them to come to school. In the Nkama district the people have to work on the coffee plantations, also plant rubber trees and peanuts, the two latter having been added this year. All is done by forced labor, no rations, no pay. We have nine young men in our advanced school, and expect some others in January, who could not come before. It is from these we have to look for our coming preachers and teachers. On Sunday afternoon we have Bible school with twenty-five to thirty in attendance. The Sunday school picture rolls are found to be very useful at this time, helping to impress the lesson, and are much enjoyed by the scholars. Scripture texts are also committed to memory, all with the one end in view, that of strengthening and helping them in Christian life and character.

The importance of touring.

During the year I have been ninety days visiting the churches and itinerating, also seventeen days going to and from and attending conference at Matadi, during which time Mrs. Hill was alone at the station. We are more and more convinced that the good news must be spread in this dark heathen land in the same manner as it was at the beginning, by itinerating preaching. Brethren, pray for us.

94. MUKIMVIKA — 1882

Rev. C. B. Antisdel, Mrs. Antisdel (in U. S.), F. P. Lynch, M.D.

Churches in 1900, 1; members, 2; added by baptism, 0.

Mr. Antisdel reports:

Encouraging results.

The past year has been perhaps the most encouraging one in the history of this station. The attendance at the Sunday services has about doubled,—on several occasions the seats in the chapel were not sufficient. The interest and general spirit of the people have greatly improved. Not only in the towns adjacent to the station, but also in those at a distance there has been a marked change. Where twenty months ago there was most bitter opposition to my presence, of late I have had most friendly receptions. The younger people especially are realizing the folly of their superstitious rites; nor do I despair of many of the older people. Many are very regular in their attendance at the Sabbath worship, and a number have expressed their desire to forsake heathenism and accept and follow Christ. These I am especially instructing but I do not feel that it is advisable to accept any for church membership until they have been thoroughly tested. One great hindrance to this work has been that in the past, unworthy people have been baptized and by their sinful lives have injured the work. Admitting that work among the coast people is the hardest because they are given to the use of rum, yet this very fact makes the need of work among them all the greater. It is a cause for thankfulness that the increased import duties on spirits have already caused a considerable decrease in this traffic. May the temperance agitators continue their good work for Africa.

The station school.

The school, the chief object of which is to impart to the natives the ability to study the Bible for themselves, is one of the promising features of the work. Of late, because of great scarcity of food (we have had no rains to speak of for eight months) the attendance has been very small, as even the children have to search for food; but for several months the average attendance was over fifty. Many of the scholars are very bright; and it is hoped and believed that some of them will become evangelists.

Worthy converts.

The two native members of the church, a man and his wife, have been a great help. The man has taught the people of his town by word and by example until many have abandoned their fetishes. Two this month have voluntarily brought their fetishes to me. His greatest influence has, perhaps, been with the children. In his town he frequently gathers them for instruction. On the Sabbath he brings them to the station and has charge of the Sunday school. He has also been instrumental in inducing the children to attend school, a most difficult task. They saw no advantage in being able to read and write, neither did their parents. But children, even in civilized lands, sometimes feel the same way. Had we such a man as he is in each town, evangelization would soon make progress. He is a cheering example of what Christianity is able to do. May many of those now in training also become useful workers. Of course, we still have to contend with superstition. Even in the near vicinity the majority of the older people cling to it. In towns not far away, those accused of witchcraft are still forced to undergo the poison ordeal.

There have not been as many deaths as a year ago, but the death rate is still high.

Dr. Lynch reports:

Hospital beginnings.

This is but a word of beginnings rather than a formal report, since it was nearly July when I arrived. The work since then has been largely of preparation. The local transport of the hospital and its reconstruction has moved slowly toward completion, as I have only inexperienced native helpers. An unexpected siege of fevers also delayed the work for nearly two months.

There has been a daily dispensary service demanding from one and a half to three hours attendance; and there have also been a number of patients remaining at the station, who would properly be called hospital cases had there been a hospital for their reception. The eager desire for treatment and willingness to remain at the station are indicated by their ready acceptance of the scant shelter of some almost roofless huts. Several operations have been performed under anæsthetics. One death occurred after the man was taken to his town; and there has been one death at the station from general debility. From the present point of view the outlook for the work is most encouraging. There is, as always, superstition in some quarters to meet and overcome; but there is also the willing and grateful acceptance of treatment and teaching, for constant cheer and hopefulness. With the early opening of the hospital the work will be placed on a systematic basis, so the next report will not only be of the conventional "progress," but will be definite in reference to condition, number of patients and treatments given.

Last year there was an invasion of smallpox, which depleted the population in several towns. Fortunately, there has been no sign of its reappearance, and I am about to begin a general vaccination. Some people from a town in which there has been much superstition and opposition, actually came and asked me to send for the vaccine. They had observed that those who received vaccination during my previous residence escaped the scourge, so wisdom grows, even in this soil, by observation. May this ministry for the Master prove of honor and worth in the two-fold blessing of body and spirit.

95. BWEMBA — 1889

Rev. A. Billington and Mrs. Billington.

Churches, ——; members, ——; added by baptism, ——.

We regret not to have received a statistical report from this station.

Mr. Billington reports:

A measure of success.

Our first note this year shall be one of praise to our gracious God, not only for life and health and many other good gifts, but above all, for permitting us to see his Kingdom coming, the ingathering of some of the harvest we have long prayed and worked for. True, we have only baptized eight persons during the year, but most of these have been such cases of turning from darkness to light, from the power of Satan to God, that the years of sorrow and toil and waiting seem swallowed up in the joy of being the means of turning even these from the error of their ways. There are more to follow, for several women and men have been inquirers for weeks now, and are persistent in their attendance at all the services. These are people from the villages near, and some of the worst of them, women that were sinners indeed. Let our friends in America who have prayed for us, and sent us of their means, rejoice with us and join us again in earnestly praying that the numbers may be greatly multiplied to the glory and praise of God.

Steamer "Henry Reed."

For the time being I am alone here with my wife and have charge of the steamer "Henry Reed," as well as the station. This has greatly handicapped the station work. In addition, it was necessary for us to go to Ikoko and stay for over two months to relieve Mr. Clark. During the year we have made three and one-half trips with the steamer, that is, we completed one in the early part of January and have since made three journeys from Stanley Pool to Ikoko and beyond, in all some 3,100 miles. The steamer work has thus reduced my actual time at the station to less than one-half of the year. And of this again we made two inland journeys to the Bateke of about eight days each, walking some twenty-four miles inland, or taking the journeys all round about 100 miles. Mrs. Billington was with me inland, and at all villages we were well received. The villages are small, but the people industrious, healthy and ready to listen. The language is, of course, different from that near the river, so that our preaching was through interpreters, but as soon as we are free from steamer work we intend to study the language and make more frequent journeys to these people.

Station work.

At our Sunday morning service we get an attendance of from seventy to 120. In the afternoon Mrs. Billington holds school with an average attendance of twenty-five. About 4.30 P. M. we go to the near villages, and about 7.30 P. M. we have what we call family prayers, intended for ourselves; some people now come from the villages, so that it is really a short service with an attendance of thirty or more. This is held every night in the week, one night being specially set apart for prayer. We used to have a week-day service at 7.45 in the morning, but this has been changed to 11.30 in the morning, to suit the women coming from their gardens, and we usually get a very fair attendance.

After the morning service, Mrs. Billington gives medicines, which seem to be appreciated; there are usually some ten or twelve patients. Day school is at 2.30 in the afternoon, with an average attendance of twenty-five. Half of these are Christian adults, since these Bobangi people have very few children.

The farther villages are visited by boat or canoe as often as we are able, and at other times we send our young men two and two. There is more discontent in the villages further from us than in those near, on account of various labors imposed upon both men and women by the State. Further, passing canoes and telegraph work people have more liberty in their villages, which means more trouble for the people, and less time and peace of mind to think of the things we tell them. We sometimes think that thus our work is hindered, and yet, who can stay God's hand when he wills to perform? I would like to add here that our Commissarie, Mr. Costermans, seems a very just man, and has taken great pains to put right any grievous wrongs we have represented to him, but there are small wrongs one cannot always be reporting, which yet prove very irritating and disturbing to the natives.

We are just now meeting a little opposition on account of our attitude to slave-trading. There seems to have been a scarcity of food in a district some eighty miles above here, in French Congo, and quite a few people have been brought over from there for sale and many of the natives here are anxious to fill the places of the dead with these slaves.

96. KIFWA — 1890

Rev. P. Frederickson and Mrs. Frederickson, Rev. C. Nelson and Mrs. Nelson (deceased), Rev. E. T. Welles and Mrs. Welles.

Churches in 1898, 1; members, 679; added by baptism, 98.

The death of Mrs. Christian Nelson at Kifwa and the subsequent journey to England and death there of Mr. Nelson while Mr. and Mrs. Frederickson were at home on furlough, were events not only extremely sad and distressing, but calculated to throw the work of this important station into confusion. Mr. and Mrs. Welles and Mr. Moody have held things together, however, pending the return of Mr. and Mrs. Frederickson. Dr. Kirby, recently appointed, will be a welcome addition to the station force.

Mr. Welles reports:

A new-made grave.

After two years of prosperity and great blessing on this field there has come a year of cloud and sadness. We cannot but speak thus, while beholding a new made grave just over yonder, the last resting-place of our dear sister Nelson, and now the news has come that he, who so lately laid down his dearest earthly treasure for dark Africa, has gone to find it again in the great beyond. One from heathen Africa, one from Christian England, gone to be forever with their Lord.

Early in the year, Mr. Nelson's health became so much impaired that he was compelled to desist from his more active missionary work and be content to wait and hold the reins as best he could. However, his health gradually improved until he was able to get about, and thought soon to take up the more active work again. Then came the terrible blow when in one short week his beloved companion was smitten down at his side, and he was left alone. His health, already much impaired, was completely broken, and he started for America, but the Father called him to the better homeland, even the heavenly country.

Guiding the work.

I came in October and have been trying to guide the work the best I can. There is a training school of a dozen good boys whom I have been endeavoring to fit for preachers and teachers, of which there is very great need. I have also been able to do a little itinerating, but it seems very little when I survey the wide field and the hungry, thirsty multitude.

Mr. Moody has been with us since the first of January, and will stay two months longer. We are praying for Mr. Frederickson's speedy return; also looking forward with thankfulness for the coming of Dr. Kirby.

97. IKOKO — 1894

Rev. Joseph Clark and Mrs. Clark (in Scotland), Rev. A. Christopher and Mrs. Christopher, Rev. E. V. Sjöblom and Mrs. Sjöblom, *Miss Margaret Suman.

Churches in 1898, 1; members, 17; added by baptism, 14.

Mr. Sjoblom reports:

"Unto me is given all power in heaven and on earth; . . . and behold I am with you always, even unto the end of the world." This promise, given by our loving Master, has been and will ever be very precious to all that take part in the great work, but it is still more so to us who are on the field, surrounded by the chill and darkness of heathenism, while we try to bring some beams of warmth and light to these dying heathen.

Marriage.

With regard to this station, we have not been able to advance in the work as we wished, owing to the fact that I have been the only man a good part of the time. In March Mr. and Mrs. Clark went home on furlough. In May Mr. and Mrs. Billington came to be with us until I and Miss Johnson, also from Sweden, were united in marriage, after which they returned to Bwemba. Mr. Billington was of great help to me during the weeks he stayed, by taking some of the meetings and also by superintending the building of the ladies' house. When our papers arrived we had to go down to Irebu to be married, and the Billingtons returned to their station. I was again the only man on the station until Mr. and Mrs. Christopher arrived at the end of October, since which time we have gradually divided the work.

Evangelistic work.

I have only made two extended evangelistic journeys during the year, one inland before Mr. Clark left, and the other after the arrival of Mr. Christopher, when I took a tour around the lake, visiting all the villages within near distance of the shore, as well as taking a trip right across the country from the main river to the lake. I have desired to do more itinerating work, but being alone so much of the time, and there being so much work concentrated at the station, my time and strength have been used to the uttermost. Not being able to go more often myself, I have several times sent Vinda, the best evangelist, and others with him. They have usually reported much interest in the message. Weather permitting, fifteen or twenty open air meetings are conducted, in which native Christians assist. Usually a good number from the neighboring villages attend the Sunday morning service, and many show a real and earnest desire to know more of God and his love.

Industrial training.

Though our first aim always must be the salvation of their souls, we feel we want to help them to improve their earthly environment. The State very often has handed over orphan boys and girls to the station. Beside many slave children find a refuge with the missionaries, and for all these employment had to be found. Thus we were led to the formation of an industrial department in the work. The need of industrial training for these many children necessitates the assistance of a practical man to devote his time to this branch of the work, that the others may be free to devote the time wholly to evangelistic work.

School work.

The school work being under the direction of Miss Suman with Miss Maggie Rattrig and Vinda as assistant workers, has been going on steadily, and visible progress has been made. A large number of the more advanced scholars, having reached the highest class, continue to serve as teachers to the lower classes. This highest class have an hour to themselves the first thing in the morning, before the general school begins, to allow the teachers to take part. Having so many children at the station we naturally have more control over them and are able to compel them to attend the school when we often find that they themselves lack interest. They learn to read and write, to do elementary work in arithmetic, commit to memory portions of Scripture and gospel hymns, and also learn a little French. The highest class, in addition to these subjects, study Homiletics, Expositions of Scripture, work in fractions, and have this year begun to study Physiology. Beside the many station children attending school the children of Ikoko towns have been told by the commissary of the district to attend school, and many do so. At half-past eleven, before the children separate, we have a service, mostly led by the missionary in charge. Mrs. Christopher being a well trained high school teacher, we expect her to be of great help in the school the coming year, the more so as Miss Suman is not strong. The school and the care of so many girls have taxed her strength. I may mention, too, in this connection that most of those we have baptized are from the school. Thus we understand that when we are ready to plant out evangelists around the district they will be prepared and trained as school teachers also. We only hope and wish they may stand the test, as they have not suffered persecution or needed to count the cost like the natives who are converted in their own villages.

Baptisms.

We have baptized fifteen during the year; four have been called where no temptations will ever disturb, and three of these were taken away by sleeping sickness. One has been removed to Bwemba. The total membership at present is twenty-eight. These people have no Bible or books, and cannot read until they are taught, and therefore they read the actions and judge the power of the gospel and life of faith according to the life of those who profess to follow Christ.

We have received a few drops of blessings, but we expect the showers are to come. The daybreak is beginning to show the coming light over this dark land; the shadows are gradually disappearing and these prisoners of death are one by one finding the way to the land of light and life. May the Lord bless us still more in our common effort to bring the gift of life and the light of the world to these degraded and dying children of nature.

VII. MISSIONS IN THE PHILIPPINE ISLANDS — 1900

Stations, 2; missionaries, 5; churches, 2; members, 121; baptisms, 121

Perhaps the most significant development of the year among all our missions has been that in these islands, and yet so far as the workers were concerned the situation in the earlier months looked forbidding enough. Mr. Lund was sick, it was feared unto death, and Mr. Briggs was not sure that the climate would permit him to remain more than a few months. The former, however, got away to his old home in Spain, rapidly renewed his health, and, as will be seen from the reports of Mr. Briggs and Mr. Marin, is doing a splendid work in Barcelona while "resting." The most important part of his labor has been the publication of the Gospel of Luke and some tracts in Visayan, the first shipment of the same to the Philippines having been made only recently. Mr. Briggs also found within a few months that he was, after all, becoming acclimated, and could probably remain. He has taken up the work of Mr. Lund in a wonderful way and his reports of the development of the situation in the islands have been among the most inspiring documents ever sent to the Rooms. During the year he has been reinforced by the arrival of Messrs. Huse and Finlay who are entering earnestly into the harvest at Bacolod, the other of the two stations we have thus far opened in the archipelago. The following letters from these three brethren will be read with exceptional interest. May they be used of the Spirit to reveal more fully unto our people that Pentacostal blessings are still possible, and are to be prayed for and expected. May they also serve to show that now is the time to enter into this richest of harvest fields.

98. JARO (PANAY ISLAND) — 1900

Rev. Eric Lund (in Spain), Rev. C. W. Briggs, Mrs. Briggs (in U. S.).

Churches, 1; members, 113; added by baptism, 113.

A very extended report covering the work in this mission from its beginning in 1900 has been received from Mr. Charles W. Briggs, our missionary at Jaro, a suburb of Iloilo in the island of Panay. The report contains sixty-seven pages of legal paper typewritten. From beginning to end there is scarcely a page that is not bristling with information and that something between the lines which makes one feel that the breath of God is both in the mission work itself which is recorded, and on the missionary who tells the story. We can give but an epitome of the report:

Beginnings under Mr. Lund and Mr. Manikan.

The twenty years of Mr. Lund's mission work in Spain had peculiarly qualified him to know wise methods of approach to the Romanized mind, a mind which has stamped itself everywhere upon the Philippine Islanders. Mr. Lund took with him from Spain Mr. Braulio Manikin, the converted Visayan, who has been previously referred to in our recent literature, and will again be noticed in this account. The providential gift of this man Manikan to the mission was a circumstance of the largest import and value; he had the advantage of being a native in the islands and being in perfect command of the Spanish and also the Visayan languages, he had immediate approach to multitudes of people. Our first missionaries took with them from Spain thousands of gospel tracts; they also started a small periodical called The Herald of Truth, which now has a large circulation, and the people were in such an eager and expectant mind respecting the messages of these two men, who could speak to them so intelligently, that they at once gained, both through speech and the printed page, a wide hearing. Mission centers were located at two points—at Jaro in the Island of Panay, and Bacolod in the Island of Negros. At first the upper classes thronged about the missionaries at the meetings. They came in from many miles distant. It was not long, however, before it became evident that among these people the interest was superficial. After a time persecution began; one of our interpreters was assassinated, and Manikan's life was frequently sought and he is even now in constant danger; nevertheless he labors on, perfectly fearless, although taking all justifiable precautions against foul play. Toward the end of 1900, Mr. Lund grew so ill from the effects of the climate with chronic bilious difficulty that he was obliged to return to Spain at least for a season; shortly before leaving, however, special emphasis had been given to the preaching of the gospel to the poor, the rank and file of the lower classes in the islands, who evidently were much more sincere than the higher classes. It was not long until another native, a Tagalog of much intelligence, Mr. Ambrose Velasco, was converted. He comes from the upper class, has property and culture, and is socially well connected. He has proved to be a preacher scarcely second to Manikan himself in power.

Mr. Briggs' health which at one time threatened to give way, we are thankful to say has been restored, and having been reinforced by two young brethren, Messrs. Huse and Finlay (although Mr. Lund's enforced return to Spain is much deplored), the work moves on with ever increasing power. Yet another native, Mr. Roslado, the Presidente of the town of Isabella, seventy miles south of Bacolod, has also come out. He stands firm under much persecution, and has been under arrest on false charges brought by Roman Catholic sympathizers. A large number of boys have been brought into a school and are being taught the gospel. They memorize also hymns and large portions of Scripture. A separate service for women has been instituted and eighty of their number have lately been baptized, although as yet there is no woman missionary, as we hope there soon may be to lead them along.

The work at Jaro, where Mr. Briggs has his headquarters and where Manikan has his chapel, has now been for months a center of great popular interest with hundreds coming almost daily to the little chapel for service, and hundreds outside unable to find entrance, get what they can from the overflow of the meeting. Jaro is a great market town and crowds of people come from distances varying from fifteen to fifty miles on every Thursday of the week, to do their marketing. On this occasion they plan for an extra day, after the market business is over, for going to the chapel and hearing Manikan preach. Mr. Briggs says:

Crowds to hear Mr. Manikan.

> We rent a large house in Jaro which serves as Manikan's home, printing office and headquarters. To this house the people throng, not merely to make a little inquiry and go their way, but crowds of people stay all night and generally two nights. They bring their rice with them and so merely ask for a chance to cook it over the fire. For lodging they need only room to stretch out on the floor. Wednesday afternoon they begin to arrive, to be there for the service and market on Thursday, and on Friday they go back to their homes. Saturday they or others come in for the Sunday services and they stay till Monday. It is in this home that most of our work has been done. Here they gather in groups to talk, listen to some one who is a good reader, learn hymns and hold prayer meetings. Here these crowds have access to Manikan, who has a heart full of Christian love for each one of them. He spends hours at a time giving them advice, instruction, help, anything that is within his power to do for them, and after being under this strain for hours, he will say to me with shining face, "This is grand work for God." In this home in the evening Manikan preaches by the hour, expounding the scriptures and the way of life. He has gone over the same ground again and again until the people know it by heart, and he never preaches anything but the plain, simple, important truths that these people need to know. Many a night during the past year have more than three hundred people slept on the floor in this house; people of all ages, people from all parts of the province.

Those who chiefly frequent this place are known as pulahan. They correspond to the peasants and the laborers of the country. They have little liking for the friars, and although they have been bred as Romanists, yet they are remarkably open to the presentation of the simple gospel. They hunger for human sympathy and love such as our missionaries afford them, and they are coming literally by thousands under the influence of our mission. Only perhaps about 200, for reasons of prudence, have been baptized into our churches, yet Mr. Briggs thinks at least 2,000 of them are already sincere believers.

In a recent number of the Magazine we referred to the sending to our Rooms of a list of nearly 8,000 names of persons who have left the Roman Catholic Church in a body, and are appealing to us for instruction. These people have been so persecuted and oppressed by Roman Catholic magistrates and the higher classes who hate their sympathy with the American missionaries, that they have literally gone out from their villages, where their very lives are in danger, and have established as a refuge a Protestant town on the side of the mountains, called the Town of Calvary. The missionaries when consulted about this movement discouraged it, fearing that isolated thus this community would only draw down upon itself increased hatred and persecution. Before the missionaries were aware of the action, however, the people from six towns of the province had settled a new town on the mountain side, having as leader and pastor a Tagalog, and have now built a chapel and for several months have had regular preaching. It is reported that there are many thousands now living in that community and upon the testimony of the soldiers who are more familiar with it, they are declared to be the most peaceable and industrious Filipinos in the province. From this town a large number of people have already been baptized and delegates are sent to the services in Jaro every week.

Extreme sufferings for Christ.

Among the people who have been raised up as leaders from among themselves, quite independent of our American missions as such, we may refer to one marvelous character, a Mr. Piementel, the story of whose life is like a chapter from the story of the Apostle Paul in that portion of the Acts where he recounts his stonings, his "deaths oft." All of this man's experiences have only turned out to the furtherance of the gospel. This Piementel was born and reared near Manila and says that all his people were Protestants against the church, never going to the mass or to confession, and teaching their children that Christ was everything, the friars were false.

This man for a long period latterly found himself between two fires, between the persecuting high class Romanists, on the one hand, and the American authorities who for some time sincerely believed him to be a spy on the other hand. He has passed through experiences almost beyond belief, having once been hanged in a tree; twice fired at at close range; once clubbed into insensibility by Filipino policemen with the butts of their guns, fracturing his skull and crushing in his cheek bones and forehead. But he survived all and preaches on. Mr. Briggs says:

Divine joy in service.

He tells me that every time he preaches, his eyes are filled with tears, because God's presence overawes him, and that all the people weep with him. He receives no pay for his work except the joy of doing it. He says he prefers to be no expense to us, for he is able to be independent, and all he has he divides with the peasants who come to him. The last time he was in Jaro I saw him carrying a large bundle of copper pennies, and he said he was carrying back to Barotoc all the change he could gather up, in order to have one piece for each of his poor people. He is a genuine pastor, preaching the truth, reproving, correcting, praying and helping in every time of need. Piementel helped gather the list of names that was sent to America, as desiring to be taught in the evangelical faith. He is the center and authority for many thousands of poor people. As we have examined and talked with him from time to time, it becomes increasingly clear that he believes and teaches the New Testament way of salvation through Christ, emphasizing that which is to him so intense a reality, the truth which Christ uttered as he left his followers: "All power is given to me in heaven and on earth......And, lo, I am with you alway, even unto the end of the world."

Mr. Briggs unselfishly pleads:

Pleading demands.

That the Missionary Union shall not neglect its prior duty to older missionary fields into which the Union has been manifestly led, but that having done our duty to the older missions, we should likewise afford a generous measure of the gospel itself and the raising up of a force of native workers trained in the gospel to prosecute the glorious task committed to us in these islands. The immediate demand upon the field is for a qualified medical missionary for Capiz, the region north of Jaro, and for at least one other general missionary, and at least a couple of lady missionaries who can give their whole time to the women and children. Multitudes in the homes are waiting for instruction and guidance.

99. BACOLOD (NEGROS ISLAND) — 1900

Rev. S. S. Huse, Jr., Rev. G. E. Finlay.

Churches, 1; members, 8; added by baptism, 8.

Mr. Huse reports:

Station work.

For the last quarter of 1901 we taught English to the boys who wished to come. The attendance averaged about fifteen. With the beginning of the New Year we dropped this work, feeling that it interfered with our more important work of preaching the gospel. To maintain our hold on the boys who have been the mainstay of the Sunday evening services in Visayan, we have a song service Wednesday evening, and are planning to put extra effort into making the Sunday service attractive.

The numbers in our Sunday school fell off when the lesson books in Visayan were completed. We have now new lesson books, and I hope the boys will come again. For those who can understand Spanish I am teaching lessons in the Life of Christ. The number in this class is small but fairly constant.. Last Sunday I spoke to the children in Spanish. They appeared much interested. Hereafter, I intend to make this children's service one of the features of the evening meeting. Our native preacher does not seem to have the faculty of interesting children, though we are both in the dark as to what he says in not understanding Visayan. My knowledge of Spanish has been so limited that I have hitherto attempted little in instructing him. I feel more confident now, however, and am going to take up the Gospel of Matthew exegetically and homiletically, with him. The English services in connection with the Y. M. C. A. we have kept up regularly, Mr. Finlay and I taking turns preaching.

Church at Talisay.

At Talisay we have held services Thursday and Saturday evenings, when the weather permitted. On the last Saturday in November I baptized seven persons who, with an eighth, formerly baptized by Mr. Briggs, were organized as a local church that evening. This is the first locally organized Protestant church on the island of Negros. These are the first to whom it has been my pleasure to administer the ordinance of baptism, coming as I did, directly from my ordination to these islands.

Language difficulties.

On December 19, four months after arriving in Bacolod, I preached my first sermon in Spanish, writing it out in full first. It so happened that the meeting fell to my care, as Velasko could not go to Talisay that night. To my surprise I held the attention of the audience throughout. A large number of the people understood simple Spanish. This was the commencement of regular speaking in Spanish for me. We have one Bible class there, taught by myself. The average attendance is between seventy-five and a hundred. Velasko holds the audience well. Neither Mr. Finlay nor myself feel satisfied in giving sanction by our presence to the words of a native preacher when we do not know what he is saying but it is the best we have been able to do, coming as we did, new men and finding a preacher already on the field. This I trust will soon be otherwise, as I have commenced the study of Visayan, and hardly think it will take me more than two months to get so I can understand the most of what he says. Any mastery of Visayan will most probably be slow. There are no books in Visayan-English as yet, and we have to make our dictionaries, each one for himself, as he studies. By translating and using the Spanish-Visayan books this is rendered much more easy. This and the immediate need of new men knowing some language spoken by the people, is the reason we have for not studying the native tongue first. On an old field we would not have been obliged to take the work upon our shoulders almost on the day of our arrival.

A week ago I attended a funeral in Silay, twelve miles from here. Personal work on the part of our church members has made the opening in that town. We hope soon to begin regular services there once a week. From Capiz I have heard nothing recently. When these rains stop, if they ever do, I am going to see what has been and what can be done at that place. It is seventy miles north. We also have good reports from a group of towns the same distance south. I am hoping to sell my bicycle and buy two horses, so that Velasko and I can make a preaching tour before the next wet season. I nearly forgot to mention that the people at Talisay have bought the chapel in which they worship. The owner, instigated by a Catholic wife, was going to tear down the building and move it to his hacienda if we did not buy. The price was eighteen dollars, of which I lent them personally fourteen. I thought it better to lend than to give, and there was no mission money to do either with. I have a satisfactory arrangement by which they are to repay me. I do not mean to have the churches lean on the mission for anything for which they can pay themselves. We have others awaiting baptism in most, if not all, of the towns mentioned, some of whom ought to receive the ordinance soon. In this matter we are trying to exercise the utmost care lest the church of God should be defamed by unworthy members.

Climate and clothing.

Those coming to these islands ought to know that living is very expensive. The cost of raw food material is nearly twice what it is in America, and then is very unsatisfactory. Breakfast foods, such as rolled oats, are so expensive a missionary cannot afford to buy them. Decent meat is next to impossible to get. Butter is fifty cents a pound. Labor is nominally cheap, but as everything is done by hand and that with eastern slowness, the result is that household furniture and all such things are expensive. This is said, not with any thought of complaint, for we do not go to the foreign field because it is pleasant, or because it is a money-making calling, but I have mentioned these prices as fair examples, that those coming may know fully that a dollar here has only about half the purchasing power of a dollar in America. All heavy clothing, except one suit to travel in, should be left at home. It cannot be worn at any time of the year. If any of the boys graduating are thinking of buying good clothing for graduation, tell them if they are to come here they can never use one shred of it. We are too near the equator for anything except white clothing and little of that. It would be well to buy white duck shoes before coming.

God is doing great things in these islands. Try and send us men enough to take proper charge of what he hath so wondrously wrought out. His is the power, and to him be glory evermore.

Mr. Finlay reports:

Language study first.

It is scarcely in place for me to attempt a report at this time, for not more than two months have elapsed since I arrived in the Philippines. And yet a few words may not come amiss. In accordance with the advice of Dr. Barbour and Mr. Briggs, it seemed best that I should come to Bacalod with Mr. Huse, which place I reached November 21. My first endeavor has been to acquire a working knowledge of the Spanish language. While this does not put one in touch with the people as a whole, it does enable him to converse with all who have had much education, and especially with those who will be the early leaders of Christian work.

Station work.

Within a few months I hope to begin to study the Visayan dialect, which at present is somewhat difficult, on account of the meager supply of helps. In addition to the language study, which has occupied the larger part of our time, we have attempted to divide the other work of the station, for we find that we are thrust into active station work immediately. There is no such movement here in Bacalod as characterizes the work at Jaro. Everything is quieter, and yet at times, quite a number of people attend the services. Particular promise lies in a Sunday school of boys and young men, to which Mr. Huse now speaks in Spanish each week. Among other services, we have thus far conducted one meeting each Sunday for the benefit of the soldiers and other Americans who might come. One remarkable feature of this service is that a number of boys who are studying English also attend, and take part in the singing, even if they do not understand all that is spoken.

Outstation work.

At the present time, the most flourishing part of the work in Negros is the little church at Talisay, about which Mr. Huse has written more fully. Although it is but six weeks since its members were baptized, they have already shown considerable zeal. With something of the spirit of the early Christians they have gone about "preaching the word." By this means, the new gospel has reached

Silay, a town twelve miles north of Bacalod, and there also the people are asking for regular preaching. In other towns, some of them many miles from here, openings have been made, but we are not yet prepared to enter.

Of the problems, it is too early for me to write. We are not carried away by sanguine expectations, for in some directions the progress will be slow. But there are some exceptional opportunities in our Philippine mission awaiting the time when we shall be equipped for work. Our great anxiety is for ourselves that we may be faithful to our Lord Jesus Christ, and for native workers, that men full of the Holy Spirit and of faith may be prepared for the building up of the Kingdom of God.

VIII. MISSIONS IN EUROPE—1832

Preachers, 1,187; churches, 1,039; members, 117,099; baptisms, 7,786.

The Baptist cause in Europe is moving steadily onward, and the statistics given in this report show a total number of 117,099 church members, or a gain of 13,337 over last year; and of 7,786 baptisms, a gain of 2,240 over last year. Baptisms aggregating over six and one-half per cent. of the total church membership become cause for devout thanksgiving, especially when the many causes hindering growth in the various countries are considered. One of these causes is the poverty of the people in many places, for it is notably true that the names of the mighty and the noble, in the estimation of the world, are conspicuously absent from the rolls of the Baptist churches of Europe. Then, too the turning away from the state church, and the joining of the Baptist ranks almost inevitably brings the enmity of the state priests or pastors, loss of friendships which may mean loss of livelihood, or financial losses of other kinds which cripple the giving power of the converts. That our Baptist brethren in Europe contributed an average of almost precisely four dollars per member last year for their local church work and other religious objects, shows that our aid and support cannot possibly be pauperizing them, but rather justifies the giving of such aid. Were it possible to increase this aid for the employment of more evangelists, the work would certainly bring forth richer harvests.

Other hindering causes are the political unrest throughout Europe, and the lack of true religious liberty, even where some degree of toleration may be said to exist. When in the providence of God these non-conformist Christians become so numerous as to compel a recognition of their full religious rights and privileges, we may hope that their numbers, power and influence for good will increase so rapidly as to show the value of the foundation work now being done— a work in which we share, and in whose success we have a right to rejoice.

I. FRANCE — 1832

Churches, 30; members, 2,409; added by baptism, 187.

Mr. Saillens reports:

Paris and West Associations.

Rue de Lille. Pastor Revel has sent a special report for this church. I need only say that he is a valuable and devoted worker for Christ, and that the church is prospering under his leadership. (See report following.)

Rue Meslay. During the past year the work at Rue Meslay has been steadily pursued and has given much encouragement. We would record our gratitude to God, who has never left us without tokens of his approval, though our efforts must be very imperfect in his sight. On the last day of our church year, Sept. 30, 1900, two young men were baptized. One of them was a secretary of the Paris Y. M. C. A., and it cost him something to obey the Lord's command, and to become a member of a church which, in this country, is looked upon, even by many a professing Christian, as a mere "sect." He is now the secretary of the French Young Men's Association at Exeter Hall, London, and we hear good accounts of his work there among French and Swiss young men of business, so numerous in the vast English metropolis. Since then, and up to September 30, 1901, twenty-nine persons were baptized at Rue Meslay, fourteen were previously Roman Catholics; of the others who were born as Protestants, only a few were really converted before they came to us. Nine are young men. On December 31, 1901, five baptisms took place, all being formerly Roman Catholics.

Our brother, the Rev. S. H. Anderson, minister of the Rue Royale Congregational English Church, Paris, was led by his own study of the Word, and by the reading of one of the Rev. F. B. Meyer's excellent tracts, to see the truth about baptism, and we had the privilege of leading him into the symbolic waters, in presence of a large congregation, on June 30. Two of his daughters were also baptized in our church on the following Sunday. Six of the new converts are the direct fruits of our efforts in the little mission hall at Avenue Parmentier, which has already proved so useful in leading souls to Christ.

On November 14, 1901, we were able to open a new mission hall at Neuilly, a suburb of Paris, although only a mile west of the Arc de Triomphe. It was through the generosity of an American sister, who was interested through Mrs. H. G. Safford, and also of an English lady who gave the amount necessary for fitting the hall, etc., that the needed funds were obtained. The work here is more difficult than in the popular districts, this being rather a select neighborhood. Still, the meetings are encouraging, and one or two, we beleive, have been gained to the Lord.

We have at Rue Meslay a Sunday school on the American plan, with classes for adults as well as for young people. We have another Sunday school at Avenue Parmentier, and a good children's meeting at Neuilly on Thursday afternoons. The week-night prayer meeting is well attended and proves a source of blessing to the new converts. A monthly temperance meeting is held by our Total Abstinence Society, la-Croix-Bleue; over eighty members of the church belong to the society, and a number of habitual drunkards have been rescued.

Our temperance restaurant receives about fifty customers daily and is a great boon to some of our young people and to the public in general, some of whom have by this means been brought into contact with us and led to Christ.

Pastor R. Saillens and his devoted assistant, Pastor A. Blocher, are the only workers supported by the church funds. They are helped by a noble band of deacons and voluntary evangelists, without whom such a large number of weekly meetings could not possibly be carried on. Pastor Saillens' family of four, grown-up son and daughters, are a great help. We have, besides, a good number of Christian women who are able and willing to work for the Lord. Two American sisters settled in Paris, one of whom was baptized in our church, the Misses Johnson and Chickering, are conducting a successful mother's meeting at Avenue Parmentier.

Some of our young men are carrying on Sunday morning open-air meetings in the courtyards round our Avenue Parmentier station. A dozen of them, sometimes with musical instruments, enter these courts with the permission of the concierge (door-keeper) of the house, and sing and preach to the people leaning out of their windows or gathering round them. As many as a hundred people are thus reached sometimes in a single court. A profuse distribution of tracts and bills follows. There have been good results already from this form of activity, both for the workers and the people to whom they address themselves, many of whom hear for the first time the blessed news of salvation through the blood of Jesus.

One of our former voluntary workers, Th. Oriol, a young man of consecration and gifts, is now a student at the Pastors' College, London, being the fourth whom we have been able to send there from our church. At the same time he has been permitted to carry on an evangelistic work of great promise among the French of the west end of London. They meet in a room, which is paid for by the converts themselves, at 10 Carlisle Street, Soho, W. Ten were baptized last year, and there is hope that a little French Baptist church in London will soon be formed.

Some of our former members have gone forth into the heathen mission field. Thus we have the privilege of having in France just now a beloved brother, Monsieur A. Boudot, on furlough after three years' hard work on the Congo. Himself a former Roman Catholic, he is an invaluable helper as a voluntary visitor to our provincial stations. Two former members of our church, and former students of the Spurgeon Pastors' College, have gone forth to work in the provinces. Pastor A. Gross is stationed at Rouen and Pastor R. Dubarry at Nimes.

The gifts of the church during the year have amounted to 5,753 francs ($1,140), including the Poor Fund, and gifts for various objects, such as temperance, foreign missions, etc., leaving about $800 for distinct church work. Considering that all our people are poor, some of them even in great poverty, this figure compares favorably with the gifts of Christians in other parts of the world. But the beginning of the present year shows an improvement in this chapter, and we hope next year to report a comparatively large increase in the liberalities of our people.

In order to leave the largest possible amount of the appropriations of the Missionary Union for our provincial work, Pastors Saillens and Blocher have availed themselves of the friendship and liberality of their English Baptist friends, and have been supported, for the largest part, by the funds coming from England—the rest coming from the church, thus taking from the Union nothing more than the rent of the chapel and taxes. We owe a great debt of gratitude to Pastor Thomas Spurgeon, who has shown himself a most devoted friend to the trustees of the Pastors' College, and to many others, foremost among whom are Mrs. Robert Harris, of New York, and Dr. A. W. Rogers, of Paterson, N. J.

We may add, without magnifying unduly our efforts, that the influence of the Rue Meslay Church and her pastor is felt beyond the limits of our own work. Only a percentage of those whom we are privileged to evangelize become members of our church. In the Paris Y. M. C. A. (both French and English), in the temperance movement, and other interdenominational organizations, we are permitted to take a share which is larger than the proportion of our membership would claim. By the printed appeal, through tracts, illustrated magazines, etc., we reach hundreds of thousands. We rejoice in being known, not simply as Baptists, but as Evangelists of large sympathies. The Baptist cause itself, in the long run, will benefit by these efforts.

Rouen. For some years past we have had scarcely a handful of members in this large city, so near Paris, and through scarcity of funds we had been compelled to dismiss the Evangelist who was located here. A few months ago, however, we came into contact and close fellowship with a devoted servant of God, Pastor E. A. Carter, founder and president of the Baptist Pioneer Mission, an English society with a small income but which has done much good in England by sustaining feeble causes until they become self-supporting. Pastor Carter's heart had been drawn towards the continent, and he longed to be able to do something there for the Master. We laid before him the claims of France, and especially of Rouen; and the result was that his committee undertook to pay half of the annual expense of two stations in this country: Rouen and Nimes.

He and we were providentially guided in securing a hall in Rouen at the rental of 1,800 francs per year ($360), which is the finest and best situated mission hall we have in France. It was originally built by our Methodist brethren, who for very painful reasons had to give it up; it had fallen into the hands of a tradesman, who was glad to let it to us. It is situated at 38 Rue Grand Pont, near the cathedral, in the most populous street of the city. We at once called Pastor Gross and his young wife to this post. The meetings have now gone on for three months, and have never ceased to be a success. The place is crowded every time. I make a point of going there once a month, for two successive nights, and I must say that I never met anywhere with more responsive audiences. The dozen members we have there are cheered and there is a prospect of their being doubled in numbers soon. Already three new converts have applied for baptism, the only reason for their not having yet received it being that we have as yet no baptistry in the place.

Besides this large hall at Rouen, we have another at Guevilly, a suburb, for which we pay $60 a year. It is used for temperance work by a local temperance society, but Pastor Gross will soon start gospel meetings and a Sunday school there.

Chatellerault and Niort. There are small churches in country towns, where Roman Catholicism is tremendously strong. In the former place we have no settled evangelist, our funds having compelled us to reduce expenditure here; but Brother Chollet, who was formerly in charge, still comes here once a month to keep up the little flock of fifteen members. He was able to receive one new convert by baptism and the people, poor as they are, have given $60 for the work.

At Niort, Pastor Maillet (formerly of the Reformed Church) and his wife, are working faithfully. He goes to many country places around, and hopes for a harvest of souls in the near future. Niort is in the heart of priest-ridden Poitou.

Southern Association.

Lyons and St. Etienne. Pastor A. Pinon and his wife, formerly my assistants in Paris, are working faithfully and with a good measure of success in this field. They have not only to care for the church at Lyons, with its two meeting places, but also, at least temporarily, for the work at St. Etienne, from which Pastor Gross has been removed to Rouen. We are looking out for a new worker to take up the work; but meanwhile other brethren from other stations go there from time to time. Besides Lyons, Pastor Pinon visits regularly a number of towns and villages in each of which we have a few members, with prospects of increase.

During the year, nine baptisms have taken place in Lyons, three more were added recently by baptism, and others are preparing. Lyons is a city of 500,000 inhabitants, St. Etienne, 125,000. The district is one of the most thickly populated in France, and we might well employ three men on that promising field.

Marseilles and Toulon. This is also a large and promising field. Pastor E. Sagnol, aided by Mlle. Brugneau, has worked well, and four baptisms took place during the year. A missionary brother, M. A. Boudot, who has gone lately to hold a mission there, writes: "I do not know whether, when writing to our friends in America of the Baptist work in France, you represent in its proper light the considerable work which is done by Baptists outside of our churches, and which cannot be expressed in figures. I have noticed, going about from place to place, that we are in many cases bringing souls to Christ which other denominations finally enlist as members, their rules of membership being more easy. . . . I have seen that same thing in Rouen, in Paris, and now in Marseilles. Like Paul, we should rejoice that the gospel is being preached and that the Kingdom of God progresses, though we do not get all the credit for our work."

Scarcity of funds has compelled us to remove the evangelist from Toulon, but our Marseilles friends, helped for the present by Brother Boudot, are paying regular visits there. Small as is our cause in that city, we have had wonderful encouragements. There are now scattered in various parts of the world young men, belonging to the Marine Troops, who have been converted there. One of them, after leaving the service, has become an independent Baptist evangelist at Tournai, Belgium, and will probably connect himself with our northern association. Another, still in the service on the Morocco frontier, writes me most touching letters. He has been able to lead to Christ two of his comrades, and every Sunday, in the desert, away from all Christian influence, they hold a service among themselves. We pray God may raise up an able man and provide sufficient means for this good work at Toulon, which has given comparatively larger results than any other stations.

Nimes and Alais. Family circumstances have compelled Pastor J. Carlier to give up the regular ministry and go into business. After a time of waiting we have been able, thanks to the English Baptist Pioneer Mission, to secure for this field the services of Pastor R. Dubarry, formerly a member of the Rue Meslay church, and a student at the Pastors' College, London. Brother Dubarry only settled there a few months ago, but his reports are full of hope. The little churches at Nimes, Alais, Vezenobres and other places, are mainly composed of Protestant born people, descendants of the Huguenots, of whom this is the centre. They are steady and enlightened Christians; but the difficulties are great before them, as the Catholics, in districts where Protestants are numerous, are exceedingly clannish and bigoted. There was one baptism last year, though the church was pastorless. We hope to report larger increase now that Pastor Dubarry and his wife are on the field.

Nice.

God has given us, in Pastor A. Long and his wife, two or our most valuable and consecrated workers. The locality in which they are situated is the worldliest city in France, and probably of Europe; they are working against tremendous odds, with limited means, in a multitude of ways. The Lord added to the church ten persons by baptism during last year and many more have received good impressions, but have gone away from this seaside resort to their various homes, so that they do not appear on our statistics. I can do no better than to translate, abreviating it slightly, Brother Long's report:

"Our regular meetings have taken place in our hall, Avenue Notre Dame, with a larger number of attendants in the summer, so that we had sometimes to send away people for lack of room. We have made many house to house calls, the number being at least from 800 to 900. Friends sometimes express their doubts as to the usefulness of missionary work in Roman Catholic countries. Probably they have never sufficiently understood the moral state of our population. Apart from a small number who practice Romish rites, the bulk of the people are infidels, and one meets only with profound religious ignorance. Gratuitous salvation through Christ, peace with God by the atonement on Calvary, assurance of eternal life through faith in the Son of God who died for our sins are all unknown ideas and sentiments in Roman Catholic countries.

"A young soldier, being on furlough at Nice, came to our meetings and never ceased to attend until he returned to his regiment. He came to see us before leaving, and confessed to have received salvation through Jesus Christ. A lady, who had lost a dear child, a young Catholic girl; another lady who was seeking peace and rest, all have found Christ in our meetings. A man picked up in the rubbish of the streets a gospel paper. He read it; wrote to the editor who gave him our address, and now he is a true professor of the faith. An ex-monk, of good family, has been baptized on his confession of faith after many struggles. He is now in the army, having given up the priestly calling." Brother Long gives other cases, all most interesting.

At the end of the summer, there is a large fair held at Nice. For several years, Brother Long has held a place in this fair, which lasts three weeks. He has a little stall with an awning, with Bibles, Testaments, religious magazines and books, and he or his wife, or some Christian friend, keep the place from morning till night, talking, preaching, selling to people who, in the ordinary course of things, would never come near a gospel preacher. He was able to sell, last year, 14 Bibles, 26 New Testaments, 25 portions, 1,507 magazines, tracts or books. The Catholic papers have attacked him and his books, but that has helped to make him more popular. A great many visitors stop to converse with the missionary, even priests. One of them asked for a Bible of a certain version. "I have not got it here, but if you will keep my stall a few minutes, I shall bring it to you." The priest agreed, and the people saw a novel thing: a Roman Catholic priest keeping a Bible shop, even if for a few minutes!

Brother Long has also held meetings at Villefranche-Sur-Mer, Antibes, and other places in the mountains, where he had hundreds of eager listeners. It would be a great boon for him and for the work in that part of the field if he could have a competent and permanent helper.

Eastern Association.

The five churches of this association are located, two in eastern France, Montbeliard and Valentigney, and three in western Switzerland, where French is the language of the people, Tramelau, Neuveville and Chaux de Fonds. The population in both these districts is almost entirely Protestant. These churches draw comparatively little on our funds; two of them, Valentigney and Tramelau, being self-supporting.

Montbeliard. Pastor Colin works here with faithfulness, but is not able to report any baptisms this year.

Valentigney. Pastor Lonys had one baptism. The church are trying to buy, or build, a place of worship, which they greatly need. Both these churches are situated in what is called Le Pays de Montbeliard, formerly a German principality, and the bulk of the people there are Lutherans. Our friends are taking a prominent part in the temperance work which is greatly needed there.

Tramelau. Under the able leadership of Pastor Jaccard, there were fifteen baptisms last year. It is a flourishing church, with 227 members and a large Sunday school.

Neuveille. This was formerly a station of our Neuchatel church. Pastor Juellerat's health, and our lack of funds, compelled him to leave Neuchatel, where, however, a few friends still meet in an independent way.

Chaux de Fonds. Seven baptisms took place last year. The work is very promising, Chaux de Fonds being a large manufacturing town. There are fifty-six members in the church, which is only four or five years old. A large number of baptized believers still keep aloof from us there, but it is hoped that they will join us, thus largely increasing our numbers.

Pastors Saillens and Jaccard lately visited Geneva, where a small band of Baptists, formerly members of various churches in France and Switzerland, are now settled. The result was that the brethren resolved to form a Baptist church and meet every Sunday. We hope to report progress at Geneva, the old city of Calvin, in our next year's report.

This report is already too long; otherwise I might have added a general view of the situation in France which would, perhaps, give an idea of our prospects and our needs. Roman Catholicism is permeated by a spirit of liberty which causes hundreds of priests to come out of the church, and in most cases to join the Protestant churches. They find two Protestant homes, under Reformed Church management, ready to receive them, and to prepare them either for secular life or for the pastoral ministry, as they are fitted. Some of these priests have applied to us, as they perceive that our principles are nearer the truth than those of other denominations. It is heart-rending to have to say: "We cannot help you; we have no funds." We especially lack a training home for preachers. On every side doors are being opened; whole communities leave en masse the Romish church to become Protestants. May we not hope that our American brethren will see their golden opportunity and help us to seize it, by giving us means to prepare godly men for the great work of the evangelization of France?

Pastor Revel of the Rue de Lille Church, Paris, sends the following special report:

Rue du Lille. The work has developed appreciably during the last year. In the Rue de Lille, as in our other halls in l'Ancienne Comedie and Grand Montrouge, we have some encouragement. On All Saints Day we met in good number in the hall of Montrouge and there we were able to speak of the Saviour to a large and attentive audience which changed from time to time. In this meeting we had members of the several Baptist churches in Paris to assist us.

At Courbevoie, near Paris, we have interesting weekly meetings at the homes of some Catholic friends brought to a knowledge of the gospel in Paris. Two of our congregation at Courbevoie have recently been baptized at the Rue de Lille. In another place, two hours by rail from Paris, live some members of our church whom we go to visit regularly. In our audience there is a very interesting young woman, a person of some distinction, and what is better, with a real religious need. She has left the convent where she had already taken the veil, because of conviction. She is now tending in a store. Unfortunately she is not free on Sunday and is not able to come to worship. She is very eager for her liberty.

Another encouraging prospect is that which comes to us in a married couple brought to the truth through our meetings in l'Ancienne Comedie. This brother and sister, so recently admitted into the church by baptism, will very soon leave Paris to live in the country. As soon as they are settled there they propose to invite some people to their home and ask us to speak to them of the Saviour. Among the causes for joy which have been accorded us, we are happy to mention a Mennonite couple who, after having sought a Baptist church for a long time, ended by discovering the chapel in the Rue de Lille. There they immediately felt at home, and in a short time expressed the desire to be accepted as members. Having felt for a long time that the sprinkling which they had received at the age of fourteen was not biblical, they easily came to accept baptism by immersion.

We often have with us at the Rue de Lille, for a longer or shorter time, brothers and sisters from different countries, but especially from America. Two ladies from Ohio, in leaving us recently, thanked us for the good our preaching had done them. A Baptist pastor from the United States also told us the other Sunday, in good French, how happy he was to have found himself among us because he had nowhere else found the same cordiality. He only regretted that the Parisian Baptists were not possessed of greater financial resources so as to be able to make themselves better known to their foreign brethren by means of the press. We are entirely of his opinion. While waiting, we bless God that the beautiful church in the Rue de Lille, built at great cost by our foreign brethren, is useful not only to the French, but also to our foreign brethren, and notably to those of the United States. May they always feel at home with us.

As has been previously stated we have been assisted by several brothers and sisters whose aid is valuable to us. We thank God that our honored brethren, Messrs. Dez and Vignal, are still able to render us great assistance in spite of their advanced age.

We cordially thank our honored brethren of the committee in Boston for all they have done for our church and our dear country. May they appreciate the fact that in many respects France has as much need of the gospel as heathen countries.

L'Echo de la Verite, the publication of the French Baptist churches, after having passed through a period of grave crisis, seems about to come out of its difficulties and enter upon a new career. The pastor of the Rue de Lille, acting editor, is assisted in his task by the brethren of the Franco-Belgian and the Franco-Swiss associations. Our dear brother, Mr. Saillens, often lends his valuable aid, for which assistance we are deeply grateful.

Mr. Cadot, as president of the Franco-Belgian Baptist Association writes as follows:

Franco-Belgian work.

I am sorry not to give you my usual annual account of our work during the past year. My collecting tour in England, which lasted three months, has taken the time and strength which I have been accustomed to use in visiting the churches. When I started for England in October, ninety-four baptisms were already recorded. Since then twenty more have taken place, a total of 114 for the year. As far as I can see, all our churches in the Franco-Belgian field are wide-awake and alive. Everyone of them strives to gather a little more money to help in the work. But we have not one wealthy person among our hearers. They are all either peasants cultivating their small fields in the same old fashion as their ancestors did, or they are miners and factory hands. And as they get only from fifty to sixty cents a day for themselves and their children it is hardly possible to get anything from them, for the rents are heavy, as well as all other things except bread.

We purpose to build two new places of worship, one at Peruwelz, Belgium, and the other at Lens, Pas-de-Calais, France. We also have enlarged the temple at Augrée, Belgium, and purpose, if possible, to have a preaching hall of our own at Roubaix (nord). I collected in England in view of those chapels. The first object of my going to England was to increase, if possible, the little salaries of our dear, zealous, faithful pioneers, which are insufficient. But it will be, I fear, impossible to your correspondent to cross the Channel another year, and his three months' hard work in England at such a difficult time exhausted him and made him ill. But it was for God's service and for the encouragement of his dear brethren; therefore he was happy. All our workers seem to be pleased at the modest success their collector had in England, which enables their committee to increase their salaries for this year at the rate of 5 per cent., and to cover our debt for current expenses.

We expect to see within a few months our dear brother, Dr. Barbour, to be cheered and stimulated by him. May our good heavenly Father bless our Boston brethren and give them means to extend their field.

2. GERMANY — 1832

Churches, 231; members, 41,552; added by baptism, 3,699.

Mr. Fetzer, on behalf of the German Committee, submits the following report:

Reduced appropriations.

Owing to the large reductions made by the Executive Committee for the general missionary work under the direction of the German Committee, it had, at its annual session last autumn, a very sorry work to perform, viz., to withdraw aid where, according to the opinion of your committee, it was still so sorely needed. And although the brethren and their churches had been made aware of what was coming, by Brother Bickel in the Wahreitszeuge, it was a sorrowful message that had to be given them individually, that so much reduction had to be made in the aid they had been receiving and which they still so much needed. Still they received the message in most instances with praiseworthy resignation, hoping that in some other way the deficiency might be made up. But it is to be feared that only in a very few instances was this accomplished, owing to the general business depression prevailing all over Germany and neighboring countries.

Growth in numbers.

But in spite of this state of affairs the work of the Lord has been going on. According to the statistics given me a few days ago, the number of churches in Germany is 168; these are gathered in eight associations. The largest of these numerically is the Prussian Association. Besides these 168 churches comprising the Bund der Baptisten, there are eight in Switzerland, twelve in Holland, seventeen in the Austrio-Hungarian Empire and five in Roumania and Bulgaria. These, too, are connected in a somewhat loose way with the German Bund or Committee. Then there are perhaps a dozen churches which are thus far not so connected. Counting all these together, there are then about 225 churches within the limits of our field. How large the membership of these churches was at the close of the year I have not been able to find out, but they will not fall far short of 42,000. Most of these are German-speaking people and hence influenced by the publications issued from the presses of the German Baptist Publication House in Cassel. From this it is manifest how important this latter part of the Baptist work in Germany is.

In connection with these churches there are perhaps a thousand places where preaching is regularly had, either every Sunday, monthly or bi-monthly. To do this, there are, beside the 182 ordained preachers, about 700 lay brethren and a number of missionary colporteurs at work. The latter are now not so numerous as they once were, owing to the financial depression already mentioneed. Still the pastors, evangelists and lay workers have done nobly as self-denying men. Their efforts to win souls for Christ have not been in vain, so that they have been permitted to baptize in Germany 2,022 (well above the average of the last ten years), making a clear gain of 979. How many the brethren laboring in Switzerland, Hungary, Austria, Bohemia, etc., have been permitted to baptize I have not yet ascertained, but I presume that it stands about equally as well with them. In Germany there are now 30,669 members, small indeed considering the large and ever increasing population. But it is a good ferment, which cannot but exert a good and healthful influence on the entire population. Up to now it has, however, been true of the work in Germany, what Paul wrote to the Corinthians: "Behold your calling, brethren, how that not many mighty, not many noble are called," hence the upward movement is rather slow.

State Church interference.

It is true, however, that the state churches are exerting an influence just now that must not be underestimated. This makes the work of the free churches, and especially of the Baptists, much more difficult. The former have the power at their disposal to enforce their notions. Thus there appeared, only a few days ago, the following decree of the Prussian Minister of the Interior in the daily papers:

"By the general order of March 5, 1897, it was commanded that the Registrars of Civil Marriage, in receiving bans, in performing the marriage ceremony and in registering births, should direct the interested parties to their ecclesiastical duties. Although in consequence of this order, the number of baptisms and ecclesiastical marriages might have been expected to have increased, still the latest inquiries show a retrograde movement of the percentage of baptisms and marriages, in the Evangelical Church at least. This fact, in connection with the observation that the decree of March 5, 1897, has not, as is shown, found sufficient observation, gives me occasion to call it to mind. The Registrars of Marriages are to be emphatically reminded to pay due attention to the observation of this order."

And only a few weeks earlier our brethren in Planitz, Saxony, received the following threatening mandate from the Church Inspection:

> "The Church Inspection has occasion again to remind the Baptist Church in Niederplanitz of the decree of May 14, 1900, of the Royal Ministry of Religion and Public Instruction, in which it was forbidden to draw into or to admit children who are still of an age in which they are obliged to attend school and belong to the Lutheran church, and hence are to be trained in this confession—to the religious gatherings of the Baptists, with the observation that contravention of this prohibition will be punished by the royal magistrate of the circuit with a fine of M. 50."

This note was signed by the superintendent, a clergyman, and the chief magistrate of the circuit. From these two notices (others might be added) it will be seen that the way of advance is blocked on different sides and if, in spite of this, the work advances, there is certainly much reason to be encouraged.

Work in Bohemia, Austria, Hungary.

In the countries outside of Germany the work is also steadily advancing. Thus our brethren in Bohemia, Austria, Hungary, are, though much hamhampered in their efforts to build God's kingdom, gradually going forward. Brother Novotny in Prague, Koch in Vienna, and Meyer, Peter and Gerwich in Hungaria, with their noble helpers, continue at their posts; and Brother Massier in Galicia is doing a good work, too. Any one acquainted with the work among Catholics knows that it is surrounded with peculiar difficulties, owing to the superstition of the masses, the unapproachableness of the upper classes and the almost unlimited power and influence of the priests exercised through the confessional. But where the priests go hand in hand with the State, as is the case, for instance, in the above-named empire, the work is particularly difficult. The results are, therefore, not as large as elsewhere. But our brethren are sowing the seed, and as sure as the seed is imperishable, as sure it is that sooner or later it will bear its fruit. And our brethren laboring in those countries deserve all the encouragement they can get, not only moral, but also financial. This is as true of Prague as it is of Vienna. In either city they ought to have a place of worship in a central and easily accessible spot. But to procure such there are thousands of dollars necessary, and whence are they to come?

Brother Koch of Vienna was in the United States last year visiting relatives. At the same time he had occasion to visit brethren here and there and to tell them of the need of the work in the Austrian capital. Other denominations, as the Methodist Episcopal and the Congregationalists, are doing considerably more in those countries than are the Baptists, and still the Baptists have, if I mistake not, been longest on the field. Cannot some thing more be done for them? It will certainly pay in the end.

Then there are many important places in Germany still that ought to be occupied. I will only mention Munich, the capital of Bavaria, with its population of nearly half a million. There are a few Baptist brethren and sisters there. These would form a nucleus and thus give a start for a missionary that might be asked to begin work there. Occasional visits of some of our brethern have encouraged the Hessian Association to think of taking up the work there and the initiatory steps have already been taken. But without some outside help this association will not be able to undertake the work. Munich, like Prague and Vienna, is to all intents and purposes, a Roman Catholic city. The Protestants are relatively few. Other cities might be named where work is also imperative, but unless the treasuries are better filled—and from German sources is not to be expected for years to come—they will remain unoccupied by Baptists, and where occupied, will maintain only a dwarfed existence. I ask: Is this as it should be? Do the Baptists of other lands not owe something more to the cause in Germany and adjacent countries than sympathetic resolutions in which interest in the work is expressed?

Work for the young.

The Sunday schools are prospering, though in some places the teachers are compelled by the powers that be to confine their interests solely to the children of our own families as may be inferred from what has been cited above. Still there are reported 421 Sunday schools, with 1,966 teachers and 19,279 scholars, against 18,871 the previous year. It is difficult to say exactly how many of the 2,022 that have been baptized during the year 1901 owe their conversion either directly or indirectly to the influence of the Sunday schools. But it is safe to say that many have come directly from the Sunday schools into the churches. This I infer from letters that have reached me within the last few weeks.

Besides this exceedingly important branch of work, there is also the Young Men's Christian Union and the Young Women's Association. doing efficient work. The results of these efforts are not of such a nature as to be given in figures. Their work, nevertheless, deserves all the commendations and recognition it receives. The former do much to interest the soldiers and marines in the garrisoned towns and naval stations, and thus help them religiously and morally. Those of our young men who have themselves been soldiers or served in the marines know how great and how many the temptations are to which the young men are subjected in these occupations; hence they make special efforts to serve them, and everything done by them for their fellows is cause for pleasure.

Contributions.

The entire contribution given by the churches during the past year, including the different branches of work, is reported to amount to the equivalent of $168,860, averaging about $5.50 per member. Considering the poverty of most of the members of the churches, we think that this is not a very bad showing and will stand comparison with the contributions of Baptist churches elsewhere.

Of the publication work I need not speak, as Dr. Bickel, who has that in charge, refers to it in his letter. Still I may be allowed to say that it is gaining ground and continuing to do a work of untold value.

The Theological Seminary.

In our seminary the work has been conducted in the usual way. Since the last annual report we have closed another school year and dismissed a class of seventeen young men. Four of these are pursuing further studies, one in Halle, one in Tubingen, another in Vienna and the fourth in England, preparatory to going to Cameroon. Three have gone back into their native countries, one to Poland (Russia), another to Holland, and the third to Hungaria. The latter, Brother Gerwich, has settled in Ujpest, a neighboring town of Budapest, with a population, chiefly laboring people, of about 40,000. The remaining brethren have found their fields of labor in Germany: One in Hamburg, another in neighboring Pinneberg, two in East Prussia, one in Pomerania, one East Frisia (Emden), one in Wiesbaden, one in Saxony and one in Silesia. So far as we have any information concerning their work they are enjoying the blessings of the Lord on their respective fields.

At the close of the summer vacation, fourteen new men entered. One of them has been obliged to return home. The remaining thirteen, together with the twelve that were left over from the previous year, make up the number of our students during the current year. Germany, Russia and Holland are represented. They are gathered into two classes;

in the senior class there are thirteen, and in the junior twelve. The course embraces four years, of which the first two years are chiefly devoted to preparatory studies while the last two principally to theological studies.

The number of instructors is the same as in the previous year. Besides the writer and Prof. J. Lehmann, there are three tutors who are doing a very efficient work. We should be very sorry if we had to part with any of them. One of them has been with us now for ten years; the other two not quite so long. All of them, though not Baptists, show quite an attachment to the institution and a love for the work, and that not from any selfish motive, for the pay they get is not at all equivalent to the work they do.

My own connection with the seminary began in 1882. Thus I close my twentieth year this spring. Thus far the Lord has been very good to me, and I have many reasons to be grateful to him for his kindness. My summer holidays I have usually filled up partly with visiting among the churches. I find this very necessary in order to remain in continual contact with the work on the field and also to keep up the interest in our institution.

(In connection with the reports from Russia will be found an interesting supplementary report from Mr. Fetzer concerning his observations on a recent tour of some of the Baptist churches in Russia).

Dr. Philipp Bickel of the Publishing House, Cassel, sends the following concerning his work:

In my last annual report I showed what an old man was doing (I am seventy-three) for the Baptist work in Germany, and it seems as though it was but yesterday. Now there is roll call again and I must confess I am not as strong as twenty-five years ago, but keep at work constantly and consider this a great blessing. A year ago I reported: First—For the Bible Society of the free churches of Scotland, who have been very kind and generous to our mission up to this day. Second—Editorial work for our Weekly, our Sunday School Teachers Guide and our Almanac. Third—Finance, and collections for our Invalid Fund and Chapel Building Fund.

Sunshine after storm.

Times have been very hard and collections very difficult, but notwithstanding fears were almost general last September that we would see a general financial depression in Germany, our heavenly Father has smoothed the billows and the worst seems to be over. Our Publishing House has held its own; new subscribers took the place of old ones and our funds have done fairly well considering the general depression of the labor market and the high prices of provisions. But we lost subscribers not only on account of the depression of business, but on account of the "taboo" the censors put on our weekly. We were used to seeing certain numbers returned from the Russian frontier marked "refusée," but it was a great surprise to have our paper returned from South Africa. Evidently the British censors did not trust the loyalty of the sheet regarding British interests in Africa as interpreted by Mr. Chamberlain. Is the Wahrheitszeuge a political paper then? No, but it sympathizes with the Boers as most of its readers in Transvaal and Orange Free State do. Our weekly counts 10,000 subscribers and is a great blessing to the many who hear a Baptist preacher very rarely, as for instance to those living in Russia and South Africa. We now smuggle it into some districts of Russia. Do you think we are wicked? It is often sent by our Baptist friends to their relatives living far off from civilization as a herald of glad tidings and a defender of New Testament principles as the Holy Spirit has taught them to us; and we know they have fallen "on good ground" and yielded good fruit. Many looking on the small subscription of sixty-two and one-half cents, have said: "There is no profit in it." We answer: "No, not immediate money profit, but a great help to our cause." All our papers are sold at low prices to gain subscribers among the lowly, but most of them pay their way and in time the financial results will be satisfactory.

Aid withdrawn.

As indicated last year the National Bible Society of Scotland has withdrawn her aid from Germany, so far as colportage is concerned, and the circulation of the Scripture suffered sadly in consequence. The number of colporteurs has been reduced from twenty-four to eight and the circulation of Bibles and New Testaments to 15,564 Bibles and 11,731 Testaments, a total of 27,295 volumes against 47,095 volumes in 1890. We cannot blame the free churches of Scotland for the reduction made, on account of engagements more pressing in the far East; but we deplore the loss of a "troop" in our little army, which was looked upon as a kind of advance guard, to penetrate to the large territory yet unoccupied by our mission. It must be replaced. We have the men, but where are the means? We cannot expect the friends in Scotland to return again to the rescue, they will retrench more and more and finally leave the field to—the Baptists? Is there no Bible Fund in Boston which can fill the gap made? But the diminution in circulation is to be attributed not only to the withdrawal of the Scots, but just as much to the smokeless chimneys of our great factories which were compelled to shut down last summer. Hungry men and women stand in the market and wait. Such will not buy Bibles. Do you see it all? Please pray for us. We have thousands of scriptures on hand, bound and unbound, but we need godly men to bring them to the working men's doors. Twelve men to start again! Salary $125 to $150 a year each.

The Benevolent Fund holds its own, no more. The Chapel Building Fund has increased a trifle ($500) and was enabled to give loans to thirty-two churches which were more than glad to receive them, the interest being at a very low rate. Our Invalid Fund has been severely tried during the last year, but our churches, poor as they are, have done nobly and we intend, with the help of God, to keep free of debt, although work is scarce and the great majority of our members belong to the working classes. Our book concern has been liberal to this fund and has paid ten per cent. of its earnings. We have twenty-six men and thirty-two women on our list and pay $112.50 annually to invalid missionaries, $36.50 to the widow. Our Almanac has been issued as usual and the whole edition of 60,000 copies sold in three months, a rare thing in this day of almanacs and cheap Christian literature.

Rev. Henry Novotny of Prague, Bohemia, writes of the work there as follows:

Permit me to call your attention to the Baptist church here in Prague and its missionaries in Bohemia, a Roman Catholic country with 6,000,000 inhabitants, of whom only about two per cent. are Protestants, but among them there is very little true spiritual life. Of the above population about two-thirds are Bohemians, with their own language, which is related to the Russian. The other one-third are Germans.

The Baptist church in Prague was constituted in 1885 with sixteen members. The Lord has blessed the weak endeavors of his children, so that in spite of all difficulties there are now 210 members, of whom about 170 were born Roman Catholics. These members reside in thirty different places, but mostly in the city of Prague and its suburbs, where there are nine preaching places. Though most of these members are very poor and none can be called wealthy, the free-will offerings for the church and for missions are above $5 for each member annually.

In this church at Prague I do the work of pastor and missionary with one assistant missionary. We have a large hall hired for our worship meetings, the expenses for which annually are about $300. We publish in Bohemian a Baptist paper each month with a circulation of 1,000. These we send to fifteen different countries where Bohemians live. My preaching is in both the Bohemian and German languages; my assistant holds meetings in Bohemian only.

When we began there was no liberty here for a Baptist church. We were tolerated as people without a religion, but no Baptist church was allowed. Though our liberty is now very limited, still we can with care reach many persons with the gospel of Christ. Our church is a strict Baptist church, only those who are believers in Christ and are baptized by immersion are received as members and partake of the Lord's Supper. It is associated with the Union of Baptist Churches in Germany, though Bohemia is in the Austrian Empire and not in Germany.

3. SWEDEN — 1855

Churches, 568; members, 42,011; added by baptism, 2,208.

Mr. Broady reports:

As is the case in all other nominally Christian lands, so it is also in this country. Many forces both negative and positive are actively at work preparing the way for the return of the Lord to his purchased possession. The vast assembly that bears his name but is a stranger to his Spirit, and friends and foes are alike made to serve this great coming. And one cannot help witnessing, how in the furtherance of this end old lessons are constantly repeated. Excesses in denials, in criticisms, in tearing-downs, call forth reactions. And forces are again and again coming to the front which, under God, while laying the foundations anew, are laying them deeper, surer and better than ever. The temple that is to stand forever is being built, and God is in the midst of the workers. The Spirit of the Son of God is their strength. The gospel of our Lord Jesus, the great power in the hand of God by means of which he is bringing about the salvation of the world, and which has hitherto only been partially proclaimed, is gradually but surely becoming known more and more, and proclaimed accordingly. One day it will be found that the Bible is the unerring truth, the very revelation of God, and that the law and the prophets, the evangelists and the Apostles are the unfailing and infallible witnesses of God. Then the gospel of our Lord Jesus will be preached in all its fullness and power, and Christ once more be enthroned in the midst of his people.

The time of the harvest is accordingly come, and amongst the harvesters chosen by God and whose scythes are at work, is by divine appointment even the mission in Sweden. The report of the work of the past year as compared with the statistics of the year previous, is briefly as follows:

The number of preachers reported is 764—a gain of eleven. Of this number 251 give their whole time to the work, and 513 only a part of the time. The number of churches is 568—a gain of two. In connection with this addition our field has extended still further north, as in Kiruna, a new town springing up in the iron regions, and situated about one hundred miles north of the polar circle, which town already has a population of between 3,000 and 4,000 people, a church with thirteen members was organized last July. The reported baptisms during the year are 2,208—more by 504 than the year previous. The total membership of the churches is 42,011—a gain of 910. Reported exclusions are 948; and 383 have been restored to fellowship. The number of Sunday school teachers is 3,850—an increase 368. The number of Sunday school scholars is 51,078—an increase of 4,906. Contributions during the year amount to $184,676, being $5,451 more than the year previous, and representing an average of about $4.36 per member; 407 chapels are reported, seventeen new ones having been built during the year. The total value of this property is considered $893,076; the debts on the whole amounting to $271,108.

Behind these statistics lie earnest intention, intense, self-sacrificing labor in the Lord, unceasing prayer, and God-created faith. The key-word has been, and under God is: "Constrain them to come in." And is it too much to say that through Christ, the Bethel Seminary has been and is an inspiring factor in the work? We trow not. Its work is carried on with unyielding purpose. Year by year it sends out under God its quota of earnest gospel laborers. Last Commencement eleven went out, whom the churches gladly received. This year the Seminary numbers thirty-nine students. All are good young men who have consecrated themselves to the service of Christ. Their labors in the gospel to which they give themselves Sundays, holidays and vacations, are richly owned and blessed by God. The instruction in the school is carried on in four classes, embracing one year each, and under the tuition of four regular teachers and two assistants. The hair on the heads of Brother Drake and myself has been now for some years turning gray, but in spirit we are still young and by the grace of God keeping on running with alacrity the race that is set before us.

The mission is profoundly thankful for the important aid rendered by the Missionary Union in support of the work in general and of the training of preachers and evangelists in particular. Without this aid it would, humanly speaking, be impossible for the work of the mission to be carried on as it now is. And at our general conferences and annual meetings of the Education Society most cordial resolutions of thanks to the Missionary Union are passed.

The review of the work gives plain evidence of great blessings graciously rendered by the Lord. But nevertheless the work of the mission is in a very real way suffering for lack of men and means. The Seminary remains unendowed. And the churches are yet, in the great majority of cases, unable to maintain regular pastoral care and stated preaching. It is impossible properly to estimate the great drawbacks on the work of the mission caused by these pressing needs.

But the Lord continues to give us gracious encouragement. Cheering news reaches us from many parts of the field. Among later reports are the following: One brother writes: "The Lord has in a special manner of late blessed our meetings with his presence. The chapel has been filled with people, not always the case in this place, and the Spirit of God has awakened the sleeping to a concern for the salvation of their souls. At our last meeting both young and old were crying with tears to him who alone is able to pardon and remove sins. Believing mothers clasped their crying children in their arms, bending knees together with them, imploring for salvation.

In the written report, this paragraph is followed by twenty others from as many different places and churches, all of similar import, showing a very widespread work of grace following the special services of the Week of Prayer. The report then continues:

These brief extracts of reports are all from different parts of the field. More of a similar character could be given. All go to show the truth of the Apostle's utterance, where he saith: "Your labor is not in vain in the Lord."

Our hearts yearn in constant prayers for the success of your great world-wide work, and that you daily and hourly may be borne up by the great strength of God. Words cannot tell how intensely we long for the day when all the nations of the earth shall bow before Christ as their King. May God's people everywhere more and more bestir themselves to make the Saviour of the world known in all the earth.

4. SPAIN — 1870

Churches, 4; members, 115; added by baptism, 5.

Mr. Marin of Barcelona reports:

Gathering up results.

I have tried to do as desired and have gathered directly from the different groups their statistics. I have had a hard time of it but have become so interested in the work that I am going to keep it up and, if possible, trace every one who has been connected with our Baptist churches from the time of Cifre and Lund. We have suffered severely from deaths. This is because, as a general thing, it is the older people who seem disposed to accept salvation; they feel their need and their age constrains them to take a stand. Some of the actual members of the churches I have not put down because I could not trace their whereabouts. I am not satisfied with the work that is done for the children but must have patience. I cannot do everything and the people are slow or unwilling to learn what they owe to the little ones. As a matter of fact, children are of but little account here. As soon as they can earn twenty cents a week they are put to work! Of course we have neither men nor women in Spain, since they were never boys nor girls!

Only in the church in Barcelona do we keep up anything like systematic collections. If I have time and strength I will try to introduce the same in the other groups during the year. This does not mean that they are doing nothing. All the groups take care of the lighting, contribute to the care of their sick and to traveling expenses of the evangelists. But I think it will be better for them all to have some system and be more formal. In Labuchell, La Escola and San Juan I have done something in this line during the year.

Return to service.

If any one has reason to be happy with his work I have. On my arrival here all the brethren and friends greeted me with love. I did find things all upset, division in the church, jealousy amongst the laborers, mistrust of everything, and consequently spiritual temperature at about zero. Prayer was made, however, and prayer was answered. Full sympathy among the laborers was the first thing I sought and by working with them and setting them each to work, harmony came. This same thing was needed in the church here, and thanks to God, soon the enthusiasm manifested by the members for a forward movement all along the line, brought joy and hope to the heart.

One of our chapels, rather shabby for some time, was discontinued, but by working nights, when they could not by day, and at an expense of nearly $40, the chapel has been made as neat, attractive and pretty a meeting place for Protestant worship as can be found anywhere. The money was contributed by the church here, over and above the money sent yearly to you. The contributions of the church also indicate new life. Besides our five weekly contributions each month, we are trying to pay the rent of one of our chapels here in Barcelona and have an extra monthly collection for gas.

The ladies of the church are not idle. They try to have meetings with the women in their own houses where it would not be so well for us to go. Antonia is the president of their Priscilla Society, a hard worker, intelligent, with a will and a "push." It was under her direction and with the money of the society that the calendar and the extra memorial number of the Eco were published. Most of the articles were written by her. She made a tour of a couple of months among the churches and it did a lot of good to the sisters and the brethren. They are now about to have the sixth anniversary of the foundation of their society and soon after I will send her again to a different neighborhood, to see what she can do to organize the sisters of the groups and set them to work, specially with the children. I wish the women's society at Boston would take her up. It would only be an annual expense of $220, and this would include her traveling expenses in her missionary trips.

Our evangelist Barchalet seems to have regained his health and spirit and is working well. He looks after three of the groups near him and makes periodical visits to the other. He writes a great deal for the little Eco and does it well. As he is in the midst of the people, he can see their needs and tries to teach them through the columns of the paper. We all do a great work with this Eco. So few of us on the field, it is impossible to attend to the seventeen stations as we should or would, so through the Eco we are trying to make up for the lack of the personal element. With it and through it we are trying to feed, build up and strengthen the brethren in all our missions. And great need they have of it, for at last has come what I foresaw fifteen years ago. The people breaking away from Rome, with its superstitions and tyranny, have nothing better to look to or for so infidelity, licentiousness and riotings are becoming their rule of life here. Poor Spain!

The wife of one of our evangelists died, after years of suffering, a few months ago, and I have had him here to help me, and so I could help him. He devotes much of his time to visiting and holding meetings in the homes of our church members, in fact, in any house that is opened to him. Lately he has been preaching Sunday afternoons and using the magic lantern and views given us by the churches of Newton Center, Nashua, Melrose and Somerville. The people are so independent and the attractions offered by Satan so many that we have tried to see whether, with the views, we can gather more to the blessed gospel of peace. The last of the year we were made glad by two persons, a sister and brother, who presented themselves as candidates for baptism. They had been waiting to do so for a while, even before my return. The brother comes from the Province of Tervel, two days distance by train from here. Their examinations were satisfactory and it appeared that he had made the two days trip twice in order to be baptized. And I can assure you he is no religious fanatic, but a very level headed and shrewd business man. Since his return to his village I have had two letters which have confirmed my hopes that he would be a powerful man for God. He has gone into the work of sowing the seed about him in a fearless manner and God seems to be blessing his efforts and accepting them. Of some of the members of this church who are now absent from Barcelona, working where they can find work, we have encouraging letters and substantial evidences that they are living for the Lord. A husband and wife sent five dollars for the different contributions of the church during last year, and some special gifts to the Priscilla Society.

Special work of Mr. Lund.

Mr. Lund is working, I fear, too much. He is the man of the pen, as I often told you in America. He takes advantage of many of the events which occur in this period of political disturbance and transition, and interprets them by the light of the Scriptures, in the columns of the Eco. Some are worked up more fully and published in the shape of tracts which are being sent all over the Spanish speaking world. The greater part of his time, however, is given to the Philippines. Night and day he is at his desk, after proofs or after the printers, and thanks to his improved health and push we hope to send the Gospel of Luke in Visayan, together with a few thousand small tracts, to the Philippines the last of this month. For recreation (as he says) he has commenced a paper, nominally for the children there, but in reality for the edification of all. It is to be an illustrated paper and the cuts that Secretaries Rowland and Seymour gave me are to do service in this. How strange are God's ways! Who would have told us that my visit to Philadelphia was in behalf of the Visayans!

Changing religious conditions.

A few words now about present conditions and the possible outcome of the work. As I have stated above, we are in a period of transition, fifty or a hundred years behind the other nations. We are passing through a political, social and religious crisis. Religiously, Spain is breaking away from Rome, and in doing so seems about to throw herself into the arms of incredulity and atheism, just as France did, the natural outcome wherever Romanism has taught and ruled. The change is so rapid that we can see it. We do not have to fight against religious fanaticism, but against social fanaticism. We have not to fear so much persecution and insults from the clergy, though there are instances of such, the last efforts of a dying giant, as we have to fight against the indifference of the people. But we have liberty enough, and the Book. With these and a loving heart, much can be done for this loving and loveable people. More men and women are needed; those willing and able, with God's grace, to come here and preach and live a glorious gospel, and die and be blest by generations yet unborn.

5. RUSSIA — 1887

Churches, 108; members, 22,244; added by baptism, 1,254.

Mr. Fetzer of Germany sends the following sketch of a tour among some of the churches in Russia:

Tour in Russia.

My last summer's vacation I spent partly in Russia visiting some churches in Kowna, St. Petersburg, Riga and Liban. The work in St. Petersburg interested me most, not on account of its extent but on account of its being in the Russian capital and of the position it occupies. There are in fact three churches there, a German, a Swedish and an Lettish. The German numerically is the largest, the Swedes are cared for by Brother Signel, the Lettes have an occasional service once a month or so, when an itinerating missionary visits them, and the Germans are led by Brother Arndt. They all meet in the same house and the same apartments; hence Sundays are usually pretty crowded and Brother Arndt, who lives in the apartments, has in fact no place on Sunday of any privacy for him and his family, for even the kitchen is occupied by those waiting for one or the other of the services. For this work in the Russian capital, which Brother Arndt is called upon to do, I would especially like to interest some readers of this report. It deserves support. If the work there is well taken care of and supported as it should be, it will have great influence not only in the capital itself but in all Russia; and that Brother Arndt is not looked upon with any suspicion by those in authority may be inferred from the fact that of all the brethren who have of late entered Russia to work there for the Master, none were so quickly confirmed by the authorities after handing in their applications as he.

In Riga I found the German church suffering under a very heavy debt, and its pastor, Brother G. Lehmann, is obliged to be at least half the time away collecting. The two Lettish churches under the leadership of Brothers Frey and Duke are very prosperous. At Liban on the Baltic, the German church is rather small, while the Lettish churches there are flourishing. Both these cities have originally been German cities. German is even now spoken nearly everywhere, but the Lettish element is gradually getting the upper hand and in the course of time the German will very likely have to give way to the Lettish and Russian. In Kowna the largest of the German churches is located, and it is the only one in that city or rather suburb. Brother Lenz, its pastor, is, I am sorry to say, not as strong and healthy as all wished he were. He above all others would be the man to represent our work in northern Russia, being able to speak in German, Russian and Polish. But fear is entertained that he will not be able to stand the exertions and exactions of the work.

I have found Russia an interesting country, in spite of what those in authority do. Much may be accomplished by devoted men, who are tactful and steady in what they do and should there come, what all of us wish, and what such Russian nobles as Mr. Stadrowitsh is said to have uttered before the Missionary Synod at Orel last fall, viz.: religious liberty, then Russia will be a mission field second to none on the globe.

The work in Europe is a great one for which the prayers and finances of our better situated churches are earnestly requested.

Mr. Kessler reports:

Progress in Russia.

The work of the Master in Russia is carried on by 113 preachers and 225 assistants in 449 preaching stations. It had its beginning in the year 1858 in Poland, where the first converts were baptized. Among these was Brother Gottfried Alf, who became a blessing to many souls. The first church was established in Kicin, Poland, in the year 1861. New spiritual life was brought into western Russia by the coming of some immigrants into Walhymien and in 1864 two churches were founded, one in Horschtschik and one in Sorotschin. In the same year and in the month of May eleven souls were baptized at Newdanzig. In the eastern provinces the work began in 1862 and in 1864 the first church was founded. In this way the work of the Master spread over Russia from north to south. At this time was also the beginning of persecutions. The socalled "evangelical clergy" called in the strong arm of the law to suppress our work. In consequence our Brother Alf was imprisoned no less than thirty-two times. Others were maltreated, so that they will bear the signs thereof for life. In south and central Russia a number of pastors were banished from the country or were obliged to give up preaching. The condition of affairs was not much better in the Baltic provinces; nevertheless, the work made more rapid progress. In order to stay these persecutions effectively, the conferences of 1875-78 repeatedly voted to send a delegation to the emperor, but before this could be carried out, an imperial ucase was issued in consequence of which, through the enactment of a law on March 27, 1879, the free exercise of faith was assured to all Baptists of foreign confessions. This law obliges every Baptist preacher to obtain the permission to preach from the governor of the district in which he chooses to labor, and also the privilege to erect a church has to be asked of the same governor. From that time on the Baptist church has had a better opportunity to come before the public and the annual reports, which before this time were copied by hand, can now be printed. A denominational paper called Der Hausfreund (Housefriend) was started and makes its monthly appearance in the homes of 1,800 subscribers. On the thirty-first of December it had finished its twelfth year of usefulness.

Up to 1886 the Russian Baptist churches were members of the German Conference, but a number of difficulties and unnecessary expenses led to the suggestion by the German brethren of a union of Russian Baptist churches, to be governed by a committee of five brethren who are elected every five years at the Union Conference. This was carried out. This Union now has a treasury for the benefit of pastors' widows and pays 10 roubles ($20) in case of death.

At present we have to battle against the dogmas of two other sects: the Adventists and the Free Church. Referring to the latter Brother Arndt writes in an article from St. Petersburg that a pastor, Schrenk, from Germany, held a number of meetings in which he laid special stress on his statement that baptism is unnecessary and that all believers should be received in open communion.

In the Baltic provinces a similar endeavor is being put forth by some educated men who are trying to influence the members of Baptist churches into the paths of the Free Church. The Adventists also are busy trying to entangle our brethren, and sometimes they are successful. In some cases we have won back such erring members after they had had some disagreeable experiences. A general confidence is manifested toward our churches and they are branching out with much success. A great medium of increase we find in our Sunday schools, young men's, young women's and choral societies.

Five nationalities comprise our membership: German, 13,360; Lettish, 6,584; Esten, 1,434 Swedes and Finns in St. Petersburg, 51; or a total of 21,429. The far greater membership is distributed among country churches. The largest city church is in Lodz with 1,629 members.

For the further education of lay preachers an annual Bible Course is held with the different conferences.

The above are the principal points of interest in our work which still needs the help and co-operation of foreign brethren, as most of our members belong to the poorer classes. We are constantly reminded of the mighty help of our Master and do not forget the apostolic word, I Cor. 15:58, by the help of which we are progressing fearlessly. May the Lord give us victory!

6. FINLAND — 1889

Churches, 34; members, 2,133; added by baptism, 168.

Mr. Jansson reports:

Political shadows.

The character of the work during the year under review has been more like plowing and sowing than reaping and gathering in. This fact is due to the dark and dreadful political shadows that during the year have been resting upon this nation, and in consequence of which the people have been occupied temporarily and indifferent spiritually. They find themselves in a condition of change, not such as brings joy, peace and rest to soul and mind, but unrest, grief and sorrow. In the meantime we plow, sow and pray, trusting that the time will come when all such things shall be used of God to awaken and teach this people that they need a better and more solid foundation than the Lutheran State Church upon which to build for their souls' salvation. As soon as the Greek Church is declared, as it is sure to be, the State Church of Finland the Lutherans will then be a dissenting community like the Baptists. By this ecclesiastical turning the people will be stirred up to think for themselves.

Results of the year's work.

According to the statistics, there were 168 converts baptized. But on account of the emigration to America still going on, the membership is only 2,133, or eleven less than the preceding year. The contributions amounted to $5,544.40, being $1,133 more than the preceding year. Among other sad things that scare the people into leaving the country, is a new conscription law, one which will go into force next year, according to which the Finnish conscripts will be compelled to serve their term in the army, now amalgamated with the army of Russia, one here and another there throughout the empire, and thus unjustly and without more ado are the Finns placed under the laws of Russia.

Our gospel workers have done a good work in the churches as well as on the field. Twelve of our thirty-three preachers who are connected with this mission and the work of the American Baptist Missionary Union in Finland have during the year past given their entire time to gospel service. This is one more than the year previous. The remaining twenty-one have as in previous years been giving only a part of their time to preaching. At the close of the year this mission numbers thirty-four churches, an increase of three. Of the whole number twenty have houses of worship. This leaves fourteen that are not yet able to furnish themselves with meeting houses. One of the churches organized during the year was planted at the little Finnish-speaking town of Joensun, lying about 700 English miles east of here, near the borders of Russia. Though our present laws do not permit religious persecution, still our friends at Joensun have had to suffer many hardships for Christ's sake, caused by their relations and parents. Some of them were turned out of home and declared without inheritance. But they, however, thank the Lord that they have become joint heirs with Christ, worthy to suffer with him.

Changes at Petalax.

I have for twenty-five years, or since my returning from America in 1877, had my headquarters here at Petalax, where five years later a Baptist church was organized, and which at the beginning of the year numbered 407. I have not thought of moving from this place, so dear to us, but on account of my retention for the general work on the field, it was found necessary for me to move to the city of Wasa. In consequence of this the church at Petalax was divided into three congregations: Petalax, Malax and Bergo, each one having its own chapel, those of Malax and Bergo being erected during the past year. The congregation of the church at Petalax are scattered over fifteen to twenty English miles in different directions from the city, and for its members to attend the monthly church meetings here, which they have done regularly for many years, they have had to travel mostly on foot. So, although the members have not increased by this reorganization it is, however, a good step onward, as each congregation is doing a good evangelical work, standing as churches of Christ at their respective places.

If the above brief record does not show any increase in the total membership it will, however, be seen that this mission has not lacked encouragement during the past year. The preparation of the soil is equally important with the gathering of the fruit. We look forward with hope and confidence, feeling ourselves greatly indebted, next to God, to the American Baptist Missionary Union without whose aid we would be able to do little.

7. DENMARK — 1891

Churches, 29; members, 3,928; added by baptism, 153.

Mr. Broholm of Copenhagen, reports:

Some Statistics.

During the year 1901, 153 persons were baptized, but the net gain in our membership was only seven, the smallest net increase for fifteen years. A new church was organized and we now have 29 churches with a total membership of 3,928. A new chapel was built, making a total of 41 chapels throughout the land. Some of our large country churches have more than one meeting house, as their fields are large, but five of our smallest churches have as yet none, and so must confine their worship to private houses or rented halls. All our chapel buildings together are worth $108,200, on which we still owe $23,900. Four thousand one hundred and fifty-one children gather in our Sunday schools with 326 teachers. The generosity of our people is shown by the fact that their contributions in the past year amounted to the equivalent of $17,048. Such are the so-called "dead numbers" which, however, speak for themselves. Though we have no reason to complain like the disciples who said, "Master, we toiled all night and took nothing," still we are longing for that time when we, on his Word, may "let down our nets for a big draught."

Staff of preachers.

There are now fifteen of us who give all our time to preaching and missionary work. Besides we have twenty-five preachers who can give only a part of their time, as they have to do some secular work in order to maintain their families. We lack the means wherewith to support them fully, though some of them ought to be out in the mission field all the time. By the appropriation from the Missionary Union and by our own effort we seek to relieve this need.

Recently we lost two of our pastors by death, both of them educated and gifted men. The first was Brother A. L. Brandsmark, pastor of the church on Langeland. He was educated in America and graduated from the University of Chicago in 1894. He has been sick the last two years, and died of consumption in December. The church, together with the widow and two small children, deplore deeply this loss. In February the sad message came from the church at Holbok that their pastor, Brother H. P. Nielsen, was called home. He was only forty-one years of age and had studied at our own missionary school. For five years he had been pastor of the church and a very active worker. In his full strength he was laid low with sickness and in the course of only two weeks died. It seems to us that we could not spare these two beloved brethren, but the Lord knows best.

Educational work.

Our high school began its third year of work last November. We have a fine class of some thirty young men and women studying at the school this winter. More than one hundred young Baptist people have attended the school and have been helped to a better education than they were able to get while attending the public schools. A kind donor gave us recently 500 kroner which goes to help build a gymnasium for the school when we succeed in securing the rest of the money needed for this building. There are many similar schools in our country, but they are all erected and carried on by men belonging to the established church. Ours is the only one in Denmark erected by a free evangelical denomination.

The government gives annually a large sum of money wherewith to help poor students to attend these high schools. An application from our school for recognition has been refused by the Minister of Ecclesiastical Affairs and Public Instruction. By this recognition the school would have been entitled to state support and help to needy students. Two bishops have influenced the minister against our school. But what reason did the minister give for his refusal? This only, that the school was owned by Baptists, and the study of the Bible was placed on the school program; otherwise it met all the requirements of law. Shall we remove the Bible from our school? No! The word of God makes wise unto salvation. We may fear, however, that some young people will feel obliged to attend other schools, where they will be able to get support. This is, of course, what the clergy want to bring about. It is one of the ways in which they seek to hinder our work and progress.

Spiritual work.

Though we in this and in other things are opposed in our work as Baptists, the Lord is on our side. During January and February of this year we have rejoiced to see the work of the Holy Spirit in some of our churches. Recently I visited the island of Bornholm to help the church there in a series of evangelical meetings. Their large chapel was crowded evening after evening with attentive hearers, and many sought salvation. A few weeks later I attended similar meetings in the church of Hals, quite in the other part of our country, and here I saw the same gracious work going on. In my church in Copenhagen we have now had meetings for two weeks. Last night the chapel was crowded and after the sermon we had an after-meeting, where many announced their desire to enter a new life. From other places come reports of baptisms, and it seems that we are to have a season of blessing from on high.

The Baptists in Denmark are holding the fort and uplifting the banner of Christ and his precious truth. Opposition must be overcome and needs met, and for this latter we trust that the Missionary Union, which hitherto has helped us so nobly, will help us still, and the Lord will give the victory.

8. NORWAY — 1892

Churches, 35; members, 2,707; added by baptism, 112.

Mr. Ohrn of Christiania reports:

Baptist emigrants to America.

Several circumstances have made this year a trying one both to churches and pastors. The hard times through which the country is passing has caused many of our members to emigrate to America. Among those who left were two of our most able pastors. This year emigration promises to be even greater than last, and we shall likely lose some more of our preachers and a large number of our members.

Results for the year.

We are doing missionary work for America here in Norway. Fourteen churches have received help from you through your committee. The most any church has had is about $100, and one has had only $15. We must do as much as possible for the least possible. Besides helping the churches to keep regular preaching we have also supported three district missionaries, two of them the whole year. Three new churches have been organized, one north of the Arctic circle has been an outstation from Tromso. The other two are organized in the western district by district missionary M. A. Ohrn. They are all promising country churches. We have thirty-five churches with 2,707 members. We have thirty chapels with a seating capacity of 8,500 and a total value of $109,600.

The prospects for the future are bright. Several churches report revivals and baptisms since New Year and it may be the hard times will prove to be a spiritual blessing after all. The country is divided into four districts. Each of these ought to have a missionary and they ought to be our best men, qualified both as evangelists and organizers. We know of two such men in America, willing to come if we could offer them support, and some of us do not understand why a foreign missionary in Norway should be less paid than in other countries where living is cheaper. The doors are open and if we do not enter, others will, but we must have the victory and truth is always victorious in the end. We will try to be faithful to the end, and as a people we hope, pray and work for greater results this coming year.

General Note.

The reports and the statistics contained herein are for the year ending December 31, 1901. In the list of missionaries found under the Mission headings locations are corrected upon information received up to April 20, 1902. These locations will soon be altered in many cases. In the Hand Book to be issued in July the addresses of all the missionaries will be corrected as far as known up to the date of printing.

The word "station" as used in this report means the place formally adopted as such by the Executive Committee and to which a missionary is designated. The date set opposite a station name gives the year in which the station was thus adopted by the Executive Committee; although in many cases stations had been known as outstations or preaching stations prior to such adoption.

Attention is called to the following reference signs which appear in connection with the names of missionaries.

* Supported by the Woman's Baptist Foreign Missionary Society.
† Supported by the Woman's Baptist Foreign Missionary Society of the West.
‡ Supported by the Woman's Baptist Foreign Missionary Society of Oregon.
§ Supported by the Woman's Baptist Foreign Missionary Society of California.
‖ Supported by Mrs. Carpenter.
¶ Serving without salary.
** Supported by the Mennonite Brethren of South Russia.
§§ Supported by the Lott Carey Baptist Foreign Mission Convention.

Pronunciation of Proper Names.

The endeavor has been to make all spellings conform to those adopted by the governments of the several countries. The following key will give the correct pronunciation for the majority of names found in this report:

a as in f*a*ther; *e* final in syllable as *ey* in th*ey*, otherwise as in p*e*t; *i* as in mach*i*ne; *o* as in n*o*te; *u* as in t*u*lip; *ei* in Burma names as *e* in th*ey*; *ai* as in *ai*sle; *au* as in German h*au*s, or *ow* in h*ow*; *aw* as in l*aw*; consonants are generally pronounced as in English; *g* as in *g*arden, never soft; *kh*, *hk*, etc., indicate aspirated or roughened consonants; *y* is generally a consonant, as in *y*ard.

RÉSUMÉ OF STATISTICAL TABLES. — 1901.

MISSIONS	PREACHERS	CHURCHES	BAPTISMS	CHURCH MEMBERS	SUNDAY SCHOOL SCHOLARS	CONTRIBUTIONS
MISSIONS IN EUROPE . . .	1,187	1,039	7,786	117,099	92,575	$464,250
MISSIONS IN HEATHEN LANDS	*1,299	1,003	8,497	111,650	35,321	$107,197
TOTALS, 1901	2,486	2,042	16,283	228,749	127,896	$571,447
TOTALS, 1900	2,509	1,954	12,099	†212,925	119,723	$515,327
INCREASE	. . . .	88	4,184	15,824	8,173	$56,120
DECREASE	23	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .

* Native preachers only.

† Corrected total, one church of 3,000 members having been entered twice by oversight.

REPORT OF THE TREASURER.

APPROPRIATIONS FOR THE YEAR ENDING MARCH 31, 1902.

I. MISSIONS IN BURMA.

1. RANGOON.

REV. JOHN McGUIRE,	salary one month additional, 1900–1	$83 33
	passage to United States	300 00
	allowance in United States to April 1, 1902	693 33
	mission work	811 67
	received on the field last year for work	203 02
	special grant	250 00
MRS. M. W. BURHOE,	salary (bal. due, 1900–1, $47.15)	547 15
	additional for passage to Burma of Mrs. Burhoe and child	42 95
MISS HATTIE PHINNEY,	salary	400 00
	mission work	461 67
	received on the field last year for work	104 12
MISS RUTH W. RANNEY,	salary	400 00
	specific gift for mission work	45 00
MISS ELLA L. CHAPMAN,	passage to United States estimated	350 00
	allowance in the United States to April 1, 1902	205 55
	mission work	478 34
MISS EMILY M. HANNA,	salary	500 00
	mission work	116 67
REV. A. E. SEAGRAVE,	passage to United States	262 93
	allowance in United States to April 1, 1902	733 34
	special grant	50 00
	mission work, $521.33 : specific gifts for mission work, $127	648 33
	additional passage expenses to United States of Mrs. Seagrave and children	38 89
REV. S. R. VINTON,	salary	800 00
	special grant	100 00
	mission work $293.66 ; specific gifts for mission work, $113	406 66
	additional passage expenses to Burma	12 18
MRS. J. H. VINTON,	salary	500 00
	specific gifts for mission work	70 00
MR. H. J. VINTON,	salary two years	1,000 00
	passage to Burma	290 79
MISS H. N. EASTMAN,	salary	500 00
MRS. C. H. R. ELWELL,	salary	500 00
	mission work, $16.67 ; specific gifts for mission work, $25	41 67
MRS. M. M. ROSE,	salary	500 00
	mission work	191 66
MISS ELIZABETH LAWRENCE,	salary	500 00
	mission work	83 33
	received on the field last year for work	2 85
REV. W. F. ARMSTRONG,	salary	1,200 00
	mission work and schools, $2,213.67 ; specific gift for mission work, $10.08	2,223 75
	Mrs. Armstrong's passage to Burma, estimated	350 00
MISS KATE ARMSTRONG,	passage	350 00
	salary, $500 (bal. due, 1900–1, $27.77)	527 77
REV. J. N. CUSHING, D.D.,	salary	1,500 00
	mission work and expense of college, $2,836.67 ; for dormitory, 1900–1, $1,333.33	4,170 00
	income of Shady Dell Fund for college	425 00
PROF. E. B. ROACH,	salary	1,200 00
REV. H. H. TILBE,	salary	1,200 00
	mission work	66 67
	additional passage expenses to United States of Mrs. Tilbe and four children	107 05
REV. W. A. SHARP,	allowance in the United States to April 1, 1902	800 00
PROF. L. E. HICKS,	passage to United States and balance, of Mrs. Hicks and daughter	453 58
	allowance in the United States to April 1, 1902	733 34
	special grant	75 00
REV. J. H. RANDALL,	salary	1,000 00
	special grant	100 00
REV. J. F. SMITH,	salary	800 00
	mission work	50 00
	additional passage expenses to Burma	15 68
REV. H. B. BENNINGHOFF,	passage, $690.65; outfit, $300	990 65
	special grant	100 00
	salary from May 21, 1901, to Oct. 1, 1902	1,086 66

MR. F. D. PHINNEY,	passage to United States	$650 15	
	allowance in United States to April 1, 1902	726 67	
MR. J. L. SNYDER,	outfit, $200; passage, $676.10	876 10	
REV. ALBERT EHRGOTT,	salary, 1⅓ months	55 56	
	mission work	100 00	
	passage to United States estimated	700 00	
	allowance in United States to April 1, 1902	222 20	
	additional cost of passage to Burma	7 17	

2. INSEIN.

REV. D. A. W. SMITH, D.D.,	salary	$1,500 00	
	mission work and Theological Seminary, $500; deficit, 1900–1, $280.94; specific gifts for Seminary, $619 66	1,400 60	
	received on the field last year for work	1,447 98	
REV. F. H. EVELETH, D.D.,	allowance in the United States to Aug. 20, 1901	326 67	
	passage to Burma, estimated	700 00	
	salary estimated 11½ months	1,438 00	
	specific gift for his work	15 00	
MISS EMMA W. SMITH,	passage to Burma estimated	350 00	
REV. W. F. THOMAS,	salary	1,200 00	
	mission work, $900; deficit, 1900–1, $166.67; specific gift for work, $64.25	1,130 92	
	received on the field last year for work	134 73	
	mission work at Tharrawadi.	283 33	
Mission expenses,	for taxes and repairs on mission property, rent, expenses of treasury department and reference committee expenses	$3,041 47	
	distribution of study literature	468 22	
		$49,525 35	
Less saved in appropriations of last year, including exchange for Burma		3,042 12	
			$46,483 23

3. MOULMEIN.

REV. E. O. STEVENS, D.D.,	salary	$1,500 00	
	mission work and schools, $1,200; specific gifts for same, $185	1,385 00	
	additional passage expenses to United States	9 94	
MISS S. E. HASWELL,	allowance in United States	200 00	
	special grant	150 00	
REV. W. BUSHELL,	salary	1,200 00	
	mission work, house and school, $3,538.33; specific gifts, $85	3,623 33	
	received on the field last year for work	440 00	
	passage to United States of two daughters, additional	3 62	
REV. F. D. CRAWLEY,	salary	700 00	
	mission work	100 00	
MISS M. E. CARR,	allowance in United States to April 1, 1902	400 00	
MISS M. SHELDON,	allowance in United States to April 1, 1902	200 00	
MISS L. M. DYER,	passage to United States	333 57	
	allowance in United States to April 1, 1902	400 00	
MISS L. B. HUGHES,	salary	500 00	
	mission work and school	525 00	
MISS A. WHITEHEAD,	salary	500 00	
REV. W. F. ARMSTRONG,	Telugu and Tamil school	750 00	
MISS S. R. SLATER,	salary	500 00	
	mission and school work	700 00	
MISS E. J. TAYLOR,	passage to Burma estimated	300 00	
	salary estimated	416 66	
MRS. LAURA CRAWLEY,	allowance in United States to April 1, 1902	300 00	
	additional charges to C. B. on effects	2 25	
MISS ANNIE HOPKINS,	charges to United States on effects	3 36	
REV. W. C. CALDER,	charges to United States on effects	55 93	
		$15,198 66	
Less saved in appropriations of last year		1,160 98	
			$14,037 68

4. TAVOY.

REV. H. W. HALE,	salary	$1,200 00	
	mission work	249 00	
REV. H. MORROW,	salary	1,200 00	
	mission work and schools	1,580 00	
	additional passage expenses to Burma	59 31	
	received on the field last year for work	316 57	
MISS M. M. LARSH,	salary	500 00	
	removal expenses from Rangoon to Tavoy	11 41	
MRS. H. W. HANCOCK,	mission work	100 00	
			$5,216 29

5. BASSEIN.

REV. E. TRIBOLET,	salary	$1,200 00	
	mission work and schools	1,748 01	
MISS J. G. SHINN,	salary	500 00	
	mission work	50 00	
	removal expenses from Rangoon	13 62	

REV. C. A. NICHOLS, salary	$1,200 00	
mission work	283 33	
B. S. K. N. and I. Institute by income of funds	1,153 38	
passage to United States, Mrs. Nichols and boy	438 84	
MISS I. WATSON, allowance in United States to April 1, 1902	400 00	
additional passage expenses to United States	13 83	
specific for mission work	10 00	
MISS J. G. CRAFT, salary	500 00	
mission work	50 00	
removal expenses from Rangoon	21 60	
MISS E. E. SCOTT, salary	500 00	
mission work, $66 ; specific gift, $1.25	67 25	
REV. L. W. CRONKHITE, salary	1,200 00	
special grant for rent	100 00	
mission work, $272.66 ; specific gift for work, $1,456 21	1,728 87	
received in the field last year for work	30 00	
MISS L. E. TSCHIRCH, passage to United States	309 27	
allowance in United States to April 1, 1902	267 50	
special grant	100 00	
mission and school work	878 66	
received in the field last year for work	323 84	
MISS J. ANDERSON, passage to Burma	353 28	
salary estimated	708 22	
MISS A. O. RAGON, outfit, $150 ; passage to Burma estimated, $300	450 00	
salary estimated	416 66	
mission work	50 00	
MRS. A. D. MASON YOUNG, additional passage expenses to Bassein	37 42	
	$15,103 58	
Less saved in appropriations of last year	345 50	
		$14,758 08

6. HENZADA.

REV. J. E. CUMMINGS, salary	$1,200 00	
building, $1,438.33 ; specific gifts, $75	1,513 33	
received in the field last year for work	293 38	
MISS J. H. STICKNEY, salary	500 00	
mission work	50 00	
REV. D. GILMORE, salary	1,200 00	
special grant	33 33	
mission work	246 00	
MISS V. R. PETERSON, salary	500 00	
mission work	50 00	
MRS. J. C. MORGAN, salary	500 00	
misison work	50 00	
removal expenses from Rangoon to Henzada	27 05	
MRS. ROSINA E. PRICE, allowance in United States	475 00	
additional passage expenses to United States	85 88	
	$6,723 97	
Less saved in appropriations of last year	65 18	
		$6,658 79

7. TOUNGOO.

REV. H. P. COCHRANE, salary	$1,200 00	
mission and school work	1,111 66	
received on the field last year for work	113 92	
REV. E. B. CROSS, D.D., salary	1,200 00	
mission work	595 00	
received on the field last year for work	574 83	
REV. A. V. B. CRUMB, salary	1,200 00	
mission and school work, $366.67 ; specific gifts, $117	483 67	
received on the field last year for work	710 69	
MISS E. R. SIMONS, salary	500 00	
mission work and school	625 00	
additional passage expenses to Toungoo	45 39	
MISS J. E. PARROTT, allowance in United States to April 1, 1902	300 00	
REV. C. H. HEPTONSTALL, salary	1,000 00	
specific gifts for work	105 25	
received on the field last year for work	680 02	
E. S. CORSON, M.D., salary	1,000 00	
mission work	99 33	
MISS T. M. THOMPSON, allowance in United States from April 24, 1901, to April 1, 1902	280 00	
special grant	100 00	
passage to United States	260 06	
MISS B. E. DAVIS, salary	500 00	
mission work and school	700 00	
additional passage expenses to Toungoo	38 73	
REV. A. BUNKER, D.D. (Loikaw), salary	1,500 00	
mission work at Toungoo and Loikaw, $3,596.66 ; specific gifts, $151.32	3,747 98	
additional passage expenses to Loikaw	277 81	
removal expenses from Loikaw to Toungoo	50 56	

REV. T. JOHNSON, M.D. (Loikaw), salary	$1,200 00	
mission work, $170; specific gifts for work, $50	220 00	
received in the field last year for work	300 00	
additional passage expenses to Loikaw	145 41	
	$20,865 31	
Less saved in appropriations of last year	466 04	
		$20,399 27

8. SHWEGYIN.

MISS F. E. AYERS, salary	$500 00	
mission work	50 00	
MISS S. T. RAGON, salary	500 00	
mission work	50 00	
REV. E. N. HARRIS, allowance in the United States	800 00	
mission work	373 33	
additional passage expenses to United States	40 47	
MISS H. E. HAWKES, allowance in the United States to Oct. 1, 1901	200 00	
passage to Burma estimated	350 00	
salary estimated, 10 months	416 67	
mission work	66 67	
MISS KATE KNIGHT, allowance in United States to Oct. 1, 1901	200 00	
	$3,547 14	
Less saved in appropriations of last year	32 15	
		$3,514 99

9. PROME.

REV. L. H. MOSIER, salary	$1,200 00	
mission work	668 34	
received on the field last year for work	33 33	
	$1,901 67	
Less saved in appropriations of last year	97 24	
		$1,804 43

10. THONGZE.

MRS. M. B. INGALLS, salary	$600 00	
mission work, $440; specific gifts for same, $200	640 00	
MISS K. F. EVANS, salary	500 00	
mission work, $355; specific gifts for same, $30	385 00	
		$2,125 00

11. THARRAWADI.

MISS S. J. HIGBY, salary	$500 00	
mission and school work, $600; specific gifts for same, $27.50	627 50	
		$1,127 50

12. ZIGON.

MISS S. B. BARROWS, allowance in the United States to April 1, 1902	$400 00	
MISS Z. A. BUNN, allowance in the United States to Nov. 1, 1901	233 33	
passage to Burma estimated	350 00	
salary estimated, 9 months	383 34	
MISS E. C. STARK, salary, $500; grant, $50	550 00	
mission work, school and house, $1,000	1,556 33	
received on the field last year for work	51 20	
	$3,524 20	
Less saved on appropriations of last year	81 36	
		$3,442 84

13. BHAMO.

REV. W. H. ROBERTS, passage to United States	$286 65	
allowance in United States to April 1, 1902	697 76	
special grant	200 00	
mission work, $340; specific gift, $100	440 00	
REV. O. HANSON, salary	1,200 00	
specific gifts for mission work	99 72	
MISS M. M. SUTHERLAND, salary	500 00	
mission work and school	600 00	
MISS L. EASTMAN, salary	500 00	
specific gift for mission work	7 50	
W. C. GRIGGS, M.D., allowance in United States to April 1, 1902	800 00	
mission work	453 34	
	$5,784 97	
Less saved in appropriations of last year	1,212 79	
		$4,572 18

14. MAUBIN.

REV. B. P. CROSS, salary	$1,200 00	
special grant	50 00	
mission work	272 67	
received on the field last year for work	45 41	
passage to Burma of Mrs. Cross and son	575 00	
MISS C. E. PUTNAM, salary	500 00	
mission work, $166.67 ; specific gift, $15	181 67	
		$2,824 75

15. THATON.

16. MANDALAY.

REV. E. W. KELLY, salary	$1,200 00	
mission work	756 66	
REV. W. O. VALENTINE, salary	800 00	
mission work and school	400 00	
REV. C. L. DAVENPORT, salary	1,000 00	
mission work and school	783 34	
received on the field last year for work	80 52	
passage to United States of daughter	150 00	
removal expenses	116 57	
MRS. H. W. HANCOCK, salary	500 00	
removal expenses to Sandoway	21 68	
MISS A. E. FREDRICKSON, salary to Oct. 20, 1901	27 78	
mission work	250 00	
passage to United States	339 09	
allowance in United States to April 1, 1902	87 50	
MISS C. M. SPEAR, salary	500 00	
mission work and school, $605.91; specific gifts, $15	620 91	
MISS F. E. AYERS, additional passage expenses	19 91	
		$7,653 96

17. THAYETMYO.

REV. E. GRIGG, salary	$1,000 00	
mission work, school, $1,015.17; balance, 1900–1, $290.66; specific gifts, $84	1,389 83	
removal from Moulmein	104 89	
REV. G. R. DYE, outfit, $300 ; passage estimated, $750	1,050 00	
salary estimated	725 00	
mission work	50 00	
		$4,319 72

18. MYINGYAN.

REV. J. E. CASE, passage to United States	$616 56	
allowance in United States	800 00	
received on the field last year for work	26 79	
REV. S. R. McCURDY, salary	800 00	
mission work, $353.34; same for 1900–1, $816.67	1,170 01	
received on the field last year for work	11 61	
additional passage expenses to Myingyan	63 06	
	$3,488 03	
Less saved in appropriations of last year	602 00	
		$2,886 03

19. PEGU.

MISS E. F. McALLISTER, passage to United States	$303 17	
allowance in United States to April 1, 1902	342 21	
Mission and school work in charge of Rev. H. H. Tilbe	683 34	
received on the field last year for work	36 98	
	$1,365 70	
Less saved in appropriations of last year	250 00	
		$1,115 70

20. SAGAING.

REV. F. P. SUTHERLAND, M.D., allowance in United States to Sept. 1, 1901	$333 34	
additional passage expenses to United States	98 07	
REV. E. W. KELLY, mission work in his care	425 00	
		$856 41

21. SANDOWAY.

MISS MELISSA CARR, salary	$500 00	
mission work and school	416 67	
specific gifts for native preachers formerly in C. L. Davenport's charge	1,080 77	
received on the field last year for work	215 52	

MISS A. M. LEMON, passage to United States	$295 67	
allowance in United States	271 11	
MISS HELEN BISSELL, passage to Burma estimated	350 00	
salary estimated, 10 months	416 67	
mission work	50 00	
REV. H. W. B. JOORMAN, outfit, $300; passage estimated, $600	900 00	
salary estimated	725 00	
mission work	1,383 34	
MRS. H. W. HANCOCK, received in the field last year for work	52 17	
	$6,656 92	
Less saved in appropriations of last year	281 16	
		$6,375 76

22. MEIKTILA.

REV. JOHN PACKER, D.D., salary	$1,200 00	
mission work	201 67	
received on the field last year for work	33 33	
	$1,435 00	
Less saved in appropriations of last year	92 62	
		$1,342 38

23. HSIPAW.

G. T. LEEDS, M.D., salary	$1,000 00	
mission work and school	1,692 00	
	$2,692 00	
Less saved in appropriations of last year	83 34	
		$2,608 66

24. MONGNAI.

REV. W. W. COCHRANE, passage to Burma	$306 38	
special grant	100 00	
salary from May 1, 1901, to Oct. 1, 1902	1,643 29	
A. H. HENDERSON, M.D., allowance in United States to Oct. 1, 1901	400 00	
passage estimated	700 00	
salary estimated 10 months	833 33	
specific gifts for mission work	38 25	
passage to United States (omitted in 1900–1)	627 82	
ROBT. HARPER, M.D., salary, balance on 1900–1, $291.66	1,091 66	
mission work	929 33	
received on the field last year for work	83 34	
MRS. H. W. MIX, salary	500 00	
mission work and school, $646.67; specific gifts, $77.30	723 97	
		$7,977 37

25. NAMKHAM.

REV. M. B. KIRKPATRICK, M.D., salary	$1,200 00	
mission and school work, $1,986.67; specific gifts for same, $1,350	3,336 67	
		$4,536 67

26. MYITKYINA.

REV. GEO. J. GEIS, salary	$1,000 00	
mission work, chapel and schoolhouse	653 33	
received on the field last year for work	193 71	
	$1,847 04	
Less saved in appropriations of last year	22 69	
		$1,824 35

27. HAKA.

REV. A. E. CARSON, salary	$1,200 00	
mission work, school and dormitory, $1,043.33; specific gifts, $35.25	1,078 58	
received on the field last year for work	117 67	
Mrs. Carson's passage to United States	355 93	
E. H. EAST, M.D., outfit, $150; passage estimated, $350	500 00	
salary estimated	540 00	
		$3,792 18

28. LOIKAW.

(See Toungoo.)

29. KENGTUNG.

REV. W. M. YOUNG, salary	$1,000 00	
mission work	1,266 67	
received on the field last year	122 10	
additional passage expenses to Kengtung	731 45	
Mrs. Young's salary and personal teacher in 1900–1	80 13	
	$3,200 35	
Less saved in appropriations of last year	45 54	
		$3,154 81
Total appropriations for Burma		$175,409 03

II. MISSIONS IN ASSAM.

30. SIBSAGOR.

REV. A. K. GURNEY,	salary	$1,200 00
	special grant	28 66
	mission work and translation	433 64
	additional passage expenses, Mrs. Gurney	23 00
REV. C. E. PETRICK,	allowance March 20, 1901, to April 1, 1902	822 22
	special grant	100 00
	mission work	463 00
		$3,070 52

31. NOWGONG.

REV. P. H. MOORE,	passage to United States	$619 56
	allowance in United States	199 99
	passage to Nowgong estimated	700 00
	salary, estimated 9 months	900 00
	mission work, $283.33; specific gift, $16.18	299 51
MISS A. E. LONG,	salary	500 00
	mission and school work	383 33
	additional passage expenses to Nowgong	139 42
REV. P. E. MOORE,	additional passage expenses to United States	189 70
	allowance in United States	497 71
	passage to Assam estimated	700 00
	salary estimated, 9 months	900 00
REV. J. M. CARVELL,	salary	1,000 00
	mission work	100 00
		$7,129 22

32. GAUHATI.

REV. C. E. BURDETTE,	salary	$1,200 00
	mission work	283 33
REV. S. A. D. BOGGS,	salary	1,200 00
	mission work	141 66
	passage to United States of daughter	196 40
MISS HENRIETTA MORGAN,	passage to United States	371 35
	allowance in the United States to April 1, 1902	400 00
REV. H. B. DICKSON,	outfit, $300; passage estimated, $600	900 00
	salary estimated	725 00
	mission work	50 00
MISS ISABELLA WILSON,	salary	500 00
	mission and school work, $301.67; specific gifts, $3.00	304 67
MISS GERTRUDE WHERETT,	salary	500 00
	mission work	106 67
	additional passage expenses to Gauhati	34 06
		$6,913 14

33. GOALPARA.

REV. A. E. STEPHEN,	additional passage expenses to Scotland	$150 06
	allowance to April 1, 1902	720 00
	mission work	140 00
	received on the field last year for work	3 12
		$1,013 18

34. TURA.

REV. M. C. MASON,	salary	$1,200 00
	mission and school work	1,966 66
	expenses of treasury department and reference committee	375 87
	passage to United States of two daughters	241 50
REV. E. G. PHILLIPS,	salary	1,200 00
	mission and school work, $600; specific gifts, $85.75	685 75
	additional passage expenses to Tura	172 27
REV. WM. DRING,	allowance in United States to April 1, 1902	800 00
	specific gifts for his work	91 00
G. G. CROZIER, M.D.,	salary	800 00
	mission and medical work	212 66
	received on the field last year for work	36 91
MISS S. H. MASON,	passage to United States	350 00
	allowance in United States to April 1, 1902	190 00
MISS E. C. BOND,	salary	500 00
	specific gift for work	7 00
	additional passage expenses to Tura	114 58
		$8,944 20

35. IMPUR.

REV. E. W. CLARK, D.D.,	allowance in United States to April 1, 1902	$693 33
REV. S. W. RIVENBURG, M.D.,	salary	1,200 00
	mission and school work	1,300 00
	received on the field last year for work	19 43
	passage to United States of Miss Rivenburg	339 64

REV. S. A. PERRINE, additional passage expenses to United States	$108 76
allowance in United States to April 1, 1902	800 00
special grant	150 00
REV. W. F. DOWD, salary	800 00
mission work	80 00
additional passage expenses to Impur	342 80
	$5,833 96

36. KOHIMA.

Mission work care of Rev. S. W. Rivenburg	$226 63
	$226 66

37. NORTH LAKHIMPUR.

REV. JOHN FIRTH, salary	$1,000 00
mission work	360 33
received on the field last year for mission work	243 69
passage to United States of Mrs. Firth	334 92
	$1,938 94

38. UKRUL.

REV. WILLIAM PETTIGREW, salary	$1,000 00
mission work	216 66
	$1,216 66

39. GOLAGHAT.

REV. O. L. SWANSON, salary, April 1, 1901, to March 10, 1902	$944 44
mission and school work, $550.66; specific gifts, $267.50	818 16
passage to United States estimated	300 00
allowance for family	50 00
additional passage and expenses to United States of Mrs. Swanson and two children	54 70
REV. A. J. TUTTLE, outfit, $300; passage estimated, $600	900 00
salary estimated	725 00
mission work	50 00
	$3,842 30

40. DIBRUGARH.

REV. JOSEPH PAUL, allowance in United States	$326 66	
passage estimated	725 00	
salary estimated, 10 months	833 33	
REV. A. J. PARKER, salary estimated, 4 months	266 66	
passage estimated	533 34	
mission work	345 66	
REV. F. P. HAGGARD, for additional passage expenses from United States to England and return	6 84	
	$3,037 49	
	$43,166 27	
Less saved in appropriations of last year, including exchange	2,267 81	
Total appropriations for Assam		$40,898 46

III. MISSIONS IN SOUTH INDIA — TELUGUS.

41. NELLORE.

REV. DAVID DOWNIE, D.D., allowance in United States to Aug. 10, 1901	$433 33
passage to India	700 00
salary estimated, 11 months	1,375 00
mission work, $1,261.67; specific gifts, $137	1,398 67
expenses of mission treasury, care of mission property and reference committee expenses	438 45
balance of Mr. Stone's passage to India	53 77
REV. W. L. FERGUSON, salary	66 67
specific gifts for mission work	25 00
passage to the United States estimated	1,000 00
allowance in the United States estimated	266 66
MISS MARY D. FAYE, allowance in the United States to Oct. 1	200 00
passage to India estimated	350 00
salary estimated, 10 months	416 67
mission work	120 00
delayed charges on effects to United States	30 00
MISS KATE DARMSTADT, balance of salary, 1900–1	52 77
passage to United States	350 00
allowance in United States to April 1, 1902	400 00
specific for her work	26 00
MISS FRANCES M. TENCATE, salary	500 00
mission and school work	993 33

MISS LILLIAN V. WAGNER,	salary	$500 00
	mission work	119 34
MISS CAROLINE W. COATS, M.D.,	salary	500 00
	mission and medical work	464 00
MISS HARRIET M. SIPPERLY,	salary	500 00
	mission work, $269.33; specific gifts, $50	319 33
MISS KATHARINE GEROW,	passage estimated	350 00
	salary estimated, 10 months	416 67
	mission work	50 00
		$12,415 66

42. ONGOLE.

REV. J. E. CLOUGH, D.D.,	passage to United States	$700 00
	salary in United States to April 1, 1902	1,650 00
	mission work, $2,125; specific gifts, $426.15	2,551 15
	Mrs. Clough's passage expenses to Germany	200 00
MISS SARAH KELLY,	salary	500 00
	mission and school work	1,773 66
MISS AMELIA E. DESSA,	salary	500 00
	mission and school work, $1,737.33; special gifts, $10	1,747 33
MISS L. B. KUHLEN,	allowance in the United States	300 00
PROF. L. E. MARTIN,	allowance in the United States to Oct. 9	419 36
	passage to India estimated	900 00
	salary estimated	791 66
	balance of passage expenses to the United States	131 47
REV. J. M. BAKER,	salary	1,000 00
	mission and school work, $4,803.33; specific gifts for same, $3.75	4,807 08
	received on the field last year for work	104 77
REV. HENRY HUIZINGA,	salary	1,000 00
	mission work, $105.43; specific gifts for same, $184.03	289 46
		$19,365 94

43. RAMAPATAM.

REV. W. B. BOGGS, D.D.,	salary	$1,200 00
	grant for children	200 00
	mission and school work	291 67
REV. J. HEINRICH,	salary	1,200 00
	mission and school work, $1,792.66; specific gifts, $82	1,874 66
	received on the field last year for work	35 00
	balance of passage expenses of family to India	591 49
		$5,392 82

44. ALLUR.

REV. W. S. DAVIS,	allowance in United States	$311 10
	passage estimated	700 00
	salary estimated, 11 months	916 66
	grant for children	66 66
	mission and school work, $590; specific gift, $37	627 00
		$2,621 42

45. SECUNDERABAD.

REV. W. E. HOPKINS,	allowance in United States	$766 66
	special grant	100 00
	balance of passage expenses to United States	329 17
REV. F. H. LEVERING,	salary	1,000 00
	mission work, $651.66; specific gifts, $61.25	712 91
	received on the field last year for work	43 66
MISS R. EMMA PINNEY,	balance of salary, 1900–1	13 39
	passage to United States	337 07
	allowance in United States	150 00
MISS KATE M. FRENCH,	salary	500 00
	mission and school work	506 67
	removal expenses to Madras	25 54
		$4,485 07

46. KURNUL.

REV. W. R. MANLEY,	salary (balance, 1900–1, $133.33)	$1,233 33
	grant for children	200 00
	mission and school work	1,696 66
	balance of passage expenses to India	221 05
REV. W. A. STANTON,	balance of passage expenses to United States	50 86
	allowance in United States to April 1, 1902	800 00
	specific gift for work	30 00
		$4,231 90

47. MADRAS.

REV. A. H. CURTIS,	salary	$1,000 00
	mission and school work, $1,604.33; specific gifts, $260	1,864 33
MISS MARY M. DAY,	one-half month's salary	20 83
	allowance in United States to April 1, 1902	400 00
MISS SUSIE I. KURTZ,	allowance in United States six months to Oct. 1, 1901	200 00
	passage to India estimated	350 00
	salary estimated	416 67
	mission and school work	810 00
MISS ANNA M. LINKER,	salary	500 00
	mission and school work	1,170 34
REV. I. S. HANKINS,	balance of salary, 1900–1	38 88
	passage to United States estimated	800 00
	allowance in United States from May 20, 1901, to April 1, 1902	691 08
	specific gifts for his work	145 00
MISS MINNIE A. ROBERTSON,	passage to India estimated	350 00
	salary estimated, 10 months	416 67
	mission work	50 00
		$9,223 80

NOTE.— Miss Robertson has now removed to Burma.

48. HANAMAKONDA.

REV. J. S. TIMPANY, M.D.,	salary	$1,000 00
	mission and school work, $864; specific gifts, $51	915 00
	Mrs. Timpany's passage to India	285 67
REV. A. LOUGHRIDGE,	outfit, $300; passage estimated, $600	900 00
	salary estimated	900 00
	mission work	50 00
		$4,050 67

49. CUMBUM.

REV. JOHN NEWCOMB,	salary	$1,200 00
	mission and school work, $1,518.33; specific gifts, $60	1,578 33
REV. G. J. HUIZINGA,	salary (balance, 1900–1, $20)	820 00
	mission work, $80 (for 1900–1, $100)	180 00
		$3,778 33

50. VINUKONDA.

REV. FRANK KURTZ,	salary	$1,000 00
	mission and school work, $691.66; specific gifts, $83.25	774 91
MISS DORCAS WHITAKER,	salary	500 00
	mission work	213 00
REV. E. E. SILLIMAN,	outfit, $150; passage estimated, $300	450 00
	salary estimated	900 00
	mission work	50 00
		$3,887 91

51. NARSARAVAPETTA.

REV. WILLIAM POWELL,	salary	$1,200 00
	mission and school work	1,183 33
	received on the field last year for work	7 92
	passage from England to India of Mrs. Powell and son	346 78
MISS HELEN D. NEWCOMB,	allowance in United States 6 months	200 00
		$2,938 03

52. BAPATLA.

REV. W. C. OWEN,	allowance in the United States to April 1, 1902	$800 00
	specific gifts for his work	51 00
REV. G. N. THOMSSEN,	salary	1,200 00
	mission and school work, $1,250; specific gifts for work, $111.15	1,361 15
	received on the field last year for work	40 08
	additional cost of passage to India	8 04
MISS LUCY H. BOOKER,	salary	500 00
	mission work, $150; specific gift, $200	450 00
		$4,410 27

53. UDAYAGIRI.

REV. F. W. STAIT,	salary	$1,000 00
	mission and school work, $1,536.67; specific gift, $25	1,561 67
		$2,561 67

54. PALMUR.

REV. ELBERT CHUTE,	salary	$1,200 00
	mission and school work, $2,270; specific gift, $25	2,295 00
	received on the field last year for work	142 88
		$3,637 88

55. NALGONDA.

REV. A. FRIESEN, salary	$1,200 00
mission and school work	1,865 00
received on the field last year for work	2,786 15
additional cost of passage to India	249 46
REV. A. J. HÜBERT, salary (balance, 1900-1, $103.33)	903 33
mission work	1,000 00
REV. H. UNRUH, salary	800 00
removal to Secunderabad	55 93
MRS. LORENA M. BREED, M.D., allowance in United States to April 1, 1902	400 00
MISS E. F. EDGERTON, salary, 6 months	250 00
	$9,509 87

56. KANIGIRI.

REV. GEO. H. BROCK, additional cost of passage to United States	$32 80
allowance in the United States	800 00
special grant	200 00
REV. J. A. CURTIS, salary	1,000 00
mission and school work	1,619 99
additional cost of Mrs. Curtis' passage to India	19 32
	$3,672 11

57. KAVALI.

REV. E. BULLARD, salary	$1,200 00
mission and school work	584 99
Mrs. Bullard's passage to India	296 99
additional passage expenses to United States of Miss Bullard	12 16
	$2,094 14

58. KANDUKUR.

REV. WHEELER BOGGESS, passage to India	$1,000 00
mission work	141 66
	$1,141 66

59. ATMAKUR.

Mission work	$290 00
	$290 00

60. PODILI.

REV. W. T. ELMORE, salary	$800 00
mission work	130 00
	$930 00

61. DARSI.

62. SATTANAPALLI.

MR. WILLIAM E. BOGGS, additional cost of passage to India	$413 69
salary	1,000 00
mission work and house, $501.66; specific gift, $68.50	570 16
received on the field last year for work	66 67
MISS LILLIAN E. BISHOP, salary (balance, 1900-1, $15.28)	515 28
mission work	50 00
	$2,615 80

63. NILGIRI HILLS.

REV. JOHN McLAURIN, salary	$1,200 00
mission work	500 00
MISS SARAH R. BUSTARD, salary, 15 months	625 00
mission work	236 50
MRS. ELLEN B. BUSTARD, salary	500 00
school work	366 66
received on the field last year for work	20 67
	$3,448 83

64. MARKAPUR.

REV. C. R. MARSH, balance of salary, 1900-1	$108 33
mission work	566 66
allowance in the United States to April 1, 1902	666 66
received on the field last year for work	25 69
	$1,367 34

65. GURZALLA.

REV. JOHN DUSSMAN, allowance in United States to Oct. 11, 1901	$424 42
passage to India estimated	350 00
salary estimated, 10 months	833 33
mission and school work	415 00
	$2,025 75

MRS. L. M. HADLEY, allowance in United States to April 1, 1902	$400 00	
MRS. L. JEWETT, " " "	400 00	
MRS. C. A. BURDITT, " " "	400 00	
MRS. A. T. MORGAN, " " "	400 00	
REV. T. P. DUDLEY, for charges to United States on effects	22 40	
MISS O. W. GOULD, " " "	9 46	
MISS ANNIE K. DOWNIE, passage to India	350 00	
salary	9 73	
mission work	300 00	
	$2,291 95	
	$112,385 46	
Less saved in appropriations of last year, including exchanges	7,528 49	
Total appropriations for South India		$104,856 97

IV. MISSIONS IN CHINA.

68. BANGKOK, SIAM.

REV. H. ADAMSEN, M.D., salary	$800 00	
mission work	170 00	
passage to Bangkok of Mrs. Adamsen and children estimated	350 00	
		$1,320 00

SOUTHERN.

69. SWATOW.

REV. WILLIAM ASHMORE, D.D., salary	$1,500 00
mission work	390 00
REV. S. B. PARTRIDGE, D.D., allowance in United States to April 1, 1902	800 00
his mission work	127 50
REV. WILLIAM ASHMORE, JR., allowance to Sept. 7, 1901	348 87
passage to China estimated	300 00
salary estimated	1,200 00
mission work and schools	127 50
REV. J. M. FOSTER, salary	1,200 00
mission work	932 50
received on the field last year for work	445 32
expenses of mission treasury	15 95
Mrs. J. M. Foster's passage to United States	219 03
REV. G. H. WATERS, salary (balance, 1900–1, $79.44)	879 44
mission work, $375; specific gift, $34.09	409 09
received on the field last year for work	19 92
balance of passage expenses to China	2 36
MRS. ANNA K. SCOTT, M.D., salary	500 00
mission work, $300; specific gift, $26.35	326 35
received on the field last year for work	173 12
expenses from Swatow to Japan and return	81 88
MISS HELEN HYDE, outfit, $150; passage estimated, $250	400 00
salary estimated, for 10 months	416 66
	$10,815 49

70. KAYIN.

REV. GEORGE CAMPBELL, allowance in the United States to Nov. 1, 1901	$466 66
special grant for family	66 67
REV. GEO. E. WHITMAN, allowance in the United States to Oct. 1, 1901	400 00
passage estimated	600 00
salary estimated	1,100 00
special grant	25 00
mission work	457 50
additional cost of passage to United States	455 88
	$3,571 71

71. UNGKUNG.

REV. J. M. CARLIN, D.D., allowance in United States 6 months to Oct. 1, 1901	$400 00
passage estimated	300 00
salary	1,000 00
mission work, $100; specific gift, $33.35	133 35
REV. A. F. GROESBECK, salary	1,000 00
special grant	25 00
mission work	1,100 00
	$3,958 35

72. CHAUCHAUFU.

REV. H. A. KEMP, salary	$1,000 00
mission work	212 50
received on the field last year for work	119 53
Additional passage expenses to United States of Rev. W. K. McKibben and family	23 94
	$1,355 97

73. KITYANG.

REV. JACOB SPEICHER, salary	$1,000 00	
mission work, $309 ; specific gift, $25	334 00	
received on the field last year for work	26 06	
passage to United States of Mrs. Speicher and children	305 37	
passage to China of same estimated	600 00	
MISS JOSEPHINE BIXBY, M.D., allowance in the United States to April 1, 1902	300 00	
MISS H. E. ST. JOHN, salary to Oct. 9, 1901	13 64	
allowance in the United States	200 00	
	$2,779 07	
	$22,480 59	
Less saved in appropriations of last year, including exchange	1,409 11	
Total appropriation for Southern China		$21,071 48

EASTERN.

74. NINGPO.

REV. J. R. GODDARD, D.D., salary	$1,500 00
mission work, $1,200 ; specific gift, $75	1,275 00
received on the field last year for work	187 65
J. S. GRANT, M.D., salary	1,000 00
mission work, $635 ; specific gift, $325	960 00
received on the field last year for work	73 65
additional passage expenses to China	205 17
REV. F. J. WHITE, outfit, $300 ; passage estimated, $600	$900 00
salary estimated	725 00
personal teacher	50 00
MISS HELEN L. CORBIN, allowance in the United States	7 50
passage to China	250 00
salary	687 39
mission work	350 00
MISS ANNA K. GODDARD, allowance to April 1, 1902	150 00
her mission work	40 50
MISS HELEN ELGIE, outfit, $150 ; passage, $257.50	407 50
salary estimated, 10 months	416 66
mission work	50 00
	$9,236 02

75. SHAOHING.

REV. H. JENKINS, D.D., salary (balance, 1900–1, $62.50)	$1,562 50
mission work	378 00
received on the field last year for work	4 89
passage to China	458 40
REV. C. E. BOUSFIELD, salary	861 11
mission work	435 62
passage to China	528 00
	$4,228 52

76. KINHWA.

REV. T. D. HOLMES, allowance in the United States to Sept. 1, 1901	$333 33
special grant	100 00
passage to China estimated	300 00
salary, 11 months, 4 days, to Oct. 1, 1902	927 78
mission work, $246.50 ; specific gift, $10	256 50
MISS CLARA E. RIGHTER, allowance in the United States to Nov. 13, 1901	247 67
passage to China estimated	350 00
salary estimated, 9 months	375 00
mission work	65 00
MISS L. MINNISS, allowance in the United States to Nov. 6, 1901	240 00
passage to China estimated	350 00
salary estimated, 9 months	375 00
MISS STELLA RELYEA, allowance in United States to Nov. 8, 1901	242 22
passage to China	350 00
salary estimated, 9 months	375 00
	50

77. HANGCHAU.

REV. W. S. SWEET, salary	$1,000 00
mission work	382 50
received on the field last year for work	8 98
additional passage expenses to China	325 91
expenses of mission treasury department	12 12
	$1,729 51

78. HUCHAU.

REV. J. T. PROCTOR, salary	$1,000 00
mission work, $484.50; specific gift, $22.50	507 00
received on the field last year for work	183 11
REV. M. D. EUBANK, M.D., salary	800 00
mission work	152 50
grant for special expenses	129 65
	$2,772 26

MRS. EDITH A. FLETCHER, allowance in United States to April 1, 1902	$400 00
balance of passage expenses to United States	46 80
MRS. L. A. KNOWLTON, allowance in the United States to April 1, 1902	300 00
Additional passage expenses to China of C. H. Finch, M.D	336 15
	$1,082 95

WESTERN.

79. SUIFU.

REV. ROBERT WELLWOOD, allowance in United States to Oct. 1, 1901	$400 00
special grant	100 00
passage to China estimated	700 00
salary estimated	833 33
mission work	138 50
REV. C. A. SALQUIST, allowance in United States	800 00
BRITON CORLIES, M.D., salary	800 00
mission work	149 00
special grant for losses	251 25
travelling expenses to Yachau	27 80
	$4,199 88

80. KIATING.

REV. W. F. BEAMAN, allowance in United States to Oct. 1, 1901	$400 00
passage to China estimated	700 00
salary estimated	833 33
mission work	260 00
REV. F. J. BRADSHAW, balance of allowance to April 1, 1902	250 00
MR. H. J. OPENSHAW, allowance to April 1, 1902	800 00
	$3,243 33

81. YACHAU.

REV. W. M. UPCRAFT, salary	$1,000 00
mission work, $127.50; specific gift, $20.00	147 50
additional passage expenses to China of Mrs. Upcraft	89 16
	$1,236 66
	$4,479 99

CENTRAL.

82. HANYANG.

REV. J. S. ADAMS, allowance in United States to Nov. 1, 1901	$466 66	
outfit, $300; passage to China, estimated, $900	1,200 00	
passage to United States of children	162 65	
grant for children	300 00	
salary estimated	933 34	
mission work, $50; specific gifts, for building, $540	590 00	
REV. G. A. HUNTLEY, M.D., salary	1,000 00	
mission work, $850; specific gifts, $218.25	1,068 25	
received on the field last year for work	356 48	
MISS ANNIE L. CROWL, salary	500 00	
mission work	30 00	
	$6,607 38	
Total appropriation, including Western and Central	$39,224 01	
Less saved in appropriations last year, and exchange	1,321 02	
		$37,902 99

V. MISSIONS IN JAPAN.

83. YOKOHAMA.

REV. A. A. BENNETT, D.D., salary	$1,200 00
special grant for two years	400 00
mission work, $612.50; specific gift, $25	637 50
passage to United States of two daughters	471 71

REV. C. K. HARRINGTON,	salary	$1,200 00
	mission work	497 50
	received on the field last year for work	5 39
REV. F. G. HARRINGTON,	passage to United States	883 68
	allowance in United States from August 15 to April 1, 1902	500 00
REV. J. L. DEARING, D.D.,	salary	1,200 00
	mission work, rent and school, $1,035; specific gift, $99	1,134 00
	received on the field last year for work	83 37
	additional passage expenses to Japan	106 18
REV. W. B. PARSHLEY,	salary	1,200 00
	mission and school work	421 00
MISS CLARA A. CONVERSE,	salary	500 00
	mission work and school, $1,020; specific gift, $94	1,114 00
	taxes, insurance, rent (and repairs, 1900-1)	114 55
	received on the field last year for work	89 40
MISS MARY A. HAWLEY,	passage to United States	246 20
	allowance in United States, August 7 to April 1, 1902	258 89
		$12,263 37

84. TOKYO.

REV. C. H. D. FISHER,	allowance to April 1, 1902	$831 08
	additional passage expenses to United States	16 08
	passage to United States of son	186 92
	specific gift for mission work	5 00
REV. S. W. HAMBLEN,	salary	1,200 00
	mission work and repairs, $615; printing hymnal, $225	840 00
	mission treasury, legal expenses and reference committee expenses	258 58
	additional passage expenses to Japan	279 61
MISS ANNA H. KIDDER,	salary	500 00
	mission work and school, $860; taxes, 1900-1, $36.72	896 72
MISS M. A. WHITMAN,	salary	500 00
	mission and school work, $275; specific gifts, $29	304 00
	received on the field last year for work	27 50
MISS EVA L. ROLMAN,	balance due on salary	10 89
	passage to United States	283 73
	allowance in United States from May 1, 1901, to April 1, 1902	366 66
MISS NELLIE E. FIFE,	salary	500 00
	mission work and school	611 00
MISS M. ANNA CLAGETT,	salary (balance, 1901-1, $8.34)	508 34
	mission work	882 50
MISS M. M. CARPENTER,	salary	500 00
	mission work	105 00
	traveling expenses in United States	56 45
PROF. E. W. CLEMENT,	salary	1,200 00
	mission work, rent and academy, $2,032.50; balance, 1900-1, $200; specific gift, $50	2,282 50
	land and academy buildings	9,900 00
	received on the field last year for work	49 36
PROF. HENRY TOPPING,	salary	1,000 00
	special grant	200 00
	mission and school work, $878.50; specific gift, $5	883 50
		$25,185 42

86. SENDAI.

REV. E. H. JONES,	salary	$1,200 00
	mission work, $673.50; specific gifts, $20	693 50
	passage to United States of Mrs. Jones and children	551 39
	grant for Mrs. Jones, rent to April 1, 1902	42 00
MISS LAVINIA MEAD,	salary	500 00
	mission and school work	1,232 00
	received on the field last year for work	162 00
	additional passage expenses to Japan	18 53
MISS ANNIE S. BUZZELL,	allowance in United States to Nov. 1, 1901	175 00
	passage to Japan	215 85
	salary estimated, 10 months	416 66
	mission work, $62.50; specific gift, $25	87 50
MISS GERDA PAULSON,	salary	500 00
	mission work	80 00
REV. W. AXLING,	outfit, $300; passage estimated, $600	900 00
	salary estimated	725 00
	mission work	150 00
		$7,649 43

88. NEMURO.

MRS. H. E. CARPENTER (self-supporting)

90. MITO.

REV. J. C. BRAND, salary to Dec. 13, 1901	$243 34	
passage to England estimated	600 00	
allowance estimated to April 1, 1902	200 00	
mission work	592 50	
	$1,635 84	
	$46,734 06	
Less saved in appropriations of last year, including exchange	1,414 75	
		$45,319 31

WESTERN.

85. KOBE.

REV. R. A. THOMSON, salary	$1,200 00	
mission work, $1,806.96; expenses of reference committee property transfer, $1,232.30	3,039 26	
school and mission work, care Mrs. Thomson	639 00	
REV. G. W. TAFT, allowance in the United States to April 1, 1902	900 00	
REV. C. B. TENNY, salary	600 00	
mission work, $125; specific gift, $5	130 00	
MRS. H. A. RHEES, allowance in the United States to April 1, 1902	300 00	
MISS ELLA R. CHURCH, salary, 2 months	83 33	
mission work and school, $687.50; specific gift, $14	701 50	
received on the field for work last year	242 94	
allowance in United States to April 1, 1902	109 00	
MISS DAISY D. BARLOW, passage to United States	244 62	
allowance in the United States to April 1, 1902	271 10	
her mission work	138 00	
MISS H. M. WITHERBEE, passage to United States	237 94	
CAPT. LUKE W. BICKEL, salary (balance, 1900–1, $83.33)	1,083 33	
special grant	100 00	
expenses of Gospel Ship	2,093 00	
received on the field last year for work	25 50	
	$12,138 52	

87. SHIMONOSEKI.

REV. T. E. SCHUMAKER, salary	$1,000 00	
special grant	100 00	
mission work, $450; specific gift for rebuilding, $300	750 00	
additional passage expenses to Japan	60 32	
REV. F. W. STEADMAN, outfit, $300; passage estimated, $600	900 00	
salary estimated, 7½ months	500 00	
mission work	150 00	
REV. G. W. HILL, allowance in United States to Nov. 22, 1901	515 52	
special grant	200 00	
passage to Japan estimated	500 00	
salary estimated, 9⅓ months	777 78	
mission work	150 00	
MISS CUMMINGS' work, care of Miss Mead	875 00	
	$6,478 62	

89. OSAKA.

REV. WM. WYND, salary (balance, 1900–1, $11.09)	$1,011 09	
mission work	830 00	
REV. J. H. SCOTT, allowance in United States to April 1, 1902	800 00	
special grant	200 00	
mission work	729 06	
additional passage expenses to United States	351 57	
MISS GRACE A. HUGHES, salary (balance, 1900–1, $55.55)	555 55	
mission and school work and rent	610 50	
	$5,087 77	
	$23,704 91	
Less saved in appropriations of last year	566 14	
		$23,138 77

VI. MISSIONS IN AFRICA — CONGO.

91. PALABALA.

REV. C. H. HARVEY, passage to England estimated	$500 00	
allowance in England to April 1, 1902	787 50	
specific gift for his work	25 00	
general mission work	2,465 00	
REV. WM. A. HALL, salary	1,050 00	
Mrs. Hall's school, $200; specific gift, $25	225 00	
	$5,052 50	

92. BANZA MANTEKE.

REV. H. RICHARDS, salary	$1,050 00
grant for children in United States	300 00
mission work	808 00
W. H. LESLIE, M.D., salary	1,050 00
mission and school work	500 00
REV. E. T. WELLES, allowance to June 13, 1901	81 09
outfit of Mrs. Welles	150 00
passage to Congo estimated	600 00
salary estimated, 14 months	1,225 00
MISS CATHARINE L. MABIE, M.D., passage to United States estimated	350 00
allowance in United States estimated, 8 months	266 67
MISS F. A. COLE, salary and transport	700 00
3 months' salary to Oct. 1, 1901	125 00
passage to Congo estimated	175 00
	$7,380 76

93. LUKUNGA.

REV. A. SIMS, M.D., passage to Congo estimated	$200 00
salary estimated, 14¼ months	963 17
mission work	213 00
REV. THOMAS MOODY, allowance in United States	650 00
passage to Congo estimated	250 00
salary estimated, 8 months	700 00
mission work, $383; specific gift, $5	388 00
MR. THOMAS HILL, salary	1050 00
Mrs. Hill's schools	150 00
	$4,564 17

94. MUKIMVIKA.

REV. C. B. ANTISDEL, salary	$1,050 00
mission work, $255; specific gift, $105	360 00
F. P. LYNCH, M.D., salary	700 00
mission work, $200; specific gift, $70	270 00
	$2,380 00

95. BWEMBA.

REV. A. BILLINGTON, salary	$1,050 00
mission work and expenses of steamer "Henry Reed"	723 00
	$1,773 00

96. KIFWA.

REV. P. FREDERICKSON, passage Norway to New York and thence to Congo	$850 00
allowance estimated	533 33
allowance for children	400 00
salary estimated	262 50
mission and school work, $568; specific gift, $15	583 00
REV. CHRISTIAN NELSON, passage to England estimated	200 00
allowance in England estimated	200 00
allowance for children	200 00
specific gifts for work	57 00
REV. A. CHRISTOPHER, passage to Congo estimated	400 00
salary estimated, 14 months	1,225 00
	$4,910 83

97. IKOKO.

REV. JOSEPH CLARK, allowance estimated to April 1, 1902	$687 50
mission work	493 00
REV. E. V. SJOBLOM, salary	870 00
additional for transport of Miss Johannson	60 25
MISS MARGARET SUMAN, salary and transport	700 00
school, $240; specific gift, $20	260 00
support of Maggie Rattray	350 00
	$3,420 75

MISS GERTRUDE WELLES, allowance in United States, 3 months	75 00	
MRS. C. B. BANKS, allowance to April 1, 1902	500 00	
MRS. C. B. GLENESK " "	400 00	
MRS. MARY C. MILNE " "	216 00	
MRS. B. C. GLEICHMAN " "	300 00	
	$1,491 00	
Total appropriations for Africa		$30,973 01

VII. MISSIONS IN THE PHILIPPINE ISLANDS.

Salaries and mission work	$2,296 00	
land and erection of chapel at Iloilo	350 00	
printing material	275 00	
printing New Testament in Visayan	1,000 00	
outfits and passages	900 00	
Total appropriations for the Philippines		$4,821

VIII. MISSIONS IN EUROPE.

FRANCE.

Salaries and mission work under direction of French committee	$12,000 00	
support of Bible women	1,600 00	
specific gifts for special work	550 00	
		$14,150

GERMANY.

Salaries and mission work under direction of German committee	$2,950 00	
salary of Rev. P. Bickel, D.D.	1,000 00	
salary of Rev. J. G. Fetzer	1,050 00	
		$5,000 00
Received from the German churches of North America and sent to the German mission treasurer for distribution		$1,940 05

SWEDEN.

For salaries and mission work under direction of Swedish committee	$1,700 00	
salary of Rev. E. Janssen and assistant in Finland	1,765 00	
		$3,465 00

SPAIN.

REV. M. C. MARIN, allowance in the United States to June 24, 1901	$186 62	
passage to Spain	146 36	
salary from July 12, 1901, to Oct. 1, 1902	920 00	
allowance for daughter for same	175 00	
mission work and rent, $920; specific gifts, $231	1,151 00	
Rev. R. Saillen's visit to Barcelona	93 00	
balance of Mr. McGovern's appropriations	439 84	
REV. E. LUND, passage from Manila to Barcelona	289 15	
salary, 14 months to Oct 1, 1902	1,166 66	
specific gift for work	10 00	
		$4,577 63

DENMARK.

Salaries and mission work	$1,200 00

RUSSIA.

Salaries and mission work	$1,200 00

NORWAY.

Salaries and mission work	$1,300 00

GREECE.

Mission work	$100 00	
Total appropriations for missions in Europe		$82,932 68

PUBLICATIONS.

Cost of the Eighty-seventh Annual Report, including 609 copies for use at the Anniversaries, 1,200 copies for use and distribution during the year, and 13,000 copies in the July magazine; total, 14,809 copies	$2,494 30	
Hand Books and Prayer Cycles	493 22	
Missionary tracts and leaflets	1,726 70	
Deficit on Missionary Magazine for 1901, covering free copies sent to pastors and missionaries	1,944 67	
First installment purchase price of the Missionary Magazine bought from W. G. Corthell in 1896	1,000 00	
		$7,658 89

ANNUITIES.

Paid sundry annuitants who have given money on condition that a specified sum shall be paid during their lives or the lives of others	$23,346 05

DISTRICT SECRETARIES AND AGENCIES.

REV. W. E. WITTER, M.D., salary	$2,000 00	
office and traveling expenses	1,050 83	
REV. C. L. RHOADES, salary	2,500 00	
office and traveling expenses	2,899 61	
REV. A. H. BURLINGHAM, D.D., salary	700 00	
REV. F. S. DOBBINS, salary	2,000 00	
office and traveling expenses	1,649 93	
REV. T. G. FIELD, salary	1,700 00	
office and traveling expenses	868 48	
REV. E. W. LOUNSBURY, D.D., salary	2,000 00	
office and traveling expenses	1,695 25	
REV. I. N. CLARK, D.D., salary	1,500 00	
office and traveling expenses	935 13	
REV. F. PETERSON, D. D., salary	1,600 00	
office and traveling expenses	863 34	
REV. J. SUNDERLAND, D.D., salary 3½ months	437 49	
office and traveling expenses	29 21	
REV. A. W. RIDER, salary	1,500 00	
office and traveling expenses	861 37	
MISS E. D. MacLAURIN, salary	600 00	
office and traveling expenses	737 44	
REV. C. S. MORRIS, salary and traveling expenses	898 60	
Traveling expenses of executive officers and missionaries in agency work	2,273 68	
		$31,300 36

EXECUTIVE OFFICERS.

REV. HENRY C. MABIE, D.D., SECRETARY, salary	$4,000 00	
REV. THOMAS S. BARBOUR, D.D., SECRETARY, salary	4,000 00	
REV. F. P. HAGGARD, ASSISTANT SECRETARY, salary	2,181 93	
E. P. COLEMAN, TREASURER	3,000 00	
Clerk-hire in secretaries' department	4,668 58	
Clerk-hire in treasurer's and shipping department	4,223 00	
		$22,073 51

GENERAL EXPENSE.

For rent of rooms and electric lights	$2,298 30	
janitor, office boy and care of rooms	891 50	
postage and revenue stamps, $1,255.52; telegrams and cables, $332.66; express and collections, $635.66	2,223 84	
office supplies, printing and stationery	1,571 98	
legal expenses, $201.59; taxes, $102.41; insurance, $109.77	413 77	
furniture, typewriters, filing cases and supplies	1,518 81	
telephone, packing and shipping department	206 52	
collection boxes, envelopes and wheels	414 83	
expenses of honorary life membership certificates	20 66	
London agency expenses	469 70	
annual meeting expenses for travel, printing, etc	1,437 05	
traveling expenses of executive officers and others under the direction of executive committee	1,518 41	
stereopticon supplies	270 74	
co-ordination expenses, conference reports on B.Y.P.U. exhibit	342 39	
miscellaneous	132 30	
		$13,730 80
Balance of interest account		5,100 40
Total appropriations		$621,853 71
Debt, April 1, 1901		38,297 20
		$660,150 91

RECEIPTS FOR THE YEAR ENDING MARCH 31, 1902.

Donations reported in the Missionary Magazine		$385,295 17
Legacies reported in the Missionary Magazine		63,697 21
Woman's Baptist Foreign Missionary Society		83,016 24
Woman's Baptist Foreign Missionary Society of the West		30,611 75
Woman's Baptist Foreign Missionary Society of California		1,733 06
Woman's Baptist Foreign Missionary Society of Oregon		500 00
Annuity bonds matured		10,800 00
Telugu land sold		100 00
Bible Day collection		833 07
Donations for Philippine Island Mission		93 34
		$576,679 84

Income of Funds.

Axtell	$8 72
Alpha	594 11
Ambler Memorial	847 50
Abbott Endowment	528 00
Allen Memorial	6 00
Ambler Scholarship	15 00
Angus Scholarship	15 00
Ambler, A. T.	70 00
African Medical	181 40
Bradford	105 28
Barney	188 88
Brownson	1,303 93
Bucknell	50 00
Bishop	1,784 85
Bostwick	5,811 04
Butler	10 00
Bailie	70 00
Cook	9 06
Crozer	135 00
Carpenter Scholarship	524 41
Colby	50 00
Cheney	405 40
Cox	9 24
Chandler	80 30
Dean	50 00
Dunbar	30 00
Davis	300 00
Drown	48 00
Eldredge	6 00
Eastburn	4 68
Eldredge, T.	60 00
Fiske	176 08
Flint	375 00
Gale	27 76
Glover	292 49
Hoyt	983 70
Judson	53 88
John	30 00
James	31 50
Jenkins	152 94
Karen	399 28
Kelley Scholarship	15 00
Kimball	941 79
Lees	28 50
Logan	7 00
Lewis	$15 98
Liu Chiu Island	200 00
Little	100 00
Merrill	15 00
Merrick	3,270 05
Mah Hnin E.	96 96
Mendenhall	64 17
Nason	334 66
Native Preachers	25 86
Norcross	22 50
Nowland	68
Ongole College	2,716 76
Owen	671 67
Putnam	144 00
Permanent	2,925 48
Pease	25 12
Price Scholarship	53 87
Pillsbury	255 00
Roberts	350 00
Rangoon	65 00
Rockwell	16 16
Rowland	26 40
Rogers	250 00
Robinson	5 00
Ruth	262 12
Sheldon	108 75
Swaim	503 22
Sweet	422 21
A Friend	60 00
Sheldon	8 75
Shady Dell	425 00
Thompson	100 00
Toungoo	164 54
Thomas	140 00
Van Husen	120 00
Whiting	69 79
Warne	978 76
Wade Scholarship	75 48
Wormsley	232 82
Williams	30 00
Woolverton	250 00
Wells	140 00
Woman's	1 00
Wisler	7 03
	$32,566 51

Income of sundry annuity bonds	15,467 44	
		$48,033 95
		$624,713 79
Debt of the Union, April 1, 1902		35,437 12
		$660,150 91

In addition to the $624,713.79, there has been added to the permanent funds and those on which annuities are paid $55,805, making the gross receipts of the year $680,518.79.

FUNDS.

A Friend	$1,000 00	
Axtell	124 44	
Alpha	12,902 77	
Ambler Memorial	13,000 00	
Abbott Endowment	13,669 50	
Allen Memorial	500 00	
Ambler Scholarship	300 00	
Angus Scholarship	500 00	
Ambler, A. T.	3,500 00	
African Med	3,627 58	
Bradford	1,000 00	
Barney	5,000 00	
Brownson	35,364 36	
Bucknell	1,000 00	
Bishop	34,184 00	
Bryant	476 25	
Bostwick	12,500 00	
Butler	1,000 00	
Bailie	1,000 00	
Cook, C. M	324 00	
Crozer	3,000 00	
Colby	500 00	
Carpenter, C. H	2,169 68	
Carpenter Scholarship	7,600 22	
Colby, M. L	1,000 00	
Cheney, Joel	7,307 96	
Cox, Effie	154 00	
Chandler, E. B	1,555 85	
Dean	1,000 00	
Dunbar	500 00	
Davis	5,000 00	
Drown	800 00	
Eldredge	100 00	
Eastburn	67 08	
Eldredge, T	1,000 00	
Fox	500 00	
Fiske	1,872 70	
Fry	2,189 61	
Flint	5,000 00	
Gale	5,000 00	
Glover	5,000 00	
Ham	94 00	
Hoyt	24,898 00	
*Hawkes	500 00	
Judson Scholarship	$538 75	
John	500 00	
James	800 00	
Jenkins, C. M. T	4,000 00	
Karen, S. B	7,035 40	
Kelly Scholarship	300 00	
Kimball	21,000 00	
Lees	475 00	
Logan	$100 00	
Lewis	228 35	
Liu Chiu Isl	5,000 00	
*Little, G. W	5,000 00	
Merrill	523 40	
Merrick	78,748 63	
Mah Hnin, E	1,780 29	
Mendenhall	1,932 33	
Nason	7,096 11	
Native Preachers	369 38	
Norcross	500 00	
Nowland	11 42	
Ongole College	48,000 00	
Owen	12,000 17	
Prescott	500 00	
Putnam	2,450 00	
Permanent	69,065 00	
Pease	358 70	
Parker	1,528 00	
Price Scholarship	538 75	
Pillsbury	5,000 00	
Quincy	95 00	
Roberts	4,000 00	
Rangoon	1,000 00	
Rockwell	230 90	
Rowland	263 95	
Rogers	11,000 00	
Robinson	100 00	
Ruth	5,242 68	
Rangoon, B. C. L	1,000 00	
Sheldon	1,000 00	
Swaim	9,000 00	
Sweet	10,000 00	
Sheldon	250 00	
* Shady Dell	10,850 00	
Tripp	1,226 05	
Tage	829 66	
Thompson	1,000 00	
Toungoo	3,308 95	
Thomas	3,500 00	
Van Husen	2,000 00	
Whiting	1,167 50	
Warne	18,712 13	
Wade	1,638 75	
Ward	4,000 00	
Wormsley	5,000 00	
Williams	500 00	
Woolverton	5,000 00	
Wells	2,000 00	
Woman's	25 00	
† Wisler	265 00	
Total		$597,367 25

* added during the year.

† increased during the year $15.

Sundry annuity bonds reported last year	$353,158 27	
Less bonds matured	10,800 00	
	$342,358 27	
New bonds added during year	39,440 00	
		$381,798 27
		$979,165 52

[Signed] E. P. COLEMAN,
Treasurer the American Baptist Missionary Union.

MISSIONARY ROOMS, TREMONT TEMPLE, BOSTON, May 12, 1902.

The Auditing Committee hereby certify they have examined the cash-book of the treasurer each month of the year ending March 31, 1902, and have found the balances correct, the payments being properly vouched.

They have examined the securities belonging to the American Baptist Missionary Union and find the same in hand or properly accounted for.

[Signed] DANIEL C. LINSCOTT,
SIDNEY A. WILBUR, } *Auditing Committee.*

CONSTITUTION

1. OF THE UNION.

1. This Association shall be styled the American Baptist Missionary Union.

2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ by means of missions throughout the world.

3. The Union shall be composed as follows:

All *missionaries* of the Union during their term of service.

All *life members** and *honorary life members*.

Any *regular Baptist church contributing* to the funds of the Union may appoint one annual member. If the sum contributed in the year amounts to more than fifty dollars, the church may appoint an additional member for every additional fifty dollars, provided that no church be entitled to more than ten annual members.

Any *individual* or *local association* of the Baptist denomination that may supply the funds for the support of a missionary or missionaries, may appoint one annual member for every fifty dollars paid during the preceding year through the Treasurer of the Union.

Any *individual* may become an annual member by the payment during the preceding financial year of not less than ten dollars.

Any *individual* may become an *honorary life member* by the payment, during one financial year, of not less than fifty dollars; and every honorary life member shall have a vote in the meetings of the Union so long as he continues to be an annual contributor to the treasury.

But no person shall vote in the Union who is not a member in good standing of a regular Baptist church.

4. The Union shall meet annually on the fourth Tuesday of May, or at such other time and at such place as it may appoint. On the first day of every such annual meeting the Union shall elect by ballot a President, two Vice-Presidents, a Recording Secretary and members of a Board of Managers as hereinafter provided.

5. The President, or in his absence one of the Vice-Presidents, shall preside at all meetings of the Union.

6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively until superseded by a new election.

2. OF THE BOARD OF MANAGERS.

7. The Board of Managers shall be composed as follows:

Seventy-five elective members, of whom not more than three-fifths shall be ministers of the gospel, and not less than one-fifth shall be women; these members to be elected in three equal classes; one class to go out of office at each annual meeting, and its place to be supplied by a new election, the same proportionate limitations to be applied to the several classes.

The President, the two Vice-Presidents and the Recording Secretary of the Union, *ex-officio*.

Three members of the Executive Committee, to be chosen as hereinafter provided.

The Presidents *ex-officio* of the following societies: The Woman's Baptist Foreign Missionary Society; the Woman's Baptist Foreign Missionary Society of the West; the Woman's Baptist Foreign Missionary Society of California, and the Woman's Baptist Foreign Missionary Society of Oregon.

8. Immediately after the adoption of this amended Constitution and each year thereafter on the first day of the annual meeting of the Union the Board shall meet and elect by ballot a Chairman, a Recording Secretary, one or more Corresponding Secretaries, a Treasurer, and an Auditing Committee of two laymen. At this first meeting it shall elect by ballot an Executive Committee of fifteen persons, not more than eight of whom shall be ministers of the gospel, and two-thirds of whom shall be residents of Boston or vicinity, and shall divide the committee into three classes of five members each, the first class to serve for a term of one year, the second class for the term of two years, and the third class for the term of three years. Subsequently one class shall be elected annually to serve for the term of three years. At the annual meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee as may be necessary to regulate its plans of action for the ensuing year.

9. At all meetings of the Board fifteen shall be a quorum for the transaction of business.

10. Special meetings of the Board may be called by the Executive Committee whenever in its judgment such meetings are required, or by the Chairman of the Board upon the written request of fifteen members. A printed notice of the time, place and object of meeting shall be sent, at least thirty days prior, to every member of the Board.

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* No new "Life Members" have been created since 1867, but this designation is retained in the Constitution to guarantee the rights of those created before that date and who may still be living. The members of this *class* are known as "Honorary Life Members."

3. OF THE EXECUTIVE COMMITTEE.

11. The Executive Committee shall hold its meetings at such times and places as it may appoint, shall choose its own Chairman and Recording Secretary, and fill any vacancy that may occur in its own number. It shall also choose annually three of its own members, one from each class, to serve on the Board of Managers. Seven members shall be a quorum for the transaction of business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings and furnish any information required appertaining to their respective departments, and aid the Committee in its deliberations.

12. It shall be the duty of the Executive Committee to carry into effect the votes of the Union and the instructions of the Board of Managers, to designate, by advice of the Board, the places where missions shall be attempted, to establish and superintend the same; to appoint and station the missionaries of the Union, and fix their compensation; to give any needful directions to the agents, missionaries, Secretaries and Treasurer, in the discharge of their duties; to make all appropriations to be paid out of the treasury; to employ all needful agencies for the collection of funds; and, in general, to perform all duties necessary to promote the objects of the Union, subject always to the limitations of this Constitution and the instructions of the Board and the Union.

The Executive Committee shall also have power and authority to sell any real estate owned by the American Baptist Missionary Union, at public or private sale at its discretion; to make good and sufficient deeds for the same in such form as it shall deem expedient; to collect the purchase money, and to authorize the Treasurer, or such other officer of the corporation as it may select, to sign the same and affix the corporate seal thereto, which authorization shall be duly attested by the Recording Secretary of the Executive Committee; and the Executive Committee shall also have power to authorize the Treasurer, or such other officer of the corporation as it may select, to execute all papers necessary to release and discharge of record any mortgages given to or held by the said American Baptist Missionary Union.

13. The Executive Committee shall present to the Union at the annual meeting a report, giving a full account of its doings during the preceding year; of the condition and prospects of every mission station; of its plans for the enlargement or contraction of its sphere of operations; and shall give all such information as will enable the Union or the Board to decide correctly respecting the various subjects on which it is their duty to act; and shall have present the records of its proceedings and copies of its official correspondence during the year.

14. The Executive Committee shall have power by a vote of a majority of its number to suspend, and by a vote of twelve of its whole number to dismiss or remove, for any sufficient cause, any Corresponding Secretary, Treasurer, Auditor, or missionary, being always responsible for such exercise of power to the Board and to the Union.

15. In case of the death or resignation of a Secretary, the Treasurer, or either member of the Auditing Committee, the Executive Committee may supply the vacancy until the next meeting of the Board of Managers.

16. The Executive Committee shall afford such aid and encouragement as may be suitable to such individuals, churches, or local associations of Baptist churches as may prefer to support missionaries of their own appointment, especially by affording to their missionaries facilities to enter the field of labor, and in the transmission of funds.

4. OF THE CORRESPONDING SECRETARIES.

17. The Corresponding Secretaries shall, with the approval of the Executive Committee, divide and apportion their respective official duties. They shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's Department, and perform such other duties as the Board or the Executive Committee may require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or the Executive Committee.

5. OF THE TREASURER.

18. It shall be the duty of the Treasurer to take charge of all money and other property contributed to the treasury of the Union, and to give receipts therefor; to keep safely all the money and funds of the Union, and all its evidences of property; to keep fair and accurate accounts of all the sums received and expended; to invest and deposit money, and make payments and remittances according to the direction of the Executive Committee; to exhibit his books, accounts, vouchers and evidences of property whenever required, to the Executive and Auditing Committees or to the Board; to make an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Union; and to perform all such other acts as may be required for the full and faithful discharge of the duties of his office.

6. OF THE AUDITING COMMITTEE.

19. The Auditing Committee shall not be members of the Executive Committee, but shall, when requested, attend its meetings to give information respecting the state of the treasury. It shall be their duty, once each month, to examine the books of the Treasurer particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of every such examination shall be entered on the books of the Treasurer, with their signatures, and a copy of the same furnished to the Executive Committee, to be entered on its records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result, to be entered on the records of the Union.

MISCELLANEOUS.

20. The President, Vice-Presidents, and the Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all the missionaries of the Union shall be members in good standing of regular Baptist churches.

21. All moneys contributed to the treasury of the Union shall be expended at the discretion of the Executive Committee, except such sums as may be appropriated for the salaries of the Corresponding Secretaries and the Treasurer; but money or other property given for specified objects shall be appropriated according to the will of the donors, provided such an application shall not be contrary to the provisions of this Constitution or the instructions of the Board or Union, in which case it shall be returned to the donors or their lawful agents.

22. The Union, the Board of Managers and Executive Committee may each adopt such By-Laws or Rules of Order for the government of their own proceedings as they deem needful, if not contrary to the Constitution.

23. Alterations of this Constitution, proposed in writing at a previous annual meeting, or recommended by the Board of Managers, may be made at the annual meeting of the Union by a vote of two-thirds of the members present and voting.

OFFICERS OF THE AMERICAN BAPTIST MISSIONARY UNION

PRESIDENT

Hon. H. KIRKE PORTER, Pennsylvania.

VICE-PRESIDENTS

Rev. Wm. N. CLARKE, D.D., New York.

E. M. VAN DUZEE, Minnesota

RECORDING SECRETARY

Rev. HENRY S. BURRAGE, D.D., Portland, Me.

BOARD OF MANAGERS

Prof. WILLIAM ARNOLD STEVENS, LL.D., *Chairman.*

Rev. E. P. TULLER, *Recording Secretary.*

CLASS I. TERM EXPIRES 1903.

Ministers

W. N. Clarke, D.D., Hamilton, N. Y.
Rev. E. P. Tuller, Detroit, Mich.
C. R. Henderson, D.D., Chicago, Ill.
J. F. Elder, D.D., Albany, N.Y.
Henry F. Colby, D.D., Dayton, Ohio.
Rev. C. A. Cook, Bloomfield, N. J.
L. L. Henson, D.D., Providence, R. I.
Wm. Lawrence, D.D., Chicago, Ill.
E. E. Chivers, D.D., Brooklyn, N. Y.
C. A. Hobbs, D.D., Delavan, Wis.
H. L. Stetson, D.D., Des Moines, Ia.

Laymen

L. W. Hawley, Brattleboro, Vt.
Orville A. Barker, Taunton, Mass.
John D. Rockefeller, Jr., New York, N.Y.
A. A. Barnes, Indianapolis, Ind.
S. W. Woodward, Washington, D. C.
J. B. Thresher, Dayton, Ohio.
I. J. Dunn, Keene, N.H.
George G. Dutcher, Brooklyn, N.Y.
G. W. E. Barrows, Bangor, Me.

Women

Mrs. D. R. Wolf, St. Louis, Mo.
Mrs. Wm. Lindsay, Milwaukee, Wis.
Mrs. J. B. Hoyt, Stamford, Conn.
Mrs. W. R. Brooks, Morristown, N. J.
Mrs. Levi T. Scofield, Cleveland, Ohio.

CLASS II. TERM EXPIRES 1904.

Ministers

P. S. Henson, D.D., Brooklyn, N. Y.
Lemuel C. Barnes, D.D., Pittsburg, Pa.
Jacob S. Gubelmann, D.D., Rochester, N. Y.
Sylvester Burnham, D.D., Hamilton, N. Y.
Wallace Buttrick, D.D., Albany, N. Y.
Albert G. Lawson, D.D., Camden, N. J.
Rev. A. P. Brown, Fresno, Cal.
Edward Braislin, D.D., Colorado Springs, Col.
A. B. Chaffee, D.D., Pella, Ia.
Rev. L. S. Bowerman, Seattle, Wash.
Rev. Herbert E. Thayer, Ludlow, Vt.
Rev. J. F. Mills, Grand Forks, N. D.

Laymen

T. E. Hughes, Minneapolis, Minn.
A. D. Brown, St. Louis, Mo.
Samuel A. Crozer, Upland, Pa.
Edwin O. Sage, Rochester, N. Y.
Edward Goodman, Chicago, Ill.
Isaac Carpenter, Omaha, Neb.
J. D. S. Riggs, Ph.D., Ottawa, Kan.
E. M. Runyan, Portland, Ore.

Women

Mrs. E. R. Stillwell, Dayton, Ohio.
Mrs. James B. Colgate, Yonkers, N. Y.
Mrs. Henry R. Glover, Cambridge, Mass.
Mrs. Charles H. Banes, Philadelphia, Pa.
Mrs. James S. Dickerson, Chicago, Ill.

CLASS III. TERM EXPIRES 1905.

Ministers

W. T. Stott, D.D., Franklin, Ind.
H. M. King, D.D., Providence, R. I.
E. A. Woods, D.D., San Francisco, Cal.
George C. Lorimer, D.D., Boston, Mass.
E. M. Poteat, D.D., Philadelphia, Pa.
Wayland Hoyt, D.D., Philadelphia, Pa.
John Humpstone, D.D., Brooklyn, N. Y.
B. L. Whitman, LL.D., Philadelphia, Pa.
Edward Judson, D.D., New York, N. Y.
C. H. Hobart, D.D., Pasadena, Cal.
W. P. Walker, D.D., Huntington, W. Va.
J. S. Holmes, D.D., Worcester, Mass.

Laymen

P. Bonney, Portland, Me.
W. W. Keen, M.D., Philadelphia, Pa.
A. J. Fox, Detroit, Mich.
Churchill H. Cutting, Brooklyn, N. Y.
W. A. Stevens, LL.D., Rochester, N. Y.
O. M. Wentworth, Boston, Mass.
Richard M. Colgate, Orange, N. J.
B. F. Jacobs, Chicago, Ill.

Women

Mrs. Horace A. Noble, Buffalo, N. Y.
Mrs. J. H. Randall, St. Paul, Minn.
Mrs. William H. Spencer, Waterville, Me.
Mrs. E. W. Bucknell, Philadelphia, Pa.
Mrs. J. K. Stickney, Monrovia, Cal.

EX-OFFICIO

The President, Vice-Presidents and Recording Secretary of the Missionary Union, and the Presidents of the four Women's Societies; also three members of the Executive Committee to be chosen by the Committee.

EXECUTIVE OFFICERS AT THE ROOMS

EXECUTIVE COMMITTEE

CLASS I., EXPIRES 1903.

Rev. Orville Coats.
N. E. Wood, D.D.
Rev. E. P. Farnham.
Charles W. Perkins, Esq.
George C. Whitney, Esq.

CLASS II., EXPIRES 1904.

H. C. Applegarth, D.D.
J. F. Elder, D.D.
Rev. H. J. White.
Ray Greene Huling, Sc.D.
Francis E. Blake, Esq.

CLASS III., EXPIRES 1905.

George Bullen, D.D.
D. B. Jutten, D.D.
George A. Russell, Esq.
John Carr, Esq.
Dudley P. Bailey, Esq.

CORRESPONDING SECRETARIES

Henry C. Mabie, D.D.

Thomas S. Barbour, D.D.

ASSISTANT SECRETARY

Rev. F. P. Haggard.

TREASURER

E. P. Coleman, Esq.

AUDITING COMMITTEE

D. C. Linscott, Esq.

Sidney A. Wilbur, Esq.

HONORARY MEMBERS FOR LIFE

OF THE

AMERICAN BAPTIST MISSIONARY UNION,

THROUGH THE PAYMENT OF ONE HUNDRED DOLLARS.

Constituted during the year ending March, 1902.

Allen, Wm. S., Melrose, Mass.
Atwood, Dea. Elnathan, Southington, Conn.
Andrews, Andrew, Wallingford, Conn.
Applegarth, Margaret Tyson, Cambridge, Mass.
Applegarth, Mrs. Mary T., Cambridge, Mass.
Alford, Edwin R., Old Town, Me.
Anderson, Mrs. Mary S., Newton Centre, Mass.
Armington, Mrs. Annie, Newton Centre, Mass.
Anderson, A. P., Atlas, Wis.
Armington, Rev. G. F., Sabetha, Kansas.

Blunt, Ida, Norwalk, Conn.
Bottom, Stella, Shaftsbury, Vt.
Brigham, A. A., Bennington, Vt.
Brown, Rev. M. L., Middletown Springs, Vt.
Boody, Rev. Frederick S., Agawam, Mass.
Bishop, May Hursell, Chicopee Falls, Mass.
Barker, Dea. Francis S., Newport, R. I.
Bain, Francis Lloyd, Cambridge, Mass.
Buchanan, Wm. H., Cambridge, Mass.
Beard, Mrs. R., Cortland, N. Y.
Brooks, Mrs. M. Cordelia, Boston, Mass.
Blake, Mrs. Fannie R., Boston, Mass.
Bray, Mellen, Newton Centre, Mass.
Brewer, A. Farley, Newton Centre, Mass.
Burbeck, William G., Newton Centre, Mass.
Burr, Mrs. Frances C., Newton Centre, Mass.
Brine, Jessie W. H., Hartwell, Ohio.

Cummings, William H., Medford, Mass.
Cooley, Albert Northup, Tyrone, Pa.
Clarke, Mrs. Mattie B., Providence, R. I.
Clarke, Ronald Blake, Providence, R. I.
Coburn, Mrs. Helen S., Skowhegan, Me.
Crocker, B. L., East Boston, Mass.
Clarke, James A., Wallingford, Ct.
Carder, Eugene C., Cambridge, Mass.
Chamberlain, Lucia S., Cambridge, Mass.
Chamberlain, Alice D., Cambridge, Mass.
Cogswell, Bertha L., Cambridge, Mass.
Cudworth, J. W., Cortland, N. Y.
Cole, Charles M., Newport, R. I.
Clapp, Lucy B., Boston, Mass.
Currie, Grace W., Boston, Mass.
Chick, William C., Boston, Mass.
Crissey, Katharine B., Warwick, N. Y.
Coffin, Mrs. Francena A., Newton Centre, Mass.
Colburn, Grace T., Newton Centre, Mass.

Dixon, Rev. Amzi C., D.D., Boston, Mass.
Davison, Rev. W. A., Burlington, Vt.
Davis, Mrs. M. A., Melrose, Mass.
Dilts, Rev. Asa Reed, Lowell, Mass.
Davis, George, Cambridge, Mass.
Dodge, Annie S., Cambridge, Mass.
Dodge, Esther S., Cambridge, Mass.
Dillingham, Elsie, Cambridge, Mass.
Dickerson, Mrs. E. R., Newton Centre, Mass.
Dempsey, Charles H., Newton Centre, Mass.

Eisenbrey, Philip H., Phila., Pa.
Edwards, Mrs. Carrie F., Boston, Mass.
Edmands, Mrs. P. D., Newton Centre, Mass.
Everts, Rev. N. R., Wakefield, Mass.
Eaton, George W., Wakefield, Mass.

Fletcher, Mrs. Minerva R., Melrose, Mass.
Fletcher, Pethuel S., Skowhegan, Me.
Fletcher, Mrs. Frank T., Lowell, Mass.
French, Alfred J., Lawrence, Mass.
Fuller, Robert O., Jr., Cambridge, Mass.
Fillmore, Wellington, Cambridge, Mass.
Fisher, Mary E., Cambridge, Mass.
Frederickson, Lena S., Cambridge, Mass.
Fuller, Mrs. Alfred C., Cambridge, Mass.
Fitch, Arthur S., Boston, Mass.
Forbes, Bertha, Newton Centre, Mass.
Finch, Rev. A. J., Brookings, S. D.

Gaines, Mrs. Delia, Hydeville, Vt.
Gould, Dea. Arthur J., Taunton, Mass.
Googins, Mrs. L. M., Cambridge, Mass.
Googins, Mrs. S. M., Cambridge, Mass.
Gorham, Alfred, Cambridge, Mass.
Grant, Zillah G., Cambridge, Mass.
Gould, Frances, Cambridge, Mass.
Gaddis, Sadie H., Boston, Mass.
Granberry, George F., Boston, Mass.
Grigg, Mrs. Frances B., Boston, Mass.
Granger, Mrs. E. E., Saratoga Springs, N.Y.

Hawley, Dea. F. A., Manchester, N. H.
Henson, Rev. L. L., D.D., Providence, R. I.
Henson, Mrs. Alice P., Providence, R. I.
Higgins, George C., Lynn, Mass.
Hubbard, Samuel Carey, So. Norwalk, Ct.
Hubbard, Edwin G., So. Norwalk, Ct.
Hubbard, Elizabeth, So. Norwalk, Ct.
Hubbard, Paul Stansil, So. Norwalk, Ct.
Hatfield, Mr. & Mrs. Byron U., Mystic, Ct.
Herrick, Rev. E. C., Charlestown, Mass.
Hodge, Henry E., Winchester, Mass.
Hastings, Olive A., Cambridge, Mass.
Higgins, Mabel C., Cambridge, Mass.
Holmes, Frank William, Cambridge, Mass.
Hopewell, Mabel G., Cambridge, Mass.
Hovey, Susan, Cambridge, Mass.
Hubbard, Wm. H., Cambridge, Mass.
Hubbard, Frank A., Cambridge, Mass.
Hubbard, Roger S., Cambridge, Mass.
Hammond, Grace, Cambridge, Mass.
Hempstead, Emma R., Oakland, Cal.
Howell, Rev. W. Jasper, Cortland, N. Y.
Haas, Mrs. Marian, Newport, R. I.
Hanthaway, Clarence L., Boston, Mass.
Hare, Mrs. J. Madison, Jersey City, N. J.
Hammond, Ruth H., Wickford, R. I.
Hughes, T. E., Minneapolis, Minn.
Heath, Rev. Hugh A., Wakefield, Mass.
Hagstrom, Rev. G. Arvid, Chicago, Ill.

Johnson, Rev. Herbert S., Boston, Mass.
Jordan, Lucia Isabel, Dedham, Mass.
Johnson, Gove Griffith, Pittsfield, Mass.
Johnson, Rev. Tillman B., Lynn, Mass.

Knight, Frederick Stuart, Brockton, Mass.
Kendall, Mrs. A. B., Newton Centre, Mass.
Knapp, Rev. E. E., Fairport, N. Y.

Lorimer, Rev. Addison B., Bangor, Me.

Larcom, Deacon Rufus, Beverly, Mass.
Latham, Henry, Montville, Conn.
Longmire, Bessie L., Cambridge, Mass.
Leizer, Ethel M., Cambridge, Mass.
Leizer, Maud L., Cambridge, Mass.
Lindsay, Thomas B., Minneapolis, Minn.
Larson, Rev. Olof, Hillsboro, N. D.
Layton, Rev. A. A., Delta, Colo.
Lufkin, Stephen W., Wakefield, Mass.

Miller, Rev. A. T., Waukau, Wis.
Marston, Charles W., Roxbury, Mass.
Mitchell, John, Providence, R. I.
Maryott, Rev. Charles A., Wickford, R. I.
Martin, Dea. Haskell C., Springfield, Mass.
Manley, Hattie A., Melrose, Mass.
McAllister, William C., D.D., Randolph, Mass.
Morgan, Dea. R. A., Noank, Ct.
Miller, Minnie M., Pittsfield, Mass.
Morris, Adeline E., Wallingford, Ct.
Merriam, Mrs. S. A., No. Leominster, Mass.
Marchant, Agnes, Cambridge, Mass.
Montague, Gertrude, Cambridge, Mass.
McCoy, Wm. B., Cambridge, Mass.
McGregor, Wm. L., Cambridge, Mass.
McWhinnie, James E., Cambridge, Mass.
Morrison, Mrs. Minnie A., Cambridge, Mass.
Miller, William R., Bridgeport, Conn.
Morton, S. Francis S., Newton Centre, Mass.
Mills, Rev. J. F., Grand Forks, N. D.

Normington, Ray, Ionia, Mich.
Nickerson, Caroline R., Boston, Mass.
Nelson, Melville J., Minneapolis, Minn.
Nichols, Chas. Sabin, Osage, Iowa.
Nelson, Rev. Swaney, Big Springs, S. D.

Osterhout, Mrs. Martha H., Providence, R. I.
Osborn, William Carey, Southington, Ct.

Pevear, F. S., Lynn, Mass.
Poole, Howard, Lynn, Mass.
Pattello, Alexander, Gloucester, Mass.
Paine, Margaret E., Boston, Mass.
Parker, Mrs. Julia A., Boston, Mass.
Paine, Sidney B., Newton Centre, Mass.
Pope, Frank C., Newton Centre, Mass.
Partridge, Ruth M., Newton Centre, Mass.
Peterson, P. M., Lake Crystal, Minn.
Powell, Rev. H. J., Albuquerque, N. M.

Rudd, Rev. Herbert F., Graysville, Mo.
Remmonds, Albert G., Beverly, Mass.
Reese, Dr. F. D., Cortland, N. Y.
Ranson, Frederick G., Boston, Mass.
Rowley, John C., Boston, Mass.
Rowley, Alice E., Boston, Mass.

Stark, Mrs. Charles R., Providence, R. I.
Spear, William, Lynn, Mass.
Smith, Rev. John E., Keene, N. H.
Stone, Kirk H., Northampton, Mass.
Sweet, Einathan 3rd, Rochester, N. Y.
Stone, Dea. Ezra A., Beverly, Mass.
Scoville, Mrs. A. E., Melrose, Mass.
Smith, Ida E., Wallingford, Ct.
Safford, Sarah H., Lawrence, Mass.
Slafter, Mrs. Hellen M., Cortland, N. Y.
Simmons, Edna F., Boston, Mass.
Smith, Almira E., Boston, Mass.
Shannon, Samuel A., Newton Centre, Mass.
Smith, Emma W., Newton Centre, Mass.
Stone, Mrs. Alfred W., Cleveland, Ohio.
Stedman, George Woolverton, Albany, N. Y.
Smith, Peter, Milaca, Minn.
Salquist, Rev. C. A., Minneapolis, Minn.

Tupper, Mary E., Melrose, Mass.
Tenny, Rev. Charles Albert, Newport, N. H.
Thomas, Eunice J., Boston, Mass.
Tucker, George R., Boston, Mass.
Tucker, Mary C., Boston, Mass.
Tobey, Mary B., Boston, Mass.
Tuthill, Frank Judson, East Marion, N. Y.

Whitney, Rev. Wm. B., Roxbury, Mass.
Westcott, Mrs. Chas. E., Providence, R. I.
White, Rev. Obed J., Taunton, Mass.
White, Mrs. Cora J., Taunton, Mass.
Willis, Harold, Boston, Mass.
Willard, Emma C., Boston, Mass.
Williams, Mrs. S. E., Newton Centre, Mass.
Wright, Mrs. M. A., Northampton, Mass.

Young, Mrs. H. G., Newton Centre, Mass.

TRIENNIAL AND ANNUAL MEETINGS

Years	Places	Preachers	Texts	Receipts
1814	Philadelphia, Pa.	Richard Furman, D.D., S. C.	Matt. xxviii. 20	$2,099 25
1817	Philadelphia, Pa.	Thomas Baldwin, D.D., Mass.	John iv. 35, 36	26,052 01†
1820	Philadelphia, Pa.	O. B. Brown, D. C.		46,929 28†
1823	Washington, D. C.	William Staughton, D.D., D. C.	Acts xxviii. 15	65,956 02†
1826	New York, N. Y.	Jesse Mercer, Ga.	Matt. xxviii. 10	49,692 17†
1827*	Boston, Mass.	William Yates, India		11,463 39
1828*	New York, N. Y.	William T. Brantley, Pa.	Phil. ii. 16	14,603 38
1829	Philadelphia, Pa.	Daniel Sharp, D.D., Mass.	Mark xvi. 15	6,704 27
1830*	Hartford, Conn.	Charles G. Sommers, N. Y.	An address	29,204 84
1831*	Providence, R. I.	R. Babcock, Jr., Mass.	Ps. lxvii. 1, 3	22,825 19
1832	New York, N. Y.	F. Wayland, D.D., R. I.	Rom. vii. 13	27,306 25
1833*	Salem, Mass.	Baron Stow, Mass.	1 John ii. 6	
1834*	New York, N. Y.	William R. Williams, N. Y.	2 Cor. x. 15, 16	61,032 04
1835	Richmond, Va.	S. H. Cone, N. Y.	Acts ix. 6	58,057 85‡
1836*	Hartford, Conn.	Elon Galusha, N. Y.	Luke x. 2	56,167 33
1837*	Philadelphia, Pa.	Charles G. Sommers, N. Y.	Ps. lxxii. 19	72,010 06
1838	New York, N. Y.	Baron Stow, D.D., Mass.	Acts xii. 24	80,420 19
1839*	Philadelphia, Pa.	James B. Taylor, D.D., Va.	Luke xxiv. 46, 47	109,135 21
1840*	New York, N. Y.	B. T. Welch, D.D., N. Y.	John iii. 8	65,761 55
1841	Baltimore, Md.	Richard Fuller, D.D., S. C.	John xii. 32	83,841 62
1842*	New York, N. Y.	R. E. Pattison, D.D., R. I.	Ps. lxxxvii. 7	52,137 10
1843*	Albany, N. Y.	Pharcellus Church, N. Y.	Col. i. 21	59,751 06
1844	Philadelphia, Pa.	S. W. Lynd, D.D., Ohio	1 Cor. i. 21	76,948 00
1845*	Providence, R. I.	G. B. Ide, Pa.	Isa. xl. 9	82,302 95
1846	Brooklyn, N. Y.	G. W. Eaton, D.D., N. Y.	1 Tim. i. 11	100,219 94
1847	Cincinnati, Ohio	Baron Stow, D.D., Mass.	Matt. xxvii. 45, 51-53	85,487 24
1848	Troy, N. Y.	J. N. Granger, R. I.	Gal. ii. 9	86,226 36
1849	Philadelphia, Pa.	M. J. Rhees, Del.	Phil. ii. 5	90,826 29
1850	Buffalo, N. Y.	E. L. Magoon, N. Y.	Matt. xx. 26-28	87,537 20
1851	Boston, Mass.	William Hague, D.D., N. J.	Acts xiii. 36	118,726 35
1852	Pittsburg, Pa.	Velona R. Hotchkiss, N. Y.	2 Thess. iii. 1	122,111 94
1853	Albany, N. Y.	Robert Turnbull, D.D., Conn.	Isa. xxxii. 20	132,762 17
1854	Philadelphia, Pa.	Ezekiel G. Robinson, D.D., N. Y.	John xiv. 12	135,377 42
1855	Chicago, Ill.	Edward Lathrop, D.D., N. Y.	Eph. iii. 8, and 2 Cor. v. 14	113,527 58
1856	New York, N. Y.	Robert W. Cushman, D.D., Mass.	Heb. xii. 28, 29	127,128 81
1857	Boston, Mass.	Nathaniel Colver, Ohio	Col. i. 28	111,283 27
1858	Philadelphia, Pa.	William H. Shailer, D.D., Me.	Rom. v. 3, 4	97,808 77
1859	New York, N. Y.	Silas Bailey, D.D., Ind.	John iv. 38	102,140 76
1860	Cincinnati, Ohio	E. E. L. Taylor, D.D., N. Y.	Acts iv. 31, 32	132,426 22
1861	Brooklyn, N. Y.	S. D. Phelps, D.D., Conn.	1 Peter ii, 17	84,333 93
1862	Providence, R. I.	C. W. Flanders, D.D., N. H.	1 Tim. iii. 16	85,192 26
1863	Cleveland, Ohio	J. C. Burroughs, D.D., Ill.	Matt. xvii. 16	103,956 96
1864	Philadelphia, Pa.	S. L. Caldwell, D.D., R. I.	Luke xvi. 31	135,012 61
1865	St. Louis, Mo.	H. C. Fish, D.D., N. J.	Rev. xii. 16	152,685 00
1866	Boston, Mass.	H. G. Weston, D.D., N. Y.	2 Cor. v. 14	169,792 59
1867	Chicago, Ill.	D. Read, LL.D., Ill.	Mark ix, 22, 23	189,844 25
1868	New York, N. Y.	T. Armitage, D.D., N. Y.	Luke xxiv. 49	191,637 58
1869	Boston, Mass.	G. D. Boardman, D.D., Pa.	Eph. ii. 21	196,897 57
1870	Philadelphia, Pa.	W. W. Everts, D.D., Ill.	Matt. xix. 28	200,953 80
1871	Chicago, Ill.	S. R. Mason, D.D., Mass.	1 Cor. i. 22 and Rom. x. 14, 15	202,416 56
1872	New York, N. Y.			210,199 10
1873	Albany, N. Y.	J. B. Thomas, D.D., Ill.	Rev. xii. 11.	216,100 70
1874	Washington, D. C.	E. Dodge, D.D., N. Y.	1 Cor. xv. 25	261,530 91
1875	Philadelphia, Pa.	G. W. Northrup, D.D., Ill.	1 Cor. xv. 25	241,970 64
1876	Buffalo, N. Y.	Wayland Hoyt, Mass.	Num. xxiii. 23	245,997 23
1877	Providence, R. I.	Lemuel Moss, D.D., Ind.	John x. 10	225,723 97
1878	Cleveland, Ohio	Wayland Hoyt, D.D., N. Y.	Matt. xvi. 17, 18	265,679 10
1879	Saratoga, N. Y.	S. Graves, D.D., Mich.	Ps. xc. 17	235,430 34
1880	Saratoga, N. Y.	Addresses by Rev. E. J. Haynes, Rev. John McLaurin and Rev. Edward Judson		290,851 63
1881	Indianapolis, Ind.	A. H. Strong, D.D., N. Y.	Luke xv. 4	288,802 84
1882	New York, N. Y.	A. J. Gordon, D.D., Mass.	Luke ii. 32	302,584 19
1883	Saratoga, N. Y.	S. Haskell, D.D., Mich.	1 Cor. xv. 28	307,195 04
1884	Detroit, Mich.	F. W. Bakeman, Mass.	John xvii. 18	328,527 21
1885	Saratoga, N. Y.	F. M. Ellis, D.D., Md.	Matt. xxviii. 18, 19, 20	362,026 50
1886	Asbury Park, N. J.	E. H. Johnson, D.D., Pa.	1 Tim. i. 15	384,996 73
1887	Minneapolis, Minn.	H. F. Colby, D.D., Ohio	Rom. x. 12	353,109 46
1888	Washington, D. C.	Henry M. King, D.D., N. Y.	John xiv. 12	390,835 39
1889	Boston, Mass.	W. T. Chase, D.D., Mass.	Luke x. 22	398,145 86
1890	Chicago, Ill.	T. Edwin Brown, D.D., R. I.	2 Cor. v. 14, 15	440,788 07
1891	Cincinnati, Ohio	Galusha Anderson, D.D., Ill.	Luke xix. 10	472,174 21
1892	Philadelphia, Pa.	George Dana Boardman, D.D., Pa.	Eph. ii. 15	569,172 93
1893	Denver, Col.	Rev. C. J. Baldwin, Ohio	1 Cor. xii. 6	760,782 95
1894	Saratoga, N. Y.	Kerr B. Tupper, D.D., Col.	Matt. xxvi. 8	465,943 73
1895	Saratoga, N. Y.	Rev. O. P. Gifford, N. Y.	2 Cor. iv. 6	568,465 33
1896	Asbury Park, N. J.	George Bullen, D.D., Mass.	Heb. x. 13	632,954 32
1897	Pittsburg, Pa.	Nathan E. Wood, D.D., Mass.	Isa. ii. 2	467,201 89
1898	Rochester, N. Y.	L. A. Crandall, D.D., Ill.	Matt. vi. 10	782,474 17
1899	San Francisco, Cal.	George C. Lorimer, D.D., LL.D., Mass.	Dan. ii. 44	563,494 51
1900	Detroit, Mich.	O. P. Gifford, D.D., N. Y.	Matt. iv. 8-10, xxviii. 16-20	543,048 51
1901	Springfield, Mass.	Rev. E. W. Hunt, Mass.	John v. 24	646,876 14
1902	St. Paul, Minn.	Rev. A. C. Dixon, D.D., Mass.	Ezekiel 1:1; 37:1.	624,713 79

* Board of Managers. † Three years' receipts. ‡ Part of two years.

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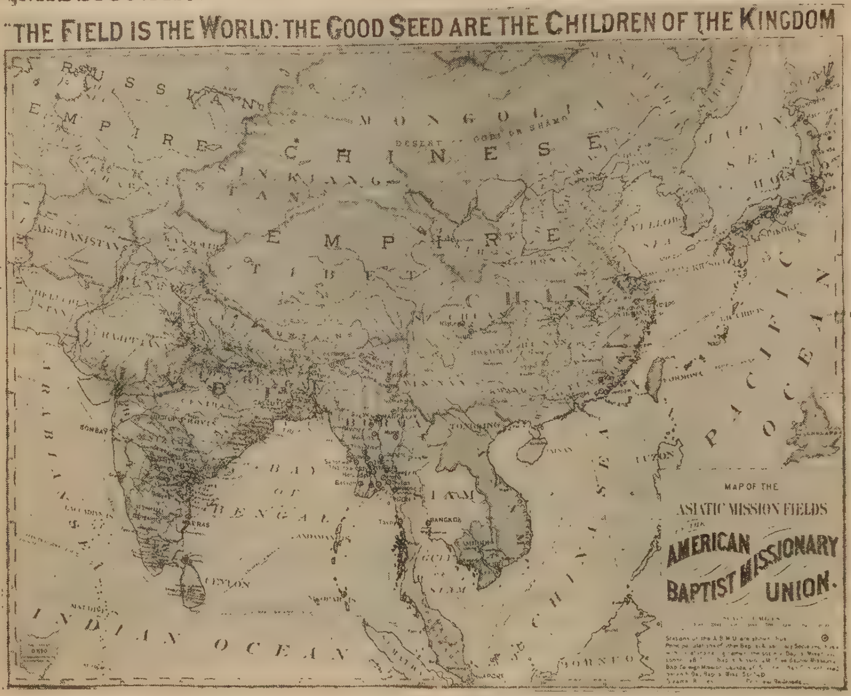

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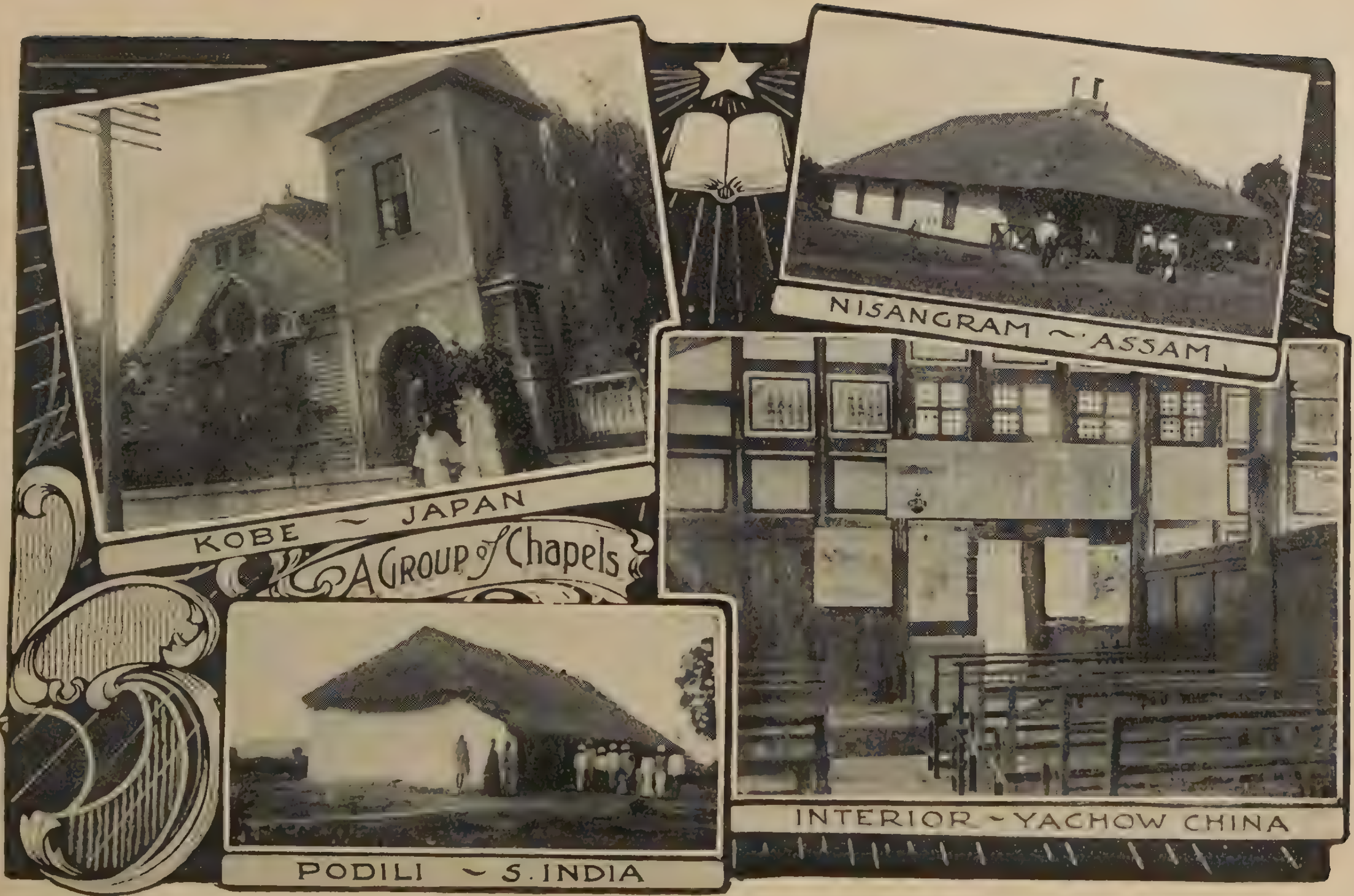
Photo by Rev. G. H. Brock

A TENT USED AS A CHAPEL AT KANIGIRI, SOUTH INDIA

SPECIAL TOPIC FOR JULY

CHURCHES AND CHAPELS



A Group of Chapels

KOBE ~ JAPAN

NISANGRAM ~ ASSAM

INTERIOR ~ YACHOW CHINA

PODILI ~ S. INDIA

THE
BAPTIST·MISSIONARY·MAGAZINE

Vol. 84 JULY, 1904 No. 7

SPECIAL FOR AUGUST

IN the August number of the MAGAZINE we hope to publish a portrait of Ko San Ye, the noted Karen evangelist of Burma, together with views of several of the large and expensive buildings he has erected, and some additional facts regarding his life and work.

The Impressions of Dr. W. W. Keen

DR. W. W. KEEN, the eminent Baptist surgeon of Philadelphia, who made a world tour in 1902, visiting, in the course of his journey, several of our mission stations, has written the following brief " observations " for the benefit of MAGAZINE readers. Dr. Keen was chosen first Vice-president of the Missionary Union at Cleveland :—

I can only write of my general impression, for I was not able to spend any great length of time with the missionaries, nor was I able to go into the interior. Moreover, in Japan, I saw none of the brethren, excepting Dr. Bennett in Yokohama and the Thompsons in Kobe, because I was there in the summer, when they were in the mountains.

The thing that impressed me most was their devoted self-sacrifice. To endure all of that heat, day in and day out, year in and year out, even with the little let-up that they get in the summer time by going to the hills; to endure all the discomforts they have, and more than discomforts, absolute dangers from beasts and insects of various kinds; to eat the very indifferent and often poor food that they get; and in some cases to endure what would be to me horrible loneliness, the passing of months and even years without seeing a fellow European, is heroic to the last degree; and they do it all so cheerfully. I heard no complaint from a single one. When I spoke of the matter, they acknowledged it freely, but *never* in a spirit of dissatisfaction.

The next point that impressed me was their intelligent zeal. Few, if any, were dull. Most of them were on the alert, zealous and devoted to their work. As far as I could judge their religious character was not only beyond reproach, but they were eminently pious men and women.

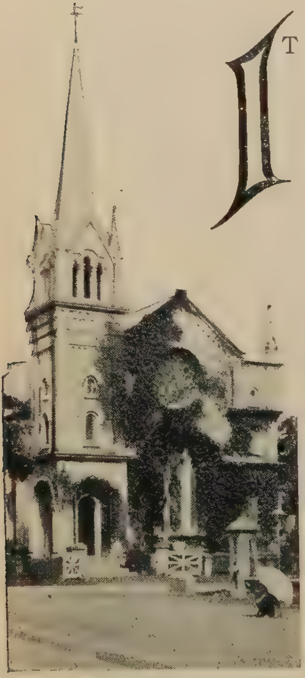
The medical missionaries were reasonably well posted, I thought. Naturally, without access to libraries or clinics in our great medical centers, they must fall behind somewhat, yet they took a few journals, and these they read faithfully and kept posted as well as could be expected. Their very loneliness and separation from other doctors, upon whose advice they might rely, bred in them a spirit of self-reliance and of ability to cope with emergencies which very often was most praiseworthy.

If I might venture to make one suggestion, it would be this: I am sure that if I were placed in the tropics as a missionary my health would be the better, and in the long run my service to the Union would be longer and better, if I were to have a furlough once in five years at the least. I do not think less frequent furloughs sufficient, either from the point of view of health of body or health of mind.

ALL changes of address for the summer months should be sent in as early as possible to avoid the loss of copies of the MAGAZINE. Notifications must reach us before the fifteenth of each month to secure the correct mailing of the next number. WE CANNOT UNDERTAKE TO DUPLICATE COPIES LOST BECAUSE OF INCORRECT ADDRESS. : : : : : : : : : :

Topic · for · the · Month

Churches and Chapels in Mission Lands



IMMANUEL BAPTIST CHURCH, RANGOON, BURMA

IT is needless to say that it could not have been simply the art or the architecture of the buildings to which Christians in heathen lands resort for worship that led to the selection, by the Baptist Union, of the above subject for consideration this month. Organized bodies of believers have not existed long enough in these lands to enable them to produce structures worthy of comparison with the stately edifices of Europe and America. The temples, mosques and pagodas of heathendom furnish, as yet, practically the only material for a technical study of the religious architecture of the East; and this is true notwithstanding the fact that, in nearly all the great cities of the Orient, there may be found churches and chapels for Christian worship which are both large and beautiful. These, however, are comparatively few in number, and plans for their construction are not of native design; they are all decidedly Western, except for slight modifications demanded by climatic conditions.

There is, for example, that pretty and typically American little building in Rangoon, the home of the Immanuel (English) Baptist Church. With this should also be classed those two well-known structures, the Judson Memorial Church at Mandalay and the Vinton Memorial at Rangoon, the latter being more of a compromise with Eastern ideas of construction than the two former. Other Indian cities, like Calcutta, Bombay and Madras; also Singapore at the Straits; Hongkong and Shanghai in China, and other Asiatic ports furnish specimens of large and well-appointed church edifices; but all of them are not only Western in conception, but in practically every case are Western in the make-up of their congregations. They are the religious centers for those large colonies of foreign tradesmen found in most cities of the East, and in most instances are under the control of the Church of England.

With these exceptions, the churches and chapels in which we are most interested, those on our own mission fields, are not only humble in appearance, but are usually thoroughly oriental in plan and construction, generally resembling very closely the simple dwellings of the people who erect them. To the occasional visitor among our mission stations these unpretentious, and oftentimes rude, structures are objects of the greatest interest. Their mute appeal on behalf

VINTON MEMORIAL, RANGOON

of peoples just emerging from the bondage of heathenism into the liberty of the gospel is eloquent and effective. The young missionary also, just on the field from home, finds within those mud or bamboo walls a source of inspiration which he often sorely needs at the beginning of his work. Unable to speak the language of the people, he looks into their shining faces; he clasps them by the hand; he hears them sing, and pray, and speak; he feels the thrill of brotherhood; and the Holy Spirit fills him with aspiration and girds him with power to help those who are moved to assemble themselves, even in such structures, for the worship of a common Lord and Redeemer.

These little temples of the Most High become, however, not simply the worship place of the villagers, but a kind of religious forum, a house of refuge, the center of an ever widening influence. To this center the missionary on tour oftentimes first makes his way when entering a village; and not infrequently it affords the only suitable or comfortable place in which to sleep during his short stay.

Very wisely our missionaries have not, as a rule, encouraged the erection of expensive buildings, even when the native churches were able to bear the entire burden, as is usually the case, although the Missionary Union has, in special cases, assisted in the construction of chapels or even paid their entire cost, at strategic points where there were either no Christians or only a very few.

"Custom" is king among the people of the Orient, so care must needs be exercised in doing the first things. The first chapel erected among any race or in a particular place will probably be the pattern for all others. We remember hearing Mr. Phillips of the Garo Mission in Assam relate how, unconsciously, they set the style for chapel construction in their first house of worship at Tura station, and how other chapels, built later by the natives in their villages, were patterned closely after this original. He expressed great joy over the fact that by the

ST. PAUL'S CATHEDRAL (CHURCH OF ENGLAND), CALCUTTA adoption of a moderate and inexpensive style of building they had settled, early in the history of the mission, the question of "church architecture." The method of constructing one part or article of the church will illustrate how important this matter was, and also how closely these people were inclined to imitate the patterns given them. The floor was, of course, mother earth plastered over with a coating of mud to give a hard and firm surface. In front, a space about six feet square had been raised ten inches by piling up dirt, which also was plastered over. This was to serve as the preacher's platform. What, now, would they do for a pulpit? A tree was cut down, and a section six inches in diameter and five feet long was taken out and smoothed, after which it was set upright and tamped lightly into a hole which had been dug at the front edge of the dirt platform. On the top of this post a rough board was fastened, and upon this, in turn, another and smaller board was placed in a sloping position. Over this rude pulpit was then thrown a Garo cotton blanket, costing less than fifty cents. It was not exactly a work of art, but it answered every purpose, and furthermore, it established a "style" in pulpits which is followed to this day in those hills.

Space forbids a further enlargement of this very interesting theme, but it is believed that a study of the churches and chapels which are reproduced in this number of the MAGAZINE, as well as those which appear from time to time throughout the year, will help to strengthen the bonds of sympathy and love which exist between us who know the luxury of beautiful homes and great churches and those children of nature who have, at last, found nature's God, and who in these humble earthly tabernacles are learning how to serve him.

INTERIOR OF CHAPEL AT STANLEY POOL, CONGO, AFRICA

This chapel was built by Dr. Sims of our mission, but is loaned to the Congo Balolo Mission, as we do not have any work in this station at the present time.

INTERIOR OF ENGLISH BAPTIST CHURCH, MADRAS, SOUTH INDIA. NOTICE THE PUNKAHS OR FANS HANGING FROM THE CEILING

The Cleveland Meetings

Their Character

THERE are found at the Anniversaries each year some who are firmly convinced that "the present meetings are the best yet held"; and it was interesting to observe at Cleveland, not only that there seemed to be a larger number than usual of such persons in attendance, but also that the "fearful and unbelieving," the pessimists, who think our annual meetings are a poor excuse for a great religious gathering, and that as a denomination we are too weak, and growing weaker, in legislative ability, evidently stayed at home.

Our Baptist weeklies have already given excellent full reports of the meetings. This, together with the overcrowded condition of the columns of our annual report number and the necessarily late date of publication, renders it impracticable for us to do more than briefly mention some of the more important features.

Greeting the Missionaries

THE reception for the missionaries on Thursday afternoon and evening at the Cedar Avenue Baptist Church of which Rev. Albert Ehrgott, formerly our missionary in Rangoon, Burma, is pastor, was a most appropriate and delightful affair. There was a large attendance, and the church was beautifully decorated. The informal program of speeches, songs in English and in many foreign tongues, together with other accessories of a happy social hour, made an occasion of rare interest and permanent impressions.

Early Morning Prayer Meetings

HELD under the auspices of the Association of American Baptist Foreign Missionaries in the Euclid Avenue Presbyterian Church every day. They were not largely attended, but they were deeply spiritual — meetings of rare power and helpfulness. The missionaries and the new appointees were given opportunity to speak freely regarding their life and work. There was discussion also of a number of important questions relating to the work at home and abroad and to the Christian life of the individual and the Church.

The Denominational Outlook

PERHAPS the most notable feature of the Anniversaries was the address by President A. H. Strong, D.D., on " The Denominational Outlook," at the general meeting Thursday morning. For nearly two hours the speaker held the closest attention of the large audience, while, in a masterly manner, he reviewed the past, present and future of our denominational life. The full text of this remarkable address will be published later by the societies for free distribution.

Our New Missionaries

THE new missionaries made a most favorable impression and were given a most cordial greeting, as they well deserved. A more noble and capable group of recruits was never brought together for foreign service, and the denomination has great reason for praise and thankfulness that the Lord is providing the Missionary Union with such additions to its force.

THE presence of Rev. Charles Cuthbert Hall, D.D., president of Union Theological Seminary, New York, to deliver the principal address on the program of the Missionary Union was an innovation; but it was one heartily approved by those fortunate enough to hear the sweet-spirited, noble and inspiring message which he brought regarding his " impressions " from an extended visit in the far East. He dwelt upon three of these impressions: The essential unity of the human race; the fitness of the Christian faith for the human race; the fact that there is a gospel of world-wide application and power which is quite superior to all denominational and local coloring. He emphasized the right of the East to work out for itself an oriental type of Christianity. " That is what Baptists who believe in soul liberty must grant." The East, as well as the West, has its contribution to make to Christian belief and practice.

Educational Forward Movement

PRESIDENT N. E. WOOD, D.D., chairman of the Executive Committee, probably builded better than he knew when, in his striking address, he advocated the raising of an endowment for our educational institutions on the fields abroad. The suggestion was taken up with enthusiasm by the finance committee, the Board of Managers, and the Union as a whole, and it was voted unanimously to proceed with the raising of at least $500,000 for this purpose. Nothing can be more fundamental to our work than the proper training of a native ministry. This requires adequate facilities, which hitherto have not been provided. It is a mistake, however, to say, as some have said, that this advance step marks the inauguration of a " new policy " by the Missionary Union. There has always been a full recognition of the fact that *foreign* missionaries could never hope to evangelize the masses of heathendom — that natives were not only the most natural, but the absolutely indispensable agents for carrying on this work. Small endowments are now attached to at least two of our institutions. No new policy, therefore, is to be adopted, but the old policy is to be more vigorously pushed, and an endowment is to be raised that will be somewhat commensurate with the task in hand. We believe our people will appreciate the need for this, and will heartily join to make effective the resolutions passed at Cleveland.

Our Literature

THE literature booth of the Missionary Union made a most attractive corner in the Sunday school room of the church. It was thronged with visitors who admired its beauty and praised its helpful educational features. Quite a large amount of literature, maps, books, etc., was sold, and much information was imparted, by those in charge, about their value and use. It was gratifying to hear the many words of appreciation of the efforts of the Missionary Union to meet the demand for a missionary literature of real value and modern attractiveness. Rev. C. R. Blackall, D.D., editorial secretary of the Publication Society, voiced this general sentiment of approval and appreciation in a most cordial and generous impromptu speech made in one of the sessions of the Union. Of the annual report *The Standard* had the following to say: —

> The report is a most impressive missionary document, a compendium of Baptist foreign missionary endeavor. It is the best arranged, best printed, most conveniently indexed, and most attractive publication of the sort ever presented to a missionary society of Baptists, to say the least. It actually looked interesting, and what higher praise could be given to an annual report! It provides every detail of our foreign missionary work for last year. Just think, also, of a report having excellent full-page illustrations! Naturally enough, Dr. Barbour did not read the 300 pages of the report. Indeed he did not read a line of it, but gave a running comprehensive survey of the principal portions of its opening pages in which are summarized the facts subsequently stated in detail. Fortunately for the history of missions and for friends of the Missionary Union, the report will be published in full in the forthcoming MISSIONARY MAGAZINE.

OUR LITERATURE BOOTH AT THE ANNIVERSARIES, CLEVELAND

Mary Hawley Briggs

MARY HAWLEY BRIGGS

BRIEF mention has already been made of the sad loss the Missionary Union has sustained in the sudden death of Mrs. F. C. Briggs of Himeji, Japan. We cannot refrain from expressing more fully our sense of bereavement in the removal of one of such rare beauty of character, and whose success in her life work was so conspicuous.

Mary A. Hawley was brought up in Manchester, N.H., amid influences which early led her to Christ, and as her experience deepened and matured, her consecration to mission work was but the natural expression of a heart in tune with the Master in his love for a lost world. After a course at Wellesley College and a brief time spent in teaching, she went to Japan, and for six years was happily and successfully associated with Miss Converse in the Mary L. Colby school for girls in Yokohama.

While home on furlough in 1902 she was married to Rev. F. C. Briggs, and with him returned to Japan, and located at Himeji. A few months ago they removed to Kobe to take charge of the field left vacant by Mr. Thomson's return to America. While looking forward to the opportunities for usefulness in this important center the call came, and the bright spirit took its flight from earth to heaven. Could we but see beyond the veil, that which now appears so mysterious would all be understood in the clear light of the infinite love of a Father who makes no mistakes.

War Restrictions in Japan

THE Japanese have gone into the present war confident of success. They admit, however, that the struggle may be a long one, and they are preparing to meet it courageously. The following illustrates the fact that they are ready for any necessary amount of self-denial to secure the required funds:

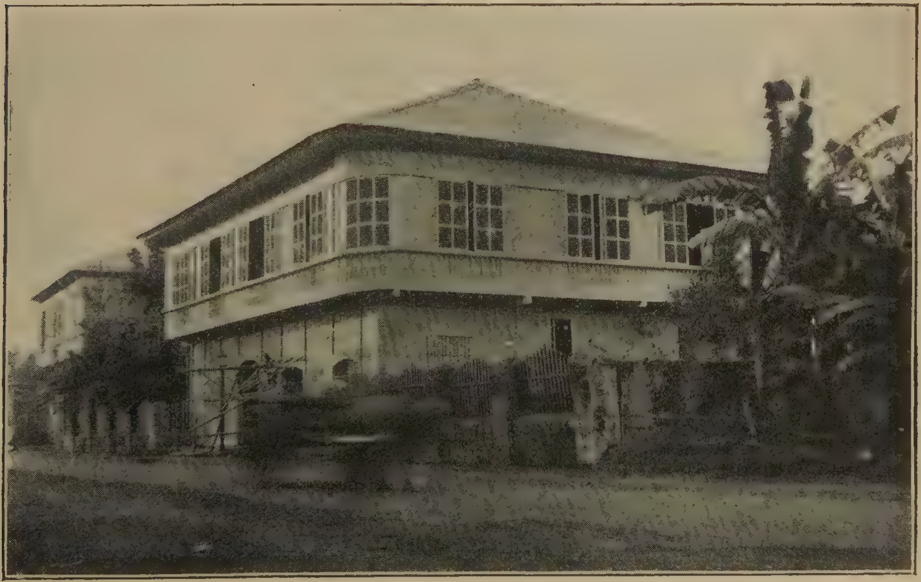
> War is a curse to any country, but the Japanese are destined to reap some benefits from it. Some of our graduates are teachers in the public schools and consequently we get a glimpse of what the people are thinking and doing. The teachers are all required to deposit at least five per cent. of their salaries in the post-office savings bank. They have received directions from the mayor not to ride in a jinrikisha when they can avoid it, not to dress in silk, not to drink wine or use tobacco, not to serve wine or cakes to guests. They are to carry their lunches themselves and so dispense with the expense of having them brought to them, as many have been in the habit of doing. The lady teachers are to do their hair in foreign style and so dispense with the hair dressers. — *Gleanings.*

FROM · THE · WORLD-WIDE · FIELD

I HAVE baptized a hundred people since coming back here, and hope to go to many inland *barrios* and receive the multitudinous believers there in the Lord's ordained way. Manikan and I will go to all the central *barrios*, have chapels built, and hold a week or so of continuous services in each center, following up at once with the baptism of fit candidates and the organization of a local church. As I look over the map of this island to the north of Iloilo, and think of the thousands, already believers, in these various towns and settlements, my heart falters at the task, and yet praises God for the tremendous harvest already white; and I rejoice that he is to be with us in further evangelizing these people and receiving them into our folds. Never has the opportunity here been as it is this year, doors open, calls urgent on every hand for the gospel. We must be well reenforced this fall; the denomination has no right to be slack in the face of such a call from God. If he sent an angel from heaven with a command, the duty resting upon us would not be more urgent, nor the responsibility heavier. I just had a visit from a man in southern Negros wanting us there and telling of the opportunity, and that too must be occupied. I have a couple of colporteurs there now with literature and New Testaments.

I am living in our new property, and old Si Loy lives in the room down stairs. My family are in the best of health, better than when in America, and we rejoice in this opportunity to serve. — REV. C. W. BRIGGS, Jaro, P. I.

IN recent months the three missionaries of Atmakur have visited 116 towns and hamlets with the gospel. Miss Booker toured constantly over one side of the field, while Mrs. Owen and I toured in another. Miss Booker visited 70 of the above villages, holding in some as many as ten services. We do not think it dis-



MISSION HOUSE AT JARO, PHILIPPINE ISLANDS
This was the first house purchased, and is the only one owned by our mission as yet. Others are greatly needed.

couraging that as yet none have come boldly forward. People of all classes have expressed great willingness to hear the gospel, some communities feeling slighted when we were obliged to pass by them; and the prevailing opinion among them is evident in the universal reply of the people to our message. They have said: "Yes, we believe you; Christianity has the true way of salvation, and were it not for opposition we would join you." What a state of affairs! The majority of the people, though willing enough to step over the line to Christ, fear and hinder one another. Though we never invite any to "join us" (since it is quite unnecessary), the people perceive that they ought to do so. We do not, as some suppose, force Christianity upon them. They welcome us, and in every instance hear of their own accord. They confessed in some instances that at the sight of the first missionary or two they feared some punishment or taxation, and both men and women ran away and hid themselves and their children. On this expedition the women and children ran out to see and hear us. It must be more than curiosity that inclines them to do so, for Mr. Hankins and other missionaries have preached again and again in these places.

The gospel itself possesses an attraction that these men and women of India cannot resist. You might well ask them, "What went ye out for to see, a reed shaken with the wind?" They would answer: "No, those people had every appearance of being sincerely bent on doing us good." You might add, "Then what went ye out for to see, a man clothed in soft raiment?" They would see the absurdity of the thought and say: "Hardly, for we saw but ill-fitting suits of *kaki* drill or *calicut* goods, overtopped by cumbrous sun hats. And as for the missionaries, they brought Bibles which we saw printed in our own language, and they read to us of a religion purer and better than any we have known." — REV. W C. OWEN, Atmakur, South India.

EDITORIAL.

The Detroit Meetings Large plans are being made for the holding of the next convention of the Baptist Young People's Union of America at Detroit where the second convention was held in 1892; and the probabilities are that there will be a large attendance. The dates are July 7–10; and we sincerely trust this may be a most helpful occasion.

The First Telugu Convert We feel much chagrined that our Anniversary number should have gone forth with a glaring error on its cover. The old Telugu gentleman whose features were portrayed thereon, was Pariah, the first convert from the Madigas, one of the divisions of the outcast people, baptized on the Ongole field; not the first Telugu convert. The latter was baptized on the Nellore field in 1841.

A Missionary Convocation at Chicago University An event of interest and importance in the University of Chicago was the missionary rally held in Leon Mandel Hall May 25, in honor of the students of the university who are about to engage in religious and educational work in foreign countries. President Harper presided and Dr. Edward Judson led the devotional service. Enthusiastic and inspiring words followed by Rev. S. E. Moon, under appointment to the Congo by the Missionary Union; H. H. Nelson, also a Baptist, who goes to Beirut College, Syria; Miss M. M. Wilson, who goes to the Punjab, India, and Daniel J. Fleming, appointed to Lahore College, India. The last two are appointees of the United Presbyterian Board. Prof. George E. Vincent, of the University, delivered an address on "The University Spirit in Missions."

The New Manual The denomination has issued its first "Manual." It is a modest booklet of thirty-two pages, and contains a brief historical sketch of each of our three general and four woman's missionary societies. There are also lists of officers, outlines of the work being done and the needs of the fields cared for by each organization. While not all that it might be, this Manual forms the basis for a publication which ought, in future years, to become a handbook of great value and convenience. One hundred thousand copies were printed and are now being distributed.

Plan for Auditing Mission Accounts The missionaries in our Congo Mission are the first to adopt a plan for the auditing of their accounts on the field before they are sent to the Rooms. Heretofore these accounts have been matters of adjustment between the individual missionary and the Treasurer in Boston, but in many cases this has involved serious delay in correspondence necessary to the understanding of particular items. The Executive Committee is desirous of inaugurating a uniform system of auditing by the missionaries themselves, which will not only save time, but provide each account sent in with the endorsement of those who are especially qualified to examine it, pass upon, and explain the questions which arise in many cases. This plan, like that for the establishment of the reference committees and the preparation by the missionaries of the annual appropriation schedules for recommendation to the Executive Committee, is in harmony with the general desire to have the business of the Union conducted in a businesslike manner.

Free from Debt Our friends will recall that when the books of the Missionary Union closed March 31, there was a small deficit amounting to $7,954.86. When this became known, Mr. Samuel A. Crozer of Philadelphia, who for many years has been one of our most generous supporters, proposed that if we would clear off that deficit by the time of the Anniversaries, he would give $1,000 towards that end. The matter was taken up at the Rooms, and, as the result of an earnest canvass among a few friends of the Union, the whole amount was made up before the Anniversaries closed. The sum of $6,429 has been received in cash, and the balance in good pledges, to be paid presently. We are sure our friends will rejoice in this result; and we trust that the fact that we are, for a brief period at least, out of debt, will lead none to withhold gifts to the work of the current year from any presumptuous consideration; but that all will appreciate that, with the demands for the new year amounting to not less than $800,000 in the aggregate, a scale of giving will be required considerably increased above that of the year just closed. Let the offerings for the year begin as soon as possible, and the giving be increased all along the line. Let all be determined that there shall be no more debts to embarrass a cause so worthy, so divine.

HELPS *for* HOME WORKERS

OUR normal class represented ten or twelve churches in Somerville and Medford, Mass. We were unfortunate in beginning late in February, when some local classes were already well advanced in the study of "Princely Men in the Heavenly Kingdom." Moreover, our first night proved disastrous, some misunderstanding leaving the church where our sessions were held, unopened, while the prospective class shivered in the zero weather. So far as attendance was concerned it was uphill work. Nevertheless we averaged about fifteen at each lesson, for seven weeks.

We organized with a clerk and map-maker, who rendered valuable assistance. The method adopted was that of recitation, the presentation of assigned papers, and the preparation of a brief outline of each chapter for future use. Constant reference was made to the volumes of the "Forward Mission Study Library," emphasis being laid on the spiritual development of the men whom we were studying.

The benefits of our normal study were inestimable. The class proved a source of enduring friendship between many hitherto strangers. We became interested in and informed about China, and imbued with a new desire that it may indeed become a "heavenly kingdom." Our personal experiences were enlarged and deepened by contact with men who were used of God to lay foundations; who made spirituality intensely practical; who multiplied themselves through the lives of those whom they blessed; who "through faith subdued kingdoms, wrought righteousness, obtained promises, quenched the power of fire, escaped the edge of the sword," and many of whom "were tortured, not accepting their deliverance; . . . sawn asunder, . . . slain with the sword." We know more than we did, pray more than we did, and plan for larger things than before. The class generated motive power, so that already several local classes have been organized by members of our normal class. Every one of these, we trust, will in turn become a nucleus of missionary enthusiasm and a new center of spiritual power.—Rev. M. A. Levy, Medford, Mass.

WE have just heard of a missionary chairman in a Michigan young people's society, who during the past six months has secured the reading by members of her society of one hundred missionary books.

Program for the Monthly Missionary Meeting

Glimpses of the Year's Work

[In view of the fact that the special topic for this month on churches and chapels is hardly suitable for a meeting, we suggest the following program, based on the annual report which is included in this number. Such a program can be only suggestive, and many other things than those alluded to may be found by a careful perusal of the report. — Editor.]

1. Service of Song.
2. Prayer.
3. Scripture Lesson.
4. Word by the leader concerning the annual report of the Union and the many gems of interest contained therein.
5. Brief sketch of our educational work, including Rangoon Baptist College, Ongole College, Duncan Academy and various lower grade schools. (Consult the index at end of report.)
6. Proposition at recent Anniversaries regarding the raising of an endowment fund, p. (277) ix.
7. Medical Work. See pp. 91, 93, 103, 112, 124, 126, 129, 179, 214.
8. Incidents: Baptism of Chief's Son, 110; Brahman School Boy's Message, 134; An Amusing Incident, 163; Bible Selling, 183.
9. Beginnings in Industrial Work. pp. 103, 134, 137, 179.
10. The Work of Training Native Preachers.
    In Japan, 186; South India, 120; Africa, 211; Assam, 99.
11. Special Needs, indicated on following pages: 58, 64, 71, 72, 85, 154, 157, 170, 171, 212, 225, 229.
12. The Outlook in our Newest Mission, the Philippines, with description of the Aglipay movement. See report of Rev. C. W. Briggs, p. 224.
13. General Outlook in all Fields. Gleaned from the introductions to reports of each country.
14. Summary of Statistics, especially Baptisms for the year.
15. New Candidates under Appointment.
16. Offering.
17. Closing Prayer.

CHAPEL AT AUNGBINLE, BURMA, THE SCENE OF THE SUFFERINGS OF DR. JUDSON
Built from funds given by friends in America.

PERSONAL & OTHER NOTES

Arrivals:

Miss M. M. Sutherland from Bhamo, Burma, at New York, May 2.

Rev. H. H. Tilbe, Ph.D., from Haka, Burma, at Boston, May 5.

Rev. S. R. McCurdy and family, from Moulmein, Burma, at New York, May 14.

Rev. J. E. Cummings and family and Miss Violetta Peterson, from Henzada, Burma, at Boston, May 10.

Rev. W. Bushell from Moulmein, Burma, at Boston, May 10.

Mrs. A. Loughridge from Vinukonda, South India, at Boston, May 10.

* * *

We wish to call attention to the change in address of Rev. C. L. Rhoades, our district secretary for New York. All correspondence should now be sent to Room 7076, 312 Fourth Ave., New York City.

* * *

After the sojourn in Italy of Mr. and Mrs. Loughridge, during which the health of Mrs. Loughridge improved so that she was able to come on to America alone, Dr. Loughridge returned to Vinukonda.

The Indian Witness reviews at some length the recent report of our Telugu Mission. In the number of workers, and the varied forms of work and converts gained, it is now recognized as among the leading factors in the evangelization of South India.

* * *

The Missionary Magazine extends hearty congratulations to Rev. John Packer, D.D., and Mrs. Packer upon the event of their marriage at Mandalay on April 5. Mrs. Packer was Miss Cora Spear, formerly a missionary of the Woman's Baptist Foreign Missionary Society of the West.

* * *

The United Society of Christian Endeavor and the Boston Christian Endeavor Union tendered a reception, June 20, to Rev. R. A. Hume, D.D., ex-president, and Rev. F. S. Hatch, general secretary of the Christian Endeavor Society in India and Ceylon. Interesting addresses on the progress of the society in India and its helpful influence in missionary endeavor were given by both gentlemen.

FINANCIAL

Concerning Wills and Annuities

Form of Legacy

I also give and bequeath to The American Baptist Missionary Union .... dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor, within .... months after my decease.

Form of a Devise of Real Estate

I also give, bequeath, and devise to The American Baptist Missionary Union one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

Annuities

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

Donations Received in March, 1904 (*concluded from June number*)

Note. — For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D.," are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for Honorary Life Member."

MASSACHUSETTS

March Donations (*concluded*)

Fiskdale ch.	$19 60
Clinton C. E., for wk. in Myingyan	11 94
Carver ch.	4 00
Marlboro S. S.	5 00
Marlboro C. E.	4 00
Winchendon, 1st ch. .	70 00
Wales ch.	10 00
Still River ch.	13 20
Chestnut Hill, M. Grant Edwards	20 00
Clinton, 1st ch.	41 15
Pittsfield, 1st ch.	147 61
Pittsfield, Morningside ch.	20 00
Pittsfield, Morningside C. E.	10 00
Pittsfield, Morningside S. S., Curtis class, for station at Hangchau, c. W. H. Millard	25 00
Marlboro, 1st ch.	56 38
Ashfield ch.	6 00
Long Plain C. E., t. s. A. A. Forshee......	5 00
Taunton ch., a member.	2 00
Taunton, Winthrop St. ch.	347 37
Taunton, Joseph S. Eaton & family	3 00
Lowell, H. L. Tibbetts	500 00
Lowell, Fifth St. ch. ..	16 00
Lowell, Branch St. S. S................	17 28
Lowell, 1st ch........	250 00
Lowell, Branch St. S. S., Miss Fletcher's class	3 22
Malden, 1st ch.	250 00
Malden, 1st C. E......	7 75
Northampton, 1st ch.	25 12
Lowell, Worthen St. ch.	41 29
Bellingham C. E. for Phil................	6 75
Bellingham S. S. class for Phil...........	$1 50
Norwood ch.........	7 22
Norwood C. E........	8 00
Weymouth, 1st ch....	28 86
Methuen, 1st ch......	12 05
Peabody, 1st ch......	8 80
Hyde Park S. S.......	10 00
Needham, 1st ch.....	55 50
Shelburne Falls, 1st ch.	42 27
Natick, 1st ch........	31 39
Andover ch..........	15 00
Somerset, 1st ch......	7 00
Westminster ch......	13 54
N. Uxbridge ch. & C. E., for use of Dr. & Mrs. G. G. Crozier at Tura...........	100 00
Middlefield ch., Mrs. S. J. Alderman....	3 00
Shirley, Carrie L. Hartwell..........	2 00
Woburn, 1st ch........	77 80
Hanover ch..........	80 00
Colrain, 2d ch........	3 00
Westboro C. E.......	5 06
Wenham B. U. for wk. in Phil............	25 00
Lee, 1st ch...........	3 00
Holyoke, 2d ch.......	128 05
Manchester, 1st ch., for wk. at Himeji, c. F. C. Briggs.....	8 10
Winchester, 1st B. U., for Dr. Bunker's asst.	16 00
Campello Sw. ch.	15 00
Agawam, 1st ch.	31 80
Agawam, 1st S. S.....	4 48
A friend, for L. M....	100 00
Millbury ch..........	17 32
Florida ch...........	2 00
Charlestown, 1st ch...	73 00
Swampscott, Bethany ch.	16 47
Holden, a friend.....	1 00
Springfield, Highland Ave. ch., t. s. G. H. Brock	$100 00
N. Grafton Society ...	6 50
N. Grafton, J. H. Smith	15 00
W. Sutton ch.	16 00
Worcester, Harlem St. Sw. Y. P.	10 00
Bernardston, 1st ch...	6 75
Turner's Falls ch.....	13 00
Rockport ch.........	2 00
Cummington, Ruth E. Ellis	2 00
Cummington, E. R. Ellis	5 00
Springfield, Highland Ave. ch., t. s. G. H. Brock	15 00

RHODE ISLAND, $2 019 61

Providence, Union C. E.	$ 7 00
E. Providence, 2d ch..	14 21
Providence, Broadway ch.	131 68
Providence, Calvary C. E., for wk. at Kiaying, China	20 00
Providence, 4th ch....	50 79
Providence, Cranston St. ch............	203 50
Providence, Cranston St. ch., a friend....	100 00
Providence, Central B. U., for share in station plan, c. S. R. Vinton & J. Taylor.	50 00
Providence, Central ch.	70 00
Providence, Jefferson St. C. E., t. s. Rev. & Mrs. J. C. Robbins..	10 00
Providence, Jefferson St. ch............	40 00
Providence, Jefferson St. S. S., for wk. of J. C. Robbins.....	21 00
Providence, South ch.	20 00

Providence, Union ch., Mrs. Caroline F. Lyon	$400 00
Providence, Pearl St. Y. P.	2 00
Providence, Pearl St. ch.	52 00
Providence, Pearl St. C. E.	15 00
N. Providence, Farmer's B. U.	1 00
Providence, Calvary S. S.	21 44
E. Providence, R. W.	5 00
Providence, 1st ch., M. Josephine Peckham	5 00
Providence, Eliz. B. Welch	50 00
Providence, Mt. Pleasant Y. P.	5 00
Providence, Roger Williams ch.	18 25
Providence, Roger Williams S. S.	7 00
Providence, 1st C. E., t. s. C. H. Heptonstall	27 00
Providence, Broadway Men's Mission League	30 00
Providence, Broadway ch., t. s. Syah Aung Baw, c. Dr. Eveleth	28 00
N. Kingston, 1st ch.	6 69
Providence, 1st ch.	25 00
Bristol, 1st ch.	8 31
Wickford, 1st ch.	28 94
Wickford S. S.	10 00
Warren ch.	79 71
Warren, 1st C. E.	25 00
E. Greenwich, 1st ch.	5 05
Pawtucket, Woodlawn ch.	40 00
Pawtucket, Broad St. ch.	13 98
Pawtucket, 1st ch.	83 68
Harrisville, Berean S. S.	4 60
Westerly, H. F. York	1 00
Westerly, Calvary ch.	20 00
Pawtuxet ch.	3 85
Jamestown, Central ch.	5 00
Newport, Central ch.	48 83
Newport, 2d ch.	15 00
E. Greenwich S. S., classes of Mrs. Carrie Brown & Mrs. J. D. Miner	10 00
Rockville, Thos. A. Hall	5 00
Tiverton, Central ch.	42 53
Tiverton, Central S. S. S. Soc.	2 00
Wakefield S. S., for Gospel Ship	5 00
Natick ch.	25 00
Woonsocket ch.	5 00
Perryville ch.	5 00
Lonsdale, 1st ch.	43 32
Lonsdale, 1st B. U., for sta. plan	10 00
Hope Valley, 1st ch.	30 25
Warren ch., German Dept.	2 00
Shawomet ch.	5 00

CONNECTICUT, $2 736 47

New Britain, 1st ch., E. M. Wooster, in memory of Ann E. Woodruff	$20 00
New Britain, Sw. Elim ch.	4 41
Packerville, J. G. Ward	1 00
Montville, Union ch.	10 00
Hartford, Asylum Ave. ch.	157 03
Hartford, Asylum Ave. C. E., t. s. wk. of S. R. Warburton	$30 00
Hartford, Olivet ch.	6 35
Hartford, South ch., t. s. Dr. Bunker	20 00
Hartford, Geo. M. Stone	25 00
Hartford, Mem'l S. S.	11 80
Hartford, Mem'l B. U., for motor for Gospel Ship	25 15
Hartford, Mem'l ch.	15 67
Hartford, 1st ch., for mission house at Kiaying, c. G. E. Whitman	13 20
Hartford, Jas. L. Howard	250 00
Hartford, H. M. Gerry, for share in Dr. Dearing's sta.	2 00
Noank S. S.	50 00
Noank, Elbert E. Gates	5 00
Noank ch.	50 00
Stonington, 1st ch.	56 51
Putnam ch.	107 26
New London, Huntington St. ch., t. s. S. R. Vinton	5 00
New London, Huntington St. ch.	35 00
New London, Ruth Darrow	2 00
New Britain, 1st ch., t. s. R. Wellwood	124 50
Stafford ch.	15 65
Waterford, Henry S. Smith	1 00
Plainville, A. Locke	2 00
Norwich, Central ch., t. const. P. C. Wright, H. L. M.	125 00
Norwich, Central ch., Extra Cent a Day Band	15 00
Norwich, Carrie E. Hopkins	5 00
Brooklyn, Sarah Searls	5 00
Bridgeport, Wm. A. Grippen	250 00
Bridgeport, 1st ch.	175 51
New Haven, Olivet ch.	16 13
Cromwell ch.	38 93
Cromwell S. S.	3 07
Groton Heights ch.	13 44
Deep River ch.	36 45
Stamford, Mrs. Susan E. Hoyt	100 00
Mystic, Chas. D. & Lucy D. Wiggin	100 00
Mystic, Hannah Miner	5 00
Colchester, Borough ch.	10 13
E. Cornwall ch.	5 80
Essex, 1st ch.	26 43
Wallingford, 1st ch.	224 02
Willimantic, 1st ch., for Tokyo sta.	90 54
Meriden Sw. ch.	6 95
Willington ch.	17 00
S. Norwalk ch.	144 17
Middletown ch.	19 00
Meriden, Main St. ch.	19 41
Meriden, Main St. Jr. Y. P.	10 00
Southington, 1st ch.	61 35
Southington, 1st S. S.	20 00
New Haven, 1st ch.	103 43
Poquonock Bridge ch.	7 35
Danielson ch.	26 83
N. Stonington, 1st ch.	10 00

NEW YORK, $123 478 58

New York, Mrs. Mary D. Harris	$100 00
New York, Chas. L. Boynton	10 00
New York, a friend	$5 000 00
New York, John D. Rockefeller	100 000 00
Buffalo, Prospect Ave. ch.	32 24
Buffalo, 1st ch.	149 26
Buffalo, Prospect Ave. ch., t. s. A. E. Carson	550 00
Buffalo, Reid Mem'l ch.	29 47
Buffalo, Emmanuel ch., G. S. Graves	15 00
Whitesville S. S.	5 00
Halfmoon, 1st ch.	8 00
Etna C. E.	3 00
Batavia, F. J. Huntley $1 000, B. E. Huntley $1 000 ($500 of wh. t. s. J. Heinrichs, & $500 for wk. in Philippines,	2 000 00
Batavia, 1st S. S., t. s. n. p. in India	50 00
Albany, Emmanuel ch.	204 45
Albany, Mem'l ch.	96 26
Albany, Mr. & Mrs. A. J. Roy, in memory of Mrs. Ella B. Stevens, for evangelist, c. Capt. Bickel	50 00
Albany, 1st ch.	50 40
Albany, Mrs. Elnathan Sweet	25 00
Albany, Mrs. W. J. Holding	20 00
Altamont, C. F. Seabury & wife	12 00
Brooklyn, C. B. Stinson, for share in work at Kanigiri, c. G. H. Brock	10 00
Brooklyn, Ralph L. Cutter, t. s. Rev. & Mrs. G. A. Huntley	200 00
Brooklyn, Pierrepont St. 1st ch.	341 31
Gloversville, John Langford, Jr.	16 53
Gloversville, 1st B. U., t. s. Gospel Ship	25 00
Hoosick Falls, 1st C. E.	2 28
Hoosick Falls, 1st ch.	61 22
Hamilton, 1st S. S., Pri. Dept., for H. Huizinga	10 00
Hamilton, 1st ch.	242 67
Hamilton, 1st S. S.	3 30
Hamilton, Colgate University	50 00
Hamilton, Mrs. Edith A. Fletcher	5 00
Albion S. S.	2 20
Albion ch.	200 00
Franklinville, 1st ch.	12 50
Fredonia, F. B. Palmer	10 00
Portlandville ch.	6 26
Portlandville S. S.	2 28
Westfield, 1st S. S.	3 59
Rochester, Niagara ch.	17 95
Rochester, Parselles Ave. ch.	6 40
Rochester, Parselles Ave. S. S.	9 33
Rochester, Meigs St. ch.	33 95
Rochester, Park Ave. ch.	126 12
Rochester, Jennie M. Clark, for fittings for the Gospel Ship	15 00
Rochester, George W. Ham	100 00
Rochester Theological Seminary Y. M. C. A.	28 90
Rochester, Lake Ave. ch., t. s. S. R. Warburton	800 00

Rochester, Lake Ave. ch., t. s. T. Moody	$17 75
Rochester, 1st ch.	150 00
Rochester, 2d ch., t. s. C. B. Tenny	192 42
W. Henrietta ch.	19 43
W. Henrietta S. S.	3 10
Mumford ch.	79 18
Parma, 1st ch.	72 59
Binghamton, Conklin Ave. C. E.	3 50
Binghamton, Conklin Ave. Jr. C. E.	50
Andover ch.	19 25
Andover S. S.	4 63
Cobleskill, 1st ch.	5 88
Lowville ch.	49 00
Royalton ch.	8 25
Royalton S. S.	1 00
Mannsville B. U.	5 00
Bath ch.	28 00
Sloansville ch.	5 00
Olean, 1st C. E.	5 00
Newark, Henry Hyman, for work in the Philippines	100 00
Yates, Harry E. Miles	1 00
N. Java, Minnie A. Warren	1 00
Massena C. E.	3 00
E. Marion ch.	138 42
Hilton, E. C. Archer, for Ramapatam sta.	12 50
Union, a friend, t. s. S. R. Vinton	10 00
La Grange C. E., for nat. pr. in Loikaw	50 00
La Grange ch.	34 45
La Grange S. S.	7 32
Utica, Tabernacle C. E., for wk. in W. China	25 00
Utica, Tabernacle S. S.	21 21
Utica, Park C. E., t. s. E. T. Welles	25 00
Appleton, R. W. Noble	40 00
Farmersville S. S.	17 50
Odgen, Ellen F. Ross	2 00
Ogden ch., for Podili station	34 25
Churchville S. S., Xmas off.	5 50
Schenevus ch.	7 00
Schenevus S. S.	1 50
Schenevus C. E.	1 50
Warsaw, 1st ch.	61 65
Warsaw, 1st C. E., t. s. n. student in India	25 00
Newport, 1st ch.	20 00
Hermon ch.	7 00
Greenwich, Bottskill ch.	5 00
Mechanicsville, Mem'l ch.	10 00
Mechanicsville, Mem'l S. S.	3 75
Fort Edward Village ch., for P. I. Launch	10 42
Huntington ch.	12 00
Cohoes, 1st S. S., for Gospel Ship	25 00
Webster ch.	13 00
Sardinia ch.	5 80
Whitesboro Society	13 97
Barrington C. E.	8 50
Barrington ch.	1 50
Saratoga Springs, 1st ch.	143 01
Parma, 2d ch.	41 29
McLean ch.	2 00
Brockport ch.	45 15
Brockport C. E., t. s. T. Moody	6 72
Chili ch.	6 91
Chili C. E., t. s. T. Moody	7 63
Malone C. E., t. s. S. R. Vinton	25 00
Williamsbridge, Emmanuel Miss. Soc. for share in Narsaravapetta	$10 00
Williamsbridge, Emmanuel B. U., for do.	10 00
Williamsbridge, Emmanuel ch., special for do.	5 00
Williamsbridge, Emmanuel ch.	30 13
Hamburg C. E., for wk. at Banza Manteke	25 00
Geneva, 1st ch.	127 25
Alps, Mrs. Jennie Missner	5 00
Friendship, 1st ch.	51 05
Oswego ch.	65 99
Troy, Fifth Ave. S. S.	100 00
Troy, 1st ch.	203 70
Newburgh, People's ch., Chinese class	37 50
Newburgh, Moulton Mem'l ch.	50 67
Fairport, 1st ch.	48 40
Fairport, 1st S. S.	10 00
Fairport, 1st W. M. Cir.	10 00
Fulton ch.	23 48
Northville ch.	10 00
Corning, 1st ch.	54 21
Angelica ch.	16 85
Arcade ch.	17 27
Newfane ch.	7 00
Newfane S. S.	2 50
Watkins ch.	10 00
Lancaster ch.	11 82
Lancaster S. S.	5 05
Meredith Society	10 00
Mt. Vernon, 1st ch.	120 00
Central Square, Rev. & Mrs. D. D. Owen	3 00
Scotia ch.	60 00
Scotia B. U.	10 00
LeRoy ch.	26 00
Watertown ch.	33 25
Philadelphia ch.	9 25
Redwood ch.	15 00
Conklin ch.	7 31
Binghamton, Conklin Ave. ch.	10 00
Lestershire ch.	5 02
Lestershire Y. P.	23 65
W. Danby Jr. Y. P.	1 27
Buffalo, Fillmore Ave. ch.	11 49
Hinsdale, W. S. T.	5 00
Hinsdale ch.	6 75
Salamanca ch.	2 50
Salamanca Y. P.	2 50
Salamanca S. S.	7 30
Great Valley ch.	4 00
Humphrey ch.	2 00
Olean ch.	25 00
Olean S. S.	5 00
Weedsport ch.	25 00
Cherry Creek ch.	8 25
Fredonia ch.	97 73
Portland, 1st ch.	12 00
Elmira, 1st ch.	50 00
Elmira S. S.	25 00
Horseheads ch.	15 95
Waverly ch.	40 54
Earlville Y. P.	12 23
Brisben Y. P.	2 25
Norwich, Calvary ch.	16 43
Sherburne Y. P.	4 18
Smyrna ch.	1 75
Smyrna S. S.	1 00
Smyrna S. S. Xmas gift	1 25
S. New Berlin ch.	24 00
Cortland, 1st ch., for Elmore fund	52 10
Cortland, Mem'l S. S.	5 00
McGraw ch.	6 68
Milan ch.	9 00
Hancock ch.	2 00
Amenia, a friend	20 00
Amenia ch.	32 00
Pawling, Central ch.	24 28
Dover, 2d ch.	$6 00
Moriah ch.	6 55
Milford ch.	1 70
Mt. Upton ch.	4 75
Otego ch.	7 49
Otego Y. P.	4 25
Walton ch.	10 85
Attica Y. P.	7 05
Bethany ch.	15 00
Hermitage ch.	8 70
Perry, 1st Y. P., t. s. n. p., c. E. T. Welles	30 00
Pavilion ch.	10 00
Portageville ch.	3 25
W. Middleburg ch.	15 00
W. Middleburg S. S.	2 00
Ossining ch.	75 10
Kingston, 1st ch.	80 00
Warwich ch.	60 53
Warwich, a friend	100 00
Newburg, 1st ch.	75 00
Peekskill ch.	42 87
Middletown ch.	16 66
Rhinebeck ch.	187 40
Rhinebeck S. S.	12 60
Poughkeepsie ch.	100 00
Athens ch.	4 00
Hudson ch.	35 08
Schenectady, 1st S. S.	19 00
Troy, 2d ch.	62 14
Troy, South S. S.	7 00
Waterford ch.	50 00
Chester, North ch.	1 60
Horicon ch.	3 47
Indian Lake ch.	1 00
Canasseraga ch.	4 00
Dansville ch.	4 82
Nunda ch.	7 85
Nunda S. S.	2 03
Nunda Y. P.	1 00
Portage ch.	5 00
Portage S. S.	1 50
Brooklyn, Bergen St. ch.	2 00
Brooklyn, Immanuel ch.	1 950 00
Brooklyn, Greenwood ch.	108 60
Brooklyn, Borough Park ch.	125 63
Brooklyn, Central Wiliamsburg Y. P.	10 00
Brooklyn, Central Adelphi ch.	138 90
Brooklyn, Euclid Ave. ch.	5 00
Brooklyn, Bushwick Ave. ch.	2 76
Brooklyn, Lenox Road ch.	35 26
Brooklyn, Strong Place ch.	471 00
Brooklyn, 15th St. ch.	26 35
Brooklyn, Marcy Ave. ch.	845 04
E. Marion S. S.	25 00
Rockville Centre ch.	6 00
Greenport, E. L. B.	50 00
Woodside ch.	50 00
E. New York ch.	43 55
Canastota ch.	2 00
Cazenovia Village ch.	52 00
Lebanon ch.	3 10
Madison ch.	21 25
Madison S. S.	12 50
Randallsville ch.	23 88
Ilion ch.	25 00
Mendon ch.	3 23
Pittsford ch.	31 50
Akron ch.	15 00
Clarence ch.	4 00
Sanborn ch.	1 00
Clinton ch.	6 50
S. Trenton ch.	7 50
Baldwinsville ch.	22 23
Camillus ch.	90 00
Camillus S. S.	8 49
Elbridge ch.	104 00
Elbridge Y. P., for Jewett Memorial Chapel	50 00

Marcellus ch.	$9 20
N. Manlius ch.	9 00
N. Syracuse ch.	5 00
Syracuse, Delaware St. ch.	41 00
Syracuse, Olivet ch.	33 25
S. W. Oswego ch.	13 12
Bethel ch.	34 08
Clifton Springs ch.	20 00
Clifton Springs S. S.	9 52
Junius & Tyre Y. P.	2 00
Reeds Corners ch.	22 00
Alabama ch.	37 00
Knowlesville ch.	14 00
Medina ch.	27 81
Yates ch.	9 26
Yates Y. P.	2 19
Exeter, 1st ch.	2 02
Hawerville ch.	9 16
Preston Hollow ch.	16 25
Ballston Spa ch.	80 60
Ballston Spa S. S.	13 37
Clifton Park Centre ch.	9 54
Corinth ch.	16 51
Johnstown ch.	16 37
Saratoga, Regent St. ch.	51 05
Ithaca, 1st ch.	128 97
Ithaca Y. P.	5 25
Ithaca, Tabernacle ch.	3 21
Kendaia S. S.	7 52
Kendaia Y. P.	25 00
New Rochelle S. S.	75 00
Port Chester ch.	20 00
Port Richmond ch.	18 41
Port Richmond Y. P.	5 00
Tottenville ch.	10 00
Yonkers, Nepperhan Ave. ch.	72 65
New York City, Calvary Y. P.	2 50
New York City, Ascension Y. P.	25 00
New York City, Ascension S. S.	5 01
New York City, ch. of the Redeemer	51 74
New York City, Epiphany ch.	7 05
New York City, Fifth Ave. ch.	492 85
New York City, German Immanuel ch.	10 00
New York City, Home for Aged	7 35
New York City, Lexington Ave. Y. P.	38 50
New York City, W. H. H. H., for asst. to Dr. MacLaurin	25 00
New York City, Lexington Ave. ch.	1 90
New York City, Mariner's Harbor ch.	8 55
New York City, Mt. Morris ch.	120 00
New York City, Madison Ave. ch.	1 288 41
New York City, New Brighton ch.	25 00
New York City, 2d Ave. ch.	115 14
New York City, Tremont ch.	25 00
E. Roestenkill ch.	1 00
Nassau ch.	4 00
Stephentown ch.	4 42
Stephentown S. S.	2 50
Howard ch.	6 50
Wayne ch.	18 20
Richville ch.	1 00
Bedford, Antioch ch.	1 00
Mt. Carmel S. S.	3 00
Mt. Carmel Y. P.	3 00
Patterson ch.	15 00
Bottskill ch.	131 50
Glens Falls ch.	43 50
Granville ch.	39 20
Granville S. S.	10 00
Granville Y. P.	10 00
Salem ch.	6 00
Salem Y. P.	$2 50
Sandy Hill ch.	64 25
Whitehall ch.	10 35
Ontario ch.	36 15
Walcott ch.	29 15
Walcott S. S.	2 00
Worcester ch.	10 00
Worcester Y. P.	2 50
Dundee ch.	24 73
Dundee Y. P.	4 00
Himrod ch.	12 90
Himrod Y. P.	2 10
Lake Keuka ch.	18 62
Lake Keuka S. S.	2 93
Penn Yan ch.	17 53
Second Milo ch.	28 15
Second Milo Y. P.	5 50
Mrs. L. A. Kibbs	5 00
H. C. Kibbs	5 00

NEW JERSEY, $5 509 67

Hopewell, Calvary C. E.	$4 50
Hopewell, Calvary ch.	15 70
Jersey City, Parmly Mem'l S. S.	20 00
Jersey City, Benjamin Otto, for the deficit	6 00
Elizabeth, Central S. S.	54 58
Elizabeth S. S.	22 00
E. Orange, 1st ch. of the Oranges	211 76
Orange, North Orange ch.	1 414 85
Hightstown, T. S. Griffiths, of wh. $5 is for the debt	15 00
Hightstown, Mrs. T. S. Griffiths	5 00
S. River, Tabernacle ch.	10 00
Red Bank C. E., for wk. in Yachau	35 00
Clinton ch.	10 00
Bloomington, D. G. Garabrant	200 00
Holmdel ch.	67 33
Keyport, a friend	10 00
Long Branch ch.	24 60
Point Pleasant ch.	14 20
Bloomfield ch., for Carvell fund	450 69
Bloomfield S. S., for Carvell fund	150 00
Brookdale ch.	20 00
Milburn Y. P.	9 00
Millington ch.	46 60
Millington Y. P.	10 00
Millington S. S.	5 00
Morristown ch.	485 00
W. Orange S. S.	5 00
Elizabeth, East ch.	6 75
Elizabeth, 1st Y. P.	5 00
Hackensack, 1st S. S.	8 00
Jersey City, Bergen ch.	78 69
Jersey City, Immanuel ch.	8 25
Mt. Bethel ch.	3 88
Newark, North ch.	39 18
Newark, Fairmount ch.	18 78
Newark, Peddie Mem'l ch.	250 00
Newark, Peddie Mem'l S. S.	42 90
Piscataway ch.	62 41
Piscataway S. S.	10 00
Plainfield, Park Ave. ch.	44 58
Rahway ch.	20 67
Roselle ch.	12 00
Newark, Roseville Ave. ch.	32 37
Arlington, 1st ch.	14 40
Bloomingdale ch.	22 79
Bloomingdale Y. P.	10 00
Bloomingdale S. S.	9 50
Butler S. S.	1 77
Hackensack, 1st ch.	81 74
Hackensack, Calvary ch.	48 00
Hoboken, 2d ch.	$2 50
Hoboken, West ch.	29 63
Glenwood ch.	15 00
Glenwood, C. A. C.	50 00
Newton ch.	70 00
Ridgewood S. S.	27 55
Ridgewood Y. P., for Bible woman	12 50
Rutherford ch.	14 40
Wantage ch.	14 74
Miss Eva P., for Dr. Crumb	6 25
Mrs. R., for n. p. Bander Luke, c. Dr. Clough	50 00
Burlington, 1st ch., Mrs. Hall's class, t. s. n. p., c. A. H. Henderson	12 50
Medford ch.	10 00
Haddon Heights ch.	9 30
Beverly ch.	3 00
Linden ch.	32 87
Camden, Grace ch.	38 00
Camden, 1st ch., acct. sal. J. Taylor	239 17
Camden, 1st S. S., for do.	65 83
Camden, 1st S. S. classes, for three orphans, c. H. Huizinga	45 00
Camden, North ch., acct. sal. J. Taylor	193 00
Haddonfield ch. Q'y.	55 42
Bordentown ch., acct. sal. J. C. Robbins	200 00
Princeton ch., for do.	15 00
Clifton Ave. ch., for do.	94 50
Rev. J. Conklin, for do.	5 00
Fort Morris ch.	11 13
Paulsboro, Taylor Mem'l ch.	3 50
Dividing Creek S. S.	7 80
Dividing Creek ch.	5 00
Pittsgrove ch.	11 40
Cape May Court House B. U., for Ko Hmwa Kalay, c. C. L. Davenport	6 21

PENNSYLVANIA, $9 851 33

Carbondale, W. B. Grow	$100 00
Erie, Calvary C. E., t. s. S. R. Vinton	25 00
Collingdale C. E., for share in Suifu sta.	2 50
Pittsburg, Oakland ch., E. D. MacLaurin, t. s. B. Corlies	25 00
Pittsburg, Mrs. F. T. Lusk	300 00
Pittsburg, Fourth Ave. Ladies' Aid Society,	35 00
Pittsburg, 1st Ger. Y. L. Soc.	15 00
Pittsburg, 1st ch., Mrs. Emma Hamel	5 00
Huntingdon, S. F. Forgeus	5 25
Philadelphia, Mrs. M. E. Butcher	25 00
Philadelphia, Francis E. Weston	200 00
Smethport ch.	2 80
Conshohocken Y. P., for wk. in Phil. Ids.	3 50
Huntingdon, K. A. Lovell	5 00
Canton, Mrs. P. M. Watrous	10 00
Hillsville, Zoar ch.	30 00
Parsons, 1st ch.	9 05
Elizabeth, Mrs. & Mr. Z. Clark Marten, for bed in hospital, c. Dr. Huntley	25 00
Philadelphia, Fifth B. U., for Yachau	22 00

Philadelphia, Lehigh Ave. ch.	$14 20
A Christian Steward ($100 being for the appropriation of Dr. Briton Corlies, Yachau)	500 00
Mr., Mrs. & Master Richards	15 10
Philadelphia, Epiphany ch., add'l	20 00
Philadelphia, Mem'l ch. add'l	8 00
Philadelphia, Pilgrim ch.	23 31
Philadelphia, Pilgrim C. E.	4 11
Philadelphia, Pilgrim S. S.	1 51
Pasayunk ch.	18 00
Philadelphia, Grace ch. C. E., Section D, for Yachau	25 00
Lower Merion S. S.	20 47
Miss T. Elseasser for station	18 00
Bethlehem ch.	218 73
Bethelhem ch., acct. sal. of W. A. McKinney	50 00
Bethlehem S. S.	42 26
Dr. T. A. Gill	5 00
Emmanuel C. E., for Son Tay, c. L. W. Cronkhite, 2 yrs.	60 00
Newtown Sq. ch.	11 67
Miss L. B. Morgan	5 00
Germantown, 2d ch., acct. sal. S. R. Vinton	221 03
Philadelphia, Mrs. S. A. Trevor, ($500 in memory of M. R. Trevor)	1 000 00
Philadelphia, Gethsemane ch., add'l	136 41
Philadelphia, Gethsemane S. S.	30 00
New Tabernacle Y. P., for wk. of F. W. Goddard	60 00
Philadelphia, Grace ch.	92 17
Philadelphia, 1st ch. in part	382 66
Miss A. G. Dubois	3 00
Philadelphia, Lehigh Ave. B. U., for Yachau	5 00
Philadelphia, Chestnut Hill ch., add'l	31 00
Philadelphia, Robert H. Crozier	2 500 00
Mrs. A. S. Quinton	5 00
Roxborough ch.	18 09
Roxborough S. S.	47 80
Roxborough S. S., Class A, t. s. n. miss., c. L. W. Cronkhite	73 28
New Covenant C. E., for Yachau	6 25
Philadelphia, Calvary B. U. for Yachau	15 00
Oak Lane ch.	48 72
Lower Merion ch.	14 89
Lower Merion ch. for Yachau	5 00
Alleghany Ave. C. E., for Yachau	5 00
Hatboro ch. & S. S.	28 69
Frankford ch.	24 49
Frankford S. S.	20 00
Oreland S. S.	1 47
Nicetown ch.	59 81
Ardmore C. E., for Yachau	7 17
Ardmore S. S., t. s. n. p., c. L. W. Cronkhite	35 00
Mrs. C. H. McCarter, Evangel ch.	75 00
H. S. Hopper, Evangel ch.	$50 00
Bridgeport ch.	9 01
Solebury ch.	11 94
Germantown, 1st Y. P.	2 50
Newtown ch.	3 00
Wycombe ch.	2 00
Philadelphia, Olivet ch.	17 00
Tacony B. U., for Yachau	18 50
Scranton, 1st S. S., special	8 50
Dudley St. ch.	10 20
Scranton, Pennsylvania Ave. ch.	113 70
Factoryville C. E., for Yachau	5 00
Peckville ch.	5 30
Ulysses C. E., for Jaro	4 50
Roulette ch.	1 50
Smethport ch.	13 50
Zion ch., Beaver Asso.	50 00
Zoar S. S.	12 50
Sewickly ch. Mrs. J. L. Clark, t. s. n. p., c. J. S. Adams, Hanyang	30 00
E. Smithfield ch.	10 00
Hallstead ch.	5 00
S. New Milford ch.	1 00
Forest Lake ch. & S. S.	2 00
Rev. A. V. Still	15 00
Rev. A. V. Still, for orphan, c. H. Huizinga	5 00
E. Nantmeal ch.	5 50
Olivet ch., W. Chester	9 50
Windsor ch.	8 50
Kennett Sq. C. E.	50 85
Altoona, Mem'l ch.	9 40
Hollidaysburg ch.	67 00
Lewistown ch.	50 00
Altoona, 1st ch., in part	7 50
Philipsburg ch., for Kurnool sta.	12 50
E. Brady ch.	10 35
E. Brady B. U.	4 00
Clarion C. E.	5 00
Barnsboro ch.	5 75
Clearfield ch.	15 00
DuBois ch.	21 00
Orangeville ch.	4 50
Franklin, 1st ch.	334 35
Ambrose ch.	5 40
Crooked Creek ch.	4 50
Homer City B. U.	2 00
Indiana B. U., for Jaro sta.	6 25
Redstone ch.	3 00
Jersey Shore S. S.	7 03
Picture Rock B. U.	3 33
Newburg, Mem'l ch., Augustus Canson	106 25
Bloomsburg ch.	30 00
Milton ch.	40 00
Muncy ch.	35 39
Berwick ch.	26 19
Williamsport, 1st ch., Q'y	43 94
Kane ch.	6 00
Erie, Calvary ch.	109 33
Warren ch.	47 16
Warren ch., t. s. n. p., c. L. W. Cronkhite	45 00
A. B. Cody	15 00
Johnsonburg ch. & B. U.	5 00
Erie, 1st ch.	65 90
Hazleton ch.	7 50
Bethlehem ch.	4 00
Easton, South Side ch.	1 50
Ashland ch.	5 11
Centralia ch.	1 50
Minersville ch.	37 79
Reading, 1st ch.	55 56
Reading, 1st S. S.	6 50
Tioga ch.	4 25
Burlington ch.	5 00
Mansfield ch.	20 00
Honesdale ch.	$50 00
Edwardsdale B. U.	1 00
Wiconisco ch.	2 60
Allegheny, Beth Eden ch.	25 75
Allegheny, Sandusky St. ch.	130 00
Industry ch.	2 50
Maple Ave. ch.	20 00
Midway ch.	40 00
Oakland ch., Pittsburg, for sal. of B. Corlies	550 00
Pittsburg, Wylie Ave. S. S., add'l to appro. of T. E. Schumaker	6 00
Pittsburg, Fourth Ave. ch.	287 47
Elizabeth ch., Q'y	11 70
Pittsburg, 46th St. ch.	5 00
Mrs. A. M. Bartlett	1 00
Upland Crozer Theo. Seminary students	14 00
Brandywine ch.	10 25
Village Green ch. & S. S.	11 05
Ridley Park ch.	42 89

DELAWARE, $217 65

Wilmington, Bethany S. S.	$20 00
Wilmington, Delaware Ave. S. S.	7 65
Wilmington, 2d ch.	190 00

DISTRICT OF COLUMBIA, $565 63

Washington, Calvary ch.	$250 00
E. Washington Heights ch.	27 10
Washington, Grace ch.	75 00
Washington, Temple C. E., for Loikaw sta.	52 61
Washington, Metropolitan ch.	30 29
Anacostia ch.	17 00
Temple ch.	40 00
Washington, 1st ch., acct. sal. A. C. Darrow	27 82
Washington, Kendall ch.	45 81

OHIO, $8 377 56

Salem ch.	$25 32
Cincinnati, John Weddell	10 00
Cincinnati, W. H. Doane	150 00
Cincinnati, G. M. Peters	100 00
Norwood ch.	18 45
Dayton, Linden Ave., W. M. C., of wh. $27.65 is for Mrs. Water's Bible woman, and $33.50 for wk. on Congo	88 80
Dayton, Third St. ch.	16 50
Dayton, 1st Regular ch.	372 41
Dayton, F. P. Beaver,	2 000 00
Dayton, Williams St. ch.	15 00
Dayton, Mrs. H. A. Wilburn in memory of Mrs. Ella B. Stevens, for wk. in W. China	10 00
Dayton, Edward Canby, for wk. of n. p. in Mem'l Judson Chapel of Aungbinle, c. E. W. Kelly	100 00
Dayton, Linden Ave. ch.	132 58
Marietta, 1st C. E., for work in Phil.	5 00

Cleveland, Euclid Ave. C. E., in memory of Mr. Cohen, for hospital at Yachau	$300 00
Cleveland, in memory of P. H. R.	1 000 00
E. Cleveland Y. P., t. s. hospital in Yachau	17 61
Greenfield B. U.	12 50
Newtonville ch.	3 12
Evansburg, G. P. Kime	12 00
Bethel ch.	3 00
Medina, W. E. Lyon	1 00
Medina, Mrs. S. A. Judson	1 00
Haviland ch.	14 85
Toledo, Ashland Ave. B. U., for Gospel Ship	25 00
Columbus, 1st B. U., t. s. J. Taylor	25 00
Wooster, Bethany ch.	35 00
Providence ch.	83
Bellefontaine B. U.	4 33
Bellefontaine W. M. Circle	2 95
Columbus, Hildreth ch.	5 00
Granville, 1st ch.	88 20
Granville, Denison Y. M. C. A., t. s. S. W. Stenger	56 38
Granville, Shepherdson Y. W. C. A., completing $100 t. s. S. W. Stenger	50 00
Dayton, Central ch.	331 50
Dayton, Linden Ave., Haynes St. Mission,	5 00
Greenville ch.	37 45
Greenville S. S.	3 00
Springfield, Blessed Hope ch.	25 00
Springfield, 1st ch.	71 69
St. Paris ch., of wh. $6.23 is from Home Circle	21 23
Troy ch.	68 67
Urbana, 1st ch.	34 56
Auburn ch. of Tiro	5 25
Monroeville ch.	7 72
New London ch.	10 50
North Fairfield ch.	26 68
Norwalk B. U.	20 86
Sandusky, 1st ch.	5 00
Avon ch.	1 50
Camden ch.	35 00
Elyria, 1st ch.	107 46
Oberlin, 1st ch.	31 25
Oberlin, Mt. Zion ch.	1 25
Wellington ch.	9 15
DeGraff ch.	11 45
Springdale ch.	25 00
Independence ch.	3 00
Marietta, 1st ch.	118 00
Torch ch.	2 60
Jefferson ch.	25 81
Kingsville ch.	28 53
Madison ch.	20 38
Thompson ch.	8 50
Ada ch.	29 30
Ada Jr. B. U.	70
Amanda ch.	7 05
Blanchard ch.	1 96
Kenton ch.	25 00
Lima, 1st ch. bal.	5 50
Lima, South ch.	8 00
McDonald ch.	2 50
Riley Creek ch.	25 00
Riley Creek S. S.	2 50
Spencerville ch.	9 00
Waynesfield ch.	14 00
Clear Fork ch.	4 46
Bedford ch.	41 00
Cleveland, Cedar Ave. ch.	83 34
Cleveland, East ch.	58 40
Cleveland, East End ch.	115 62
Cleveland, 1st ch.	$766 92
Cleveland, Olivet B. U., t. s. n. p., c. G. H. Brock	12 50
Cleveland, West ch.	8 30
Cleveland, Willson Ave. ch.	73 32
Euclid ch.	10 00
Centerville, Rev. & Mrs. B. L. Neff	10 00
New Vienna ch.	2 00
Addyston ch.	5 10
Cheviot, Bethel ch.	2 15
Cincinnati, Ninth St. ch.	159 27
Cincinnati, Price Hill ch.	8 60
Cincinnati, Walnut Hills ch.	137 96
Lebanon, East ch.	45 00
Lebanon, East S. S.	16 45
Wyoming ch.	96 65
Ohio ch.	6 00
Ironton, 1st ch.	163 78
Licking B. U.	5 00
Newark, Fifth St. ch.	27 41
Defiance ch.	12 00
Fostoria ch.	6 25
Toledo, Ashland Ave. ch.	111 04
Toledo, 1st ch.	67 12
Toledo, Riverside ch.	9 80
Bethany ch. of Wayland	4 50
Hubbard ch.	17 36
Warren, 1st ch.	19 26
Youngstown, Himrod Ave. ch.	4 64
Alliance ch.	10 00
Canton, 1st ch.	212 57
Wooster, Judge Swartz & wife	10 00
Wooster, Miss G. Heaton	1 00
Zanesville, Fair Oaks ch.	17 00
Zanesville, Market St. ch.	39 46
East Liverpool, Rev. & Mrs. H. H. Bawden, t. L. M.	40 00
Ashland, Miss Anna Thomson	1 00

CORRECTION. — The $25 published in January receipts as coming from Columbus church, should have been credited to Columbia church.

WEST VIRGINIA, $155 11

Beckley, S. M. Huddleston	$1 00
Center Branch ch.	7 00
Providence ch.	1 50
Salem ch.	20 00
Weston ch., t. s. A. J. Tuttle	34 10
Lenox, C. W. Forman,	2 00
Morgantown, H. F., t. s. B. Manikan, Jaro.	8 00
Beaver Creek ch.	5 33
Ripley ch.	2 66
Bonds Creek ch.	5 00
Harrisville, B. F. Cunningham	2 50
North Fork ch.	9 00
Gypsy ch.	6 60
Hepzibah ch.	27 40
Parkersburg Calvary ch.	5 00
Raleigh ch. of Beckley	18 02

INDIANA, $1 592 21

S. Bend, 1st ch., Peter Stocker	$30 00
Indianapolis, 1st ch.	577 19
Indianapolis, Miss McCarty	30 00
Indianapolis, M. M. Day	25 00
Indianapolis, Harry Day	$25 00
Angola, Alex. Kinmont	5 00
Marshall ch.	4 51
Alexandria, 1st B. U., t. s. Rev. & Mrs. A. C. Darrow	6 25
Indianapolis, Bluff Ave. ch.	2 55
Lebanon ch.	57 33
Marion, 1st ch.	32 81
Friendly Grove ch.	2 68
Oregon ch.	1 00
Terre Haute, 1st ch.	25 00
Terre Haute, 1st S. S.	15 00
Terre Haute, 1st Shining Stars, for wk. in S. A. Perrine's sta.	10 00
Sharon S. S.	7 60
Sharon ch.	12 40
S. Whitley ch.	3 70
Columbia City ch	9 10
Fort Wayne, 1st ch.	121 60
Freedom ch.	2 07
Union ch.	3 00
Brown's Valley ch.	9 50
Centre ch.	5 50
Frankfort ch.	12 00
Thornton ch.	9 80
Young America ch.	8 00
Middle Fork ch.	5 00
Russiaville ch.	2 00
Michigan Town ch.	10 00
Rising Sun ch., A. J. Skinner for wk. in Africa	1 00
Peru, Mrs. Milton Shirk	100 00
Denver ch.	9 80
Denver B. U.	1 30
Moami ch.	24 70
Perrysburg ch.	3 93
Metea ch.	5 00
Royal Centre ch.	9 10
Royal Centre S. S.	5 00
Rochester ch.	11 27
Rochester B. U.	2 33
Rochester S. S.	1 40
Niconza ch.	3 60
Graham ch.	3 40
Mt. Zion ch.	1 00
Wolcott ch.	5 65
Liberty Township ch.	6 00
Burnettsville ch.	3 50
Goodland ch.	5 00
Morocco ch.	2 85
Michigan City ch.	25 00
Goshen ch.	59 60
Kingsbury ch.	20 31
Hammond ch., of wh. $5 is for L. M. W. H. Jones	15 50
Mishawaka ch.	16 88
Mishawaka B. U.	4 17
Baugo ch.	1 50
S. Bend ch.	20 00
Muncie, 17th St. ch.	1 70
Waynestown ch.	14 50
Lafayette ch.	73 57
Lafayette B. U.	2 50
Lafayette Jr. B. U.	2 50
Lafayette ch., Mem'l Mission	21 43
Delphi ch.	12 78
Newtown ch.	3 95
Newtown S. S.	2 20
Sullivan ch.	12 00
Plainfield ch.	2 35
Amo ch.	3 35

ILLINOIS, $5 404 92

Chicago, Eri B. Hulbert	$10 00
Chicago, J. P. Webster, t. s. n. p. Rangoon, c. W. F. Armstrong	2 00
Chicago, Englewood Sunshine Band, for work in China	5 00

Chicago, a friend	$444 25
Chicago, Chas. L. Rundell	5 00
Chicago, Mrs. M. L. Halteman	4 00
Normal, E. C. Hewitt,	5 00
Lanark, Julia Cea	2 00
Litchfield B. U., t. s. A. C. Darrow	16 75
A friend	90 00
Taylorville ch., R. C. Hull, for share in W. China	4 00
Payson ch.	10 80
Rantoul, 1st ch.	20 00
Ocoya ch., by A. F. C. Circle	8 00
Chicago, Moody Bible Institute, for evangelistic work	10 00
Alton, 1st ch.	81 86
Alton, 1st S. S.	15 29
East Alton B. U.	1 53
Upper Alton ch.	80 50
Woodburn ch.	3 20
Aurora, Marion Ave. ch.	4 00
Aurora, Claim St. ch.	17 32
Aurora, 1st ch.	55 95
Lockport ch.	2 00
Ridgewood ch.	2 50
Custer Park ch.	17 27
Morris ch.	31 50
Somonauk ch.	12 93
Joliet, 1st ch.	53 85
Big Rock ch.	9 80
Joliet, Eastern Ave. ch.	42 00
Plainfield ch.	15 00
Benson ch.	5 00
Delavan ch.	5 00
Atlanta ch.	21 42
Bloomington, 1st ch.	94 78
Latham ch.	2 75
El Paso S. S., t. s. Ongole student	25 00
El Paso, Mrs. E. C. Evans, for do.	25 00
Urbana, 1st ch.	43 95
Danville S. S.	4 00
Pierson S. S.	7 50
Paris S. S.	18 55
Carlinville S. S.	2 50
Carlinville, Rev. Gilleorey, for wk., c. A. C. Darrow	5 00
Dundee ch.	36 53
Chicago, Mem'l ch.	195 00
Chicago, Oak Park 1st ch.	202 50
Chicago, Berwyn ch.	60 00
Chicago, Woodstock ch.	6 00
Chicago, Calvary ch.	55 22
Chicago, Millard Ave. ch.	56 74
Chicago, Millard Ave. ch., in memory of Deacon Worth	5 00
Chicago, Millard Ave. B. U., t. s. n. helper, Mukimvika	8 00
Chicago, Covenant ch.	50 00
Chicago, Western Ave. ch.	78 06
Chicago, Western Ave. Dr. & Mrs. R. E. Manning	100 00
Chicago, Pilgrim Temple ch.	31 13
Chicago, Pilgrim Temple ch., a friend	25 00
Chicago, Humboldt Park ch.	18 81
Chicago, Bethel ch.	1 00
Chicago, 1st ch.	208 56
Chicago, 1st ch., Dr. & Mrs. D. Shepardson	50 00
Chicago, Immanuel ch.	138 00
Chicago, Immanuel S. S.	130 47
Chicago, Immanuel S. S., Morris Bible class	$5 00
Chicago, 48th St. ch.	17 96
LaGrange ch.	67 00
Wheaton ch.	34 75
Harvey ch.	13 10
Barrington ch.	12 00
Morgan Park ch.	95 40
Chicago, Trinity ch.	9 25
Chicago, Bethany ch.	23 00
Chicago, Lexington Ave. ch.	47 65
Chicago, Maywood ch.	7 00
Chicago, Galilee ch.	4 85
Chicago, Evanston ch.	423 79
Chicago, Englewood ch. on the Hill	5 00
Chicago, Austin 1st ch.	104 16
Chicago, Austin 1st S. S.	100 00
Chicago, Central Branch Immanuel B. U.	3 25
Chicago, Lexington Ave. S. S.	9 19
Chicago, Highland Park B. U., for wk., c. Dr. Clough	9 47
Chicago, LaSalle Ave. ch.	31 27
Chicago, Auburn Park ch.	36 92
Makanda ch.	8 00
Savana ch.	15 75
Dixon ch.	75 00
Hoopeston ch.	20 10
Kankakee ch.	63 70
Gardner ch.	7 50
Effingham Jr. B. U., for wk., c. A. C. Darrow	3 00
Honey Point ch.	3 00
Pinckneyville ch.	16 35
Paw Paw ch.	15 50
Princeton ch.	13 98
Streator ch.	10 00
Streator B. U.	5 00
Bradford, Dr. & Mrs. J. M. Boardman	3 00
Ottawa ch.	76 98
Toulon ch.	14 48
Hull ch.	1 63
Rockton, Mrs. J. E. Forward	2 00
Rockford ch.	17 00
Rockford, State St. ch.	128 66
Rockford, State St. B. U.	5 00
Belvidere ch.	31 00
De Kalb, 1st ch.	52 50
Cordova ch.	50
Rock Island, 1st ch., ($10 of wh. is from the B. U.), const. Miss Alwilda Young L. M.	55 00
Geneseo ch.	25
Rochelle ch.	9 00
Marengo ch.	23 80
Orian ch.	5 00
Lee ch., Mrs. M. E. Douglass	5 00
Roseville ch., E. Mitchelle, t. s. n. p., c. Dr. Clough	50 00
Carthage S. S.	6 61
Carman ch., $10 of wh. is from Rev. E. Cady	11 50
Galatia ch.	1 00
Diamond Grove ch.	7 50
Springfield, Central ch.	2 25
Chicago, 1st Sw. ch.	64 80
Chicago, 1st ch., Lad. Cir., t. s. n. p. in Telugu	100 00
Chicago, 1st S. S.	15 00
Chicago, 1st Jr. Union, for wk., c. Dr. East	4 31
Chicago, 1st Jr. Mission Circle, t. s. n. p. Levi, c. O. L. Swanson	$36 00
Chicago, Evanston Sw. ch.	13 23
Chicago, Evanston Sw. B. U.	3 00
Chicago, 3d Sw. Y. Lad.	20 00
Chicago, 4th Sw. ch., J. A. Johnson	1 00
Chicago, Austin Sw. ch., for wk. in Spain	12 50
Chicago, 1st ch., Jno. Berg, $3 of wh. is t. s. Phillip	28 00
Chicago, Englewood Sw. ch., C. E. Wylia, $10 for wk., c. O. L. Swanson	20 00
Rockford Sw. ch., for wk., c. O. L. Swanson	50 00
Joliet Sw. Y. P.	25 00
Berwyn Sw. ch., t. s. n. p., c. O. L. Swanson	54 00
Moline Sw. ch.	11 00
Moline Sw. Y. P.	50 00
Princeton ch.	3 42
Moline Sw. Ladies, for wk. in Philippines	50 00
Chicago, Elim Sw. ch.	28 09
Chicago, Elim Sw. S. S.	3 25
Chicago, 1st Sw. ch., Christine Hallgren, t. s. n. p., c. O. L. Swanson	26 00
Chicago, 1st Y. P., c. O. L. Swanson	50 00
A Swedish friend, per Nya Wecko Posten	10 00
Chicago, Englewood Sw. ch.	50 00
H. L. M. to following of the 1st Sw. ch., L. J. Johnson, C. A. Websterling, J. E. Spawn	
Chicago, 1st ch., Mary & Anna Johnson for wk. in Haka, c. Dr. East	50 00

IOWA, $1 901 07

Jordan's Grove B. U., for Philippines	$2 50
Washington, "What I Can" Society, t. s. Gospel Ship	5 00
LaPorte City, D. Hanchett	240 00
Bradgate, M. J. Mowe,	5 00
Webster City, Rev. & Mrs. L. N. Call	5 00
Waterloo, I. E. Munger & wife, for Garo Hymns, c. M. C. Mason	25 00
Maquoketa, Geo. C. Chandler, for the deficit	2 00
Maquoketa B. U. & S. S., for Jaro sta.	10 00
Creston B. U. for Suifu sta.	15 00
Maloy B. U. for Suifu sta.	15 00
Bedford B. U. for Suifu sta.	20 00
Hudson B. U., for the Philippines	14 50
Boone, 1st S. S.	4 00
Ottumwa "No. 11"	21 00
Keokuk ch.	26 70
Farmington ch.	8 00
Farmington S. S.	5 00
Northwood S. S.	3 75

Hudson ch.	$5 00
Riceville ch.	12 05
Waterloo, 1st ch.	319 02
Centerville ch.	18 25
Centerville B. U.	3 15
Centerville Juniors	2 30
Seymour ch.	5 00
Ottumwa, 1st ch.	21 28
Ottumwa, 1st S. S.	1 82
Ashland ch.	2 73
Competine ch.	11 25
Eldon ch.	11 00
DesMoines, Calvary ch.	10 50
DesMoines, Calvary S. S.	5 59
DesMoines, 1st ch.	45 80
DesMoines, 1st S. S.	10 00
DesMoines, Forest Ave. ch.	13 55
Fairmount ch.	5 00
Coal Ridge ch.	4 45
Indianola ch.	4 45
Monroe ch.	7 63
Burlington, Walnut St. ch.	9 25
Burlington, Walnut St. S. S.	1 04
Goldfield ch.	5 00
Leon ch.	2 50
Correction Grove ch.	2 50
Audubon ch.	2 50
Murray ch.	12 20
Forest City Sw. ch.	31 57
Ollie ch.	6 25
Silver City ch.	22 00
Emerson ch.	118 20
Zion ch.	19 00
Zion B. U.	1 00
LeClaire ch.	3 00
Camanche ch.	5 00
Elgin, Dr. A. G. Rennison	1 00
Union ch.	14 57
Sibley, A. E. Chandler	2 00
Miscellaneous from Swedes in Iowa, per Nya Wecko Posten	40 00
Sigourney ch.	18 00
Highland ch.	7 83
Hiteman ch.	11 60
Hiteman B. U.	3 00
Unionville ch.	1 00
Seymour ch.	30 00
Mt. Ararat ch.	3 10
W. Chester ch.	4 95
Mt. Pleasant ch.	8 00
Sperry, Pisgah S. S.	5 38
Davenport, Calvary ch.	100 00
Iowa City ch.	23 80
Des Moines Sw. Y. P.	13 14
Marshalltown Sw. ch.	2 00
Charleston ch.	3 00
Bonaparte ch.	7 00
Ft. Madison ch.	13 05
Denmark ch.	6 50
Creston ch.	3 50
Missouri Valley ch.	2 00
Logan, John L. Massie on L. M.	25 00
Des Moines, Forest Ave. ch.	73 83
Des Moines, Forest Ave. Jr. B. U., for wk. in China	5 00
Indianola ch.	21 48
Summerset ch.	2 45
Colfax ch.	10 00
Ohio ch.	3 25
Des Moines, Calvary ch.	22 72
Carlisle ch.	3 33
Burnside ch.	2 12
Mineral Ridge, Mt. Pleasant ch.	5 00
Oskaloosa ch.	9 55
Eddyville ch.	3 75
Elgin, German ch.	4 40
Humeston ch.	6 25
Humeston S. S.	1 38
Grundy Centre ch., of wh. $10 is on L. M. from A. C. Brockway	$66 86
Eldora ch.	2 00
Waverly ch.	10 00
Cuppy's Grove ch.	25 00
Des Moines, L. W. Rich	5 00
Council Bluffs, Lillie Norene	5 00
Forest City, L. Swanson, for share in station, India	25 00
Harlan, a friend, for wk. among children, c. P. Frederickson	50 00

MICHIGAN, $2 350 82

Saginaw, 1st C. E., t. s. Rev. & Mrs. F. J. White	$25 00
Pontiac B. U., for n. w., c. Dr. Bunker	25 00
Detroit, Clinton Ave. B. U., for Podili sta., c. Rev. & Mrs. W. T. Elmore	28 00
Detroit, Clinton Ave. ch.	51 80
Detroit, Immanuel ch.	12 65
Detroit, Immanuel S. S.	4 50
Detroit, Immanuel B. U.	10 00
Detroit, E. P. Tuller	10 00
Detroit, 14th Ave. ch.	40 33
Detroit, a friend	1 00
Detroit, Woodward Ave. B. U., for use of Dr. Harper	600 00
Manistique, Scand. ch.	30 00
Kalamazoo, Portage St. ch.	10 75
Paw Paw ch.	33 00
Kalamazoo, Samuel Brooks	5 00
Kalamazoo, Mrs. M. R. Millspaugh, c. orphan girl in H. Huizinga's school	6 50
Kalamazoo, T. B. Close	5 00
Kalamazoo, Emma Beekman	5 00
Kalamazoo, 1st B. U., for Sandoway Mission	16 55
Hale ch.	1 00
Reno ch.	4 00
H. Road ch.	3 27
Curtis, 1st ch.	1 50
Curtis, Harvest Home ch.	1 50
Gaylord S. S.	3 02
Perry, Isaac W. Lamb	5 00
Rives Junction, 1st ch.	12 00
Rives Junction, 1st B. U.	1 16
Charlevoix, 1st ch.	7 50
Milan ch.	6 00
Marquette ch., Ladies, for wk. of Mrs. G. G. Crozier	7 00
Twining ch.	1 31
Lincoln ch.	1 25
Kilmaster ch.	1 00
Prairieville ch.	2 75
Brighton, 1st ch.	2 00
Harrisville, Calvary ch.	3 23
Harrisville, Dean Missions	2 50
Harrisville S. S.	1 37
Detroit, North ch., $25 of wh. is from A. H. Finn, t. s. n. p. in W. China	111 48
Detroit, 1st ch.	5 00
Port Huron, 1st ch.	33 00
Birmington ch.	$7 00
Pontiac ch.	62 78
Wyandotte ch.	2 45
Flint, 1st ch.	46 55
Ortonville ch.	10 60
Hadley ch.	6 00
Grand Rapids, Scribner St. ch.	15 00
Grand Rapids, Fountain St. ch.	200 00
Grand Rapids, D. W. Cronkhite	10 00
Grand Rapids, J. S. Collins	5 00
Ionia, 1st ch.	24 50
Kingsley ch.	12 66
Harbor Springs ch.	6 00
Eastport ch.	9 60
Traverse City, 1st ch.	28 00
Port Austin Lad. Soc.	3 00
Brown City ch.	1 00
Eaton Rapids ch.	5 00
Kalamazoo, Bethel ch.	6 00
Kalamazoo, Bethel S. S.	6 30
Kalamazoo, Bethel Jr. Union	5 00
Lawton ch.	8 50
Plainwell ch.	100 00
Clinton ch.	13 00
Flat Rock ch.	2 00
Morenci, 1st ch.	10 00
Tecumseh ch.	11 11
Tecumseh S. S.	4 28
Adrian, 1st ch.	54 45
Manistique, 1st ch.	76 10
Manistique, 1st S. S.	10 98
Manistique, 1st B. U.	2 99
Manistique, 1st Jr. B. U.	47
Manistique, 1st ch., Calvary Mission	2 28
Sault Ste. Marie ch.	16 00
Hancock, Portage Lake ch., for three shares in Henzada station	30 00
LeRoy, Bristol ch.	1 50
Evart ch.	4 52
Evart B. U., for wk. c. A. A. Forshee	3 05
Evart S. S.	84
Bear Lake ch.	4 00
Cadillac ch.	17 65
Cadillac S. S.	85
Vernon ch.	7 85
Owosso ch.	12 16
Ovid ch.	19 36
Ovid S. S.	1 06
Lansing, 1st ch., to const. L. M. for F. M. Lake	114 00
Webberville ch.	5 95
Hartford ch.	15 34
New Buffalo B. U.	3 00
Burr Oak ch.	7 00
Ishpeming Sw. ch.	25 00
Ludington Sw. ch.	5 67
Ludington Sw. S. S.	1 59
Ludington Sw. B. U.	8 32
Iron Mountain Sw ch., Ladies, for wk. in Phil. Islands	25 00
Traverse City, Mr. Ellstrom	2 50
West Bay City Sw. ch.	3 30
West Bay City Sw. S. S.	26
West Bay City Sw. B. U.	1 83
Muskegon, 1st Sw. Ladies' Soc.	10 00
A friend, per Nya Wecko Posten	5 00
Chelsea ch.	6 20
Ypsilanti ch.	32 65
Walled Lake ch.	10 50
Parshallville ch.	6 40
Holly ch.	7 10
Salem ch.	3 50
Salem B. U.	5 00

Plymouth ch.	$9 00
Plymouth S. S.	1 00
Farmington ch.	3 00
Hart ch.	2 25
Riverrouge Mission ch.	5 10

MINNESOTA, $3 551 38

Kenyon, 1st ch.	$2 15
Richland ch.	1 50
Minneapolis, 1st Y. P. t. s. Rev. & Mrs. W. A. McKinney	70 00
St. Paul, Woodland Park ch.	11 10
Wolverton, J. R. Barlow	10 00
Mound, Edwin L. Cressey	1 00
Sleepy Eye ch.	4 00
Sleepy Eye S. S.	3 00
Austin ch.	30 45
Austin ch., Oakland Branch	22 40
Lansing ch.	8 00
W. Concord ch.	30 41
Faribault ch.	8 05
Faribault Y. P.	11 00
Waterville ch.	2 50
Rush Lake ch.	25 00
Stanchfield ch.	20 05
Wellington Sw. ch.	119 08
Wellington Sw. ch., for school, Finland	6 00
Wellington Sw. Y. P.	20 00
Minneapolis, Elim Y. P., for share in sta., c. O. Hanson	35 00
Isanti N. ch.	12 95
Rush City ch.	11 15
Spring Vale ch.	10 20
Rush City, P. Lovene.	5 00
Willmar, Dr. C. W. Riches	5 00
Grove City Y. P.	25 00
Mankato Sw. ch.	18 80
Mankato Sw. ch., for school in Finland	7 00
Fish Lake ch., for nat. pr.	60 00
Feeley, Mr. & Mrs. Hebly	5 00
Clear Lake ch.	13 00
Houston Soc.	15 00
Minneapolis, 1st Sw. ch.	169 68
Duluth, 1st Sw. ch.	13 00
Cokato ch.	21 30
Isanti N., a friend	22 00
Miscellaneous from Sw. friends, per Veck Posten	63 50
Minneapolis, Bethel Soc.	10 00
Red Wing ch.	3 00
Duluth, Bethel ch.	10 00
Sandy Lake ch.	3 11
St. Paul, 1st Sw. ch.	35 47
St. Paul, Birthday Soc., for Phil. Islands	20 00
St. Paul, Ebenezer ch., for Congo	50 00
St. Paul, N. Lindahl, special, for Shway Tike, c. C. L. Davenport	40 00
Scandia ch.	14 00
Scandia Y. P.	5 00
Carlisle ch.	10 00
Leenthrop ch.	105 25
Leenthrop Y. P.	20 00
Lake Elizabeth ch.	10 00
W. Duluth ch.	8 50
Harris ch.	6 75
Lincoln ch.	38 22
Lincoln, Sunlight Band	2 50
Wanger Sw. ch.	1 35
Aitkin ch.	3 00
Granite Falls, F. Hochny	2 00
Montevideo ch.	$20 00
Minnesota ch.	6 50
New Auburn ch.	5 00
Bird Island ch.	5 00
Campbell ch.	6 50
Tenney ch.	1 00
Detroit ch.	109 93
Little Falls ch.	7 50
Sauk Centre ch.	9 55
Breckenridge ch.	1 25
Bemidji ch.	10 50
Park Rapids ch.	12 20
St. Paul, Immanuel ch.	9 50
St. Paul, Hebron ch.	1 50
St. Paul, 1st Am. ch.	170 38
St. Paul, Burr St. ch.	45 00
St. Paul, Immanuel S. S.	1 60
Northfield ch.	49 25
Minneapolis, Trinity ch.	43 40
Anoka ch.	35 35
Anoka S. S.	7 00
Minneapolis, Centennial ch.	230 00
Minneapolis, Calvary ch.	100 00
Minneapolis, Olivet ch.	34 75
Minneapolis, Tabernacle ch.	28 05
Minneapolis, 4th ch.	132 36
Minneapolis, 1st ch.	600 00
Minneapolis, 1st S. S., for Rungiah, c. Dr. Clough	33 00
Lake Crystal, a friend.	90 00
Kasota ch.	7 10
Good Thunder, W. Garvin	1 00
Lake Crystal ch.	24 00
Sherburne ch.	34 00
Adrian ch.	2 50
Worthington Am. ch.	10 00
Lake Benton ch.	10 00
Westbrook ch.	39 10
Springfield, Mr. C., for Frederickson's orphans	5 00
Alden ch.	36 50
Blooming Prairie ch.	35 50
Albert Lea Dan. ch.	41 91
Minnesota City ch. & S. S.	4 00
Leroy ch.	19 33
Leroy S. S.	4 69
Leroy C. E.	76
Wasioja ch.	1 50
Winona ch.	60 00
Money Creek ch.	15 00
Rochester ch.	75 00
Duluth ch., Miss B.	2 00

WISCONSIN, $1 452 15

Racine, Lydia J. Christopherson, for Udianosi, c. P. Frederickson	$26 00
Milwaukee, J. A. Roundy	100 00
Milwaukee, 2d German ch., Temple Builders	7 00
La Crosse, 1st ch.	35 31
La Crosse, 2d ch.	5 00
Dodgeville ch.	44 41
Racine, Mr. W. T.	1 00
Stevens Point, Mrs. G. H. Keller	1 00
Milwaukee, South B. U., for n. p. in China	50 00
Sheboygan Falls ch.	13 00
Miscellaneous, Mrs. S. E. Barrett	10 00
Oconomowoc ch.	8 60
Milwaukee, S. ch.	166 12
Milwaukee, Bay View ch.	102 55
Pewaukee ch.	4 50
Sheboygan ch.	$13 15
Gibbsville ch.	5 00
Kenosha, 1st ch.	11 50
Milwaukee, Mrs. M. B. Lindsay	100 00
Racine ch.	182 37
Racine Y. P., for share in Bassein sta.	25 00
Milwaukee, Tabernacle ch.	150 00
Wauwatosa ch.	60 39
Superior ch.	5 05
Wood River ch.	9 85
El Salem ch.	12 00
Wood River, John Person	25 00
Gowrie, Lottie Peterson	25 00
Ashland, L. W., for Dr. East	5 00
Amherst S. S.	1 00
Miscellaneous from Sw. friends, per Wecko Posten	3 50
Ellsworth ch.	4 00
Primrose, Mrs. Kittleson	10 00
Union Grove Soc.	5 00
Florence, a friend	2 00
La Crosse, Nor. ch.	17 00
Menominee ch.	2 75
Barron ch.	6 00
Hillsdale ch.	2 70
Waubeck ch.	4 85
River Falls ch.	5 53
River Falls S. S.	2 68
River Falls B. U.	2 00
Eau Claire, Bethel Mission	3 35
Eau Claire, 1st ch.	31 90
Eau Claire, Washington Chapel	4 35
Campbellsport ch.	4 50
Detroit, Harbor ch.	3 00
Green Bay, 1st ch.	48 17
Berlin ch.	25 00
Ashland B. U.	2 00
Broadhead ch.	12 00
Clinton ch.	41 20
Greenwood S. S.	3 87

MISSOURI, $415 26

St. Louis, F. H. Ludington	$150 00
Kansas City, 1st C. E.	20 00
Kansas City, Olive St., W. M. Soc., for bed or surgical instruments, for Dr. Eubank's hospital	20 00
Kansas City, Tabernacle S. S., Inter. Dept., for Dr. Eubank's hospital	8 00
Board of Home & Foreign Missions	152 26
Marceline, Mrs. Frances Allen	25 00
Kansas City, Sw. ch., t. s. n. p.	25 00
Kansas City, Sw. Y. P., t. s. n. p.	15 00

KANSAS, $1 457 06

Harveyville, Mission Point S. S., Xmas off.	$ 50
Winfield, F. E. Pierce & wife	5 00
Stafford ch.	20 00
Hutchinson ch.	13 25
Sterling ch.	1 00
Harmony ch.	30 75
Alden ch.	7 60
Alden S. S.	1 50
Onaga ch.	1 25
Onaga, Miss Mary Jenison	5 00
Marshall Centre ch.	38 75
Elm Creek ch.	4 00

Washington ch.	$16 00
Peabody ch.	17 42
Newton ch.	40 50
McPherson ch.	35 65
McPherson S. S.	13 00
McPherson Y. P.	2 00
McPherson, M. L. Tunnell	2 00
Victory ch.	26 86
Morgan ch.	1 50
Morgan W. C.	1 00
Strong City, J. C. Davis	5 00
Harrington ch.	1 00
Harrington Y. P.	1 00
Marion ch.	14 50
Wellington ch.	44 00
Anthony ch.	14 25
Anthony S. S.	1 75
Fall River, Neodesha ch.	3 00
Eureka, Mrs. A. Williams	5 00
Burr Oak ch.	1 00
Burlingame ch.	5 00
Lawrence ch.	40 28
Lawrence, Mr. & Mrs. G. Grovener	25 00
Topeka, 1st ch., for the sup. of Dr. Lerrigo's work, Phil. Islands	63 00
N. Topeka ch.	11 55
Louisburg ch.	4 70
Paola ch.	18 00
Ottawa, 1st ch.	169 11
Kansas City, Edgerton Place S. S.	3 17
Kansas City, 3d Y. P.	5 00
Kansas City, 1st ch.	30 00
Lansing ch.	10 00
Rosedale ch.	14 00
Armourdale ch.	5 00
Armourdale S. S.	2 50
Armourdale Y. P.	2 50
Leavenworth ch.	32 25
Kincaid S. S.	70
Kincaid Y. P.	3 00
Bush City Y. P.	1 00
L. P. Day	4 00
Waverly ch.	8 05
Waverly Y. P.	81
Emporia, 1st ch.	151 94
Emporia, 1st S. S.	22 09
Emporia, 1st Y. P.	10 76
Horton ch.	6 00
Horton Y. P.	1 25
Bethel ch.	1 22
Whiting ch.	3 00
Delaware ch.	39 64
Delaware S. S.	5 00
Delaware, J. S. Tyler	50 00
Hiawatha ch.	64 10
Hiawatha, G. Kinzie.	5 00
Sabetha, Rev. S. J. Miner, t. L. M. for T. C. Coffey, Waverly, Ill.	5 00
Long Island ch.	2 00
Colby S. S.	2 00
Norton ch.	6 00
Clay Centre ch.	30 00
Bellevue ch.	16 19
Clifton ch.	8 35
Clyde ch.	3 00
Concordia ch.	6 38
Concordia, Judge C. P. Smith	5 00
Republic ch.	5 00
Beloit ch.	10 50
Beloit S. S.	3 15
Beloit Y. P.	2 00
Abilene ch.	6 08
Abilene ch., Mrs. E. B. Fulton, in memory of Dr. James Fulton	10 00
Garfield ch.	1 50
Asherville ch., to const. A. O. Foote H. L. M.	50 50
Barnard ch.	$5 00
Lincoln ch.	3 00
Altamont Y. P.	5 40
Labette ch.	2 00
Thayer ch., A. A. Coffield	2 00
Mound City S. S.	8 79
Parsons ch.	1 72
Dighton ch.	39 36
Dighton S. S.	3 81
Elgin Y. P.	2 00
Downs ch.	2 65
Fairport ch.	1 00
Woodston ch.	5 52
Hays S. S.	3 50
Hill City ch.	4 60
Hill City S. S.	41

NEBRASKA, $798 07

Tilden B. U.	$2 15
S. Omaha, 1st S. S., Xmas off.	8 30
Oakland, Olof Morell.	5 00
Omaha, Calvary ch., J. F. Carpenter	50 00
Omaha, Calvary ch., I. W. Carpenter	100 00
Omaha, Calvary ch., Dr. N. B. Rairden & wife	100 00
Beatrice B. U., for Podili sta.	7 25
Atkinson ch.	3 00
Middle Branch ch.	2 75
Grand Island, for L. M., Walter Lyndon Pope and for Phil. Islands launch	50 00
Gothenburg, Sw. Sewing Soc.	10 00
Omaha, Sw. B. U., for nat. worker, c. O. L. Swanson	12 50
Creighton ch.	11 75
Carroll ch.	20 00
Bridgeport ch.	1 37
Miscellaneous from Swedes in Nebraska per "Nya Wecko Posten"	43 00
Oakland, Sw. ch.	43 30
Peru ch.	11 00
Turtle Creek ch.	14 00
Wayne ch.	32 10
Beacon ch.	1 00
Ponca ch.	16 54
Plainview ch.	15 25
Prairie Union	34 00
Omaha, 1st ch.	8 00
Anoka ch.	6 90
Liberty ch.	3 00
Battle Creek ch.	5 50
Cedar Rapids ch.	4 50
Cedar Rapids S. S.	2 00
Palestine ch.	60 00
Palestine S. S.	5 00
Columbus ch.	13 00
Tilden ch.	5 00
McCool, W. Blue ch.	3 50
Gibbon ch.	3 00
Grand Island, a friend for Phil. Islands	50 00
Silver Creek, Mrs. S. H. Tolman & daughters	5 00
Mead, Sw. Sewing Soc., for n. worker Assam	12 50
Alliance ch.	10 00
Mason City, Herbert E. Hall	5 00
Emerald S. S.	1 91

COLORADO, $1 527 95

Boulder, 1st C. E.	$21 50
Colorado Springs, a friend	1 00
Denver, Capitol Hill ch.	21 65
Delta ch.	$48 00
Montrose ch.	13 10
Greeley, 1st ch., O. H. Gallup	10 00
Colorado Springs, 1st ch.	214 22
Colorado Springs, 1st ch., t. s. n. worker	20 00
Hotchkiss ch.	2 75
Colorado Springs, L. L. Radford, for share in Kengtung, Burma	10 00
Cripple Creek ch.	11 35
Cripple Creek S. S.	11 41
Fountain ch.	8 02
Denver, Galilee ch.	50 35
Denver, Galilee S. S.	15 00
Denver, Galilee ch., Mrs. A. C. MacDonald	5 00
Loveland S. S.	4 15
Loveland W. C.	10 86
Denver, Judson Mem'l ch.	6 45
Denver, Broadway ch.	63 35
Fort Collins ch.	49 45
Fort Collins S. S.	10 41
Louisville ch.	16 00
Bowlder ch., t. s. Palapurta Francis	39 49
Bowlder ch., t. s. Ma Thein Kin	25 00
Bowlder ch.	35 51
Denver, 1st ch.	170 00
Eaton ch.	30 00
Ault ch.	5 00
Denver, Calvary ch.	103 80
Monte Vista ch.	14 13
Canon City ch.	224 75
La Junta ch.	69 60
Rocky Ford Y. P., for share in W. China	5 00
Pueblo, Pilgrim S. S.	5 00
Florence, Mrs. Rose J. Clarke, t. s. n. worker c. J. R. Goddard	12 00
Pueblo, 1st ch.	47 60
Pueblo, 1st S. S.	10 00
Pueblo, 1st Y. P., for station in Burma	25 00
Pueblo, 8th St. ch.	3 05
Trinidad ch.	34 50
Trinidad S. S.	3 00
Trinidad Y. P.	10 00
Durango ch.	31 50

CALIFORNIA, $4 418 31

Pasadena, W. S. Chase, for work on Congo	$10 00
San Jose, Tabernacle ch.	5 00
Santa Monica ch.	26 33
Tulare ch., t. s. A. C. Darrow	5 00
Alhambra, 1st ch.	15 00
Wheatland ch.	10 00
Willetts ch.	8 00
Middletown ch.	13 25
Corning ch.	9 25
Grimes ch.	2 60
Orland ch.	2 25
Ono ch.	10 00
Redding ch.	13 00
Redding S. S.	2 00
Delano ch.	3 30
Dinuba ch.	5 10
Exeter ch.	5 00
Fresno ch.	1 75
Madera ch.	43 25
Madera Y. P.	5 00
Madera S. S.	5 00
Madera Wom. Aid	5 00
Kingsburg Sw. ch.	14 20
Visalia ch.	3 06
Selma ch., $4.50 of wh. is for Danish wk.	20 50
Aromas ch.	5 00

Gonzales ch.	$12 51
Lake ch.	2 60
Morgan Hill ch.	6 75
Mountain View ch.	8 05
Palo Alto ch.	25 00
San Jose, 1st ch.	125 00
Santa Clara ch.	59 50
Santa Cruz ch.	11 50
Shiloh ch.	5 00
Pleasant Valley B. U.	2 00
Santa Barbara ch., for n. p. Ah He, Ungkung	12 00
Banning S. S.	2 00
Corona ch.	220 00
Redlands ch.	205 00
Redlands Y. P.	20 00
Redlands S. S.	25 26
Riverside, J. P. D. Hungate	5 00
Santa Ana, 1st ch.	160 48
Santa Ana, 1st Y. P.	12 90
Fullerton ch.	9 07
Azusa ch.	33 00
Azusa Y. P.	4 00
Azusa S. S.	2 00
Chino ch.	17 85
Chino S. S.	3 50
Los Angeles, 1st ch.	210 00
Los Angeles, Bethel ch.	45 68
Los Angeles, Bethel S. S.	6 50
Los Angeles, Calvary ch.	122 02
Los Angeles, Central ch.	117 70
Los Angeles, Central Wom. Cir., t. s. Francis, c. Dr. Clough	15 00
Los Angeles, Sw. ch.	26 75
Los Angeles, Memorial ch.	125 00
Los Angeles, Sw. Y. P. t. n. p. Assam	15 00
Pasadena ch.	243 39
Pomona ch.	123 36
Pomona Y. P., s. Kondiah, Atmakur	12 50
San Dimas ch.	7 00
Los Angeles, Temple ch.	421 10
Los Angeles, Temple S. S., for Philippine work	50 00
Alameda ch.	36 50
Alameda Y. P.	1 00
Berkeley ch.	53 85
Berkeley Y. P.	4 20
Oakland, 1st ch.	247 50
Oakland, 1st Y. P. for Tura	25 00
Oakland, Gray Mem'l Mission	6 00
Oakland, 23d Ave. ch.	50 00
Oakland, Golden Gate ch.	29 00
Oakland, Golden Gate S. S.	6 30
Oakland, Nor.-Dane Y. P.	5 00
Oakland, Calvary ch.	40 00
Oakland, Tenth Ave. ch.	426 90
Oakland, Tenth Ave. Y. P. for sta. at Kiating	7 00
Oakland, Chinese Mission	4 25
San Francisco, 1st ch.	148 00
San Francisco, 1st Y. P., t. s. student, c. D. A. W. Smith	6 25
San Francisco, 1st S. S.	3 05
San Francisco, Sw. ch. t. s. n. p., Sandoway	12 50
San Francisco Chinese Mission	20 00
Sonora ch.	7 75
Point Richmond ch.	$2 95
Point Richmond S. S.	5 30
Modesto ch.	5 00
San Francisco, M. J. Ames, Abbie Rose, Ida Egli, Jennie Egli,	6 50
Long Beach, Thomas Lovell	100 00
San Jose, K. D., for Philippine lorcha	5 00
Escondido ch.	11 50
Julian ch.	4 45
National City ch.	26 25
Otay ch.	37 00
San Diego, 1st ch.	163 40
San Diego, 1st Y. P.	25 00
San Diego, 1st S. S.	51 60
Salinas ch.	39 85
Salinas B. U.	12 80
Salinas S. S.	2 85

OREGON, $753 72

Portland, 1st ch.	$265 95
Albany ch.	8 75
Lebanon ch.	16 17
Oak Creek ch.	4 80
Canyonville ch.	2 50
Riddle ch.	2 35
Riddle S. S.	1 15
La Grande ch.	9 00
Pendleton ch.	13 95
Pendleton Y. P.	4 35
Pendleton S. S.	3 00
Pendleton Ladies' Aid,	2 05
Grants Pass ch.	1 75
Heppner ch.	10 00
Grass Valley ch.	5 00
Arlington ch., per Mrs. A. M. Tobey	3 00
Gales Creek ch.	3 00
Hillsboro ch.	4 35
Montavilla ch.	21 50
Montavilla Y. P.	2 50
Portland, 3d ch.	29 50
Portland, 3d Y. P.	5 00
Portland S. S.	5 50
Portland, Mt. Olivet ch.	1 10
Amity ch.	11 50
Carlton ch.	10 00
Carlton Miss. Soc.	10 00
Corvallis ch.	10 00
Dallas ch.	10 00
Dayton ch.	15 05
Independence ch.	23 61
McMinnville ch.	80 78
McMinnville Y. P.	10 00
Newberg ch.	63 00
Yamhill ch.	25 00
Yamhill Y. P., for Philippine station	12 50
Monmouth ch.	11 26
Yamhill Miss. Soc.	1 50
Deep Creek ch.	2 30
Portland, Sw. ch.	21 50
Elgin, Carroll Ghent	5 00
McMinnville, College Y. M. C. A.	4 50

NORTH DAKOTA, $311 63

Kenmare ch.	$20 15
Bismarck ch.	3 35
Coal Harbor ch.	4 00
Rutland ch.	4 55
Miscellaneous, from Sw. friends, per Vecko Posten	3 00
Hillsboro ch.	5 00
Fargo, Rev. O. L.	2 00
Griswold ch.	15 00
Tower City S. S.	3 85
Fairmount ch.	8 35
Fargo, Am. ch.	20 00
Page ch.	14 00
Lisbon ch.	10 00
Grand Forks ch.	140 00
Bathgate ch.	7 00
Hamilton ch.	5 00
Grafton ch.	11 95
Grafton S. S.	$4 93
Cavalier ch.	11 50
Langdon ch.	18 00

SOUTH DAKOTA, $579 92

Big Springs S. S.	$7 56
Big Springs ch.	22 85
Mead, Sophia B. Johnson	50 00
Chicago, Miss Gustafson, for Phil. Islands	25 00
Athol ch.	6 75
Bethel ch.	8 80
Strandburg ch.	10 50
Miscellaneous from Sw. friends, per Vecko Posten	5 00
Irene ch.	18 50
Orleans ch.	1 00
Daneville, friends	6 00
Sioux Falls, Sw. ch., for school in Finland	6 38
Spink Co. ch.	67 05
Aberdeen ch.	5 00
Rose ch.	3 00
Hill City ch.	3 00
Deadwood ch.	55 00
Goodwin ch.	7 00
Brookings ch.	92 50
Clark ch.	3 00
Bradley ch.	29 00
Bradley S. S.	4 50
Clear Lake ch.	7 16
Canton ch.	10 37
Parker ch.	8 00
Vermilion ch., $50 of wh. is for C. B. Antisdel	80 00
Sioux Falls ch.	35 00
Egan ch.	2 00

WASHINGTON $2 338 68

Cheney, T. C. Tenneson & family	$25 00
Davenport, 1st B. U., for Podili sta.	6 25
Quincy, Alfred S. Hill, for Gauhati sta., c. A. J. Tuttle	10 00
Cle Elum ch.	12 50
Ellensburg ch.	5 00
N. Yakima ch.	8 00
Wenatchee ch.	6 50
Dayton ch.	41 85
Pomeroy ch.	34 45
Pomeroy S. S., for Podili sta., c. W. T. Elmore	3 40
Walla Walla ch.	25 00
Black Diamond & Ravensdale ch.	19 10
Burton ch.	46 00
Dunlap ch.	35 00
D. C. Ellis	15 00
Seattle, Fremont ch.	23 36
Seattle, Fremont Y. P.	2 33
Seattle, Fremont S. S.	12 12
Seattle, Fremont Birthday off.	4 19
Seattle, 1st ch.	348 87
Seattle, Market St. ch.	13 30
Seattle, North ch.	145 25
Seattle, University Place ch.	58 65
Seattle, University Place B. U., for Sendai sta.	9 00
Seattle, West Green Lake ch.	9 15
Seattle, West Green Lake S. S.	2 36
Bellingham, 1st ch.	58 65
Bellingham, Emmanuel ch.	23 90
Bellingham, Emmanuel Y. P.	5 00
Bellingham, Emmanuel S. S.	4 85
Issaquah ch.	5 00

LaConner, Bethesda ch.	$75 00
LaConner, Bethesda Ladies' Aid	5 00
Vashon ch.	11 00
Colfax ch.	33 15
Colfax S. S.	10 00
Hay ch.	5 00
Palouse ch.	5 23
Steptoe ch.	2 70
Diamond ch.	18 65
Almira ch.	10 75
Zolville ch.	3 00
Enon ch.	10 00
Enon Y. P.	5 25
Latah ch.	18 25
Ritzville ch.	18 75
Spangle ch.	15 00
Spokane, 1st ch.	142 15
Spokane, 1st Wom. Soc.	1 00
Spokane Sw. ch.	10 00
Spokane, Union Park Mission	81
Tekoa ch.	6 60
Davenport ch.	14 50
Harrington ch.	13 75
Ballard, Sw. Ladies' Soc.	10 00
Ballard, Sw. Girls' Soc.	10 00
Delta, Sw. Wom. Soc., for Philippines	25 00
Everett, Sw. ch.	2 00
Ferndale, Sw. ch.	5 00
Ferndale, Sw. Wom. Sewing Soc.	5 00
Preston, Sw. ch.	165 00
Seattle, Sw. ch.	324 50
Seattle. Sw. Y. P.	10 00
Bellingham, Sw. ch.	19 00
Bellingham, Sw. Ladies' Aid	10 00
Bellingham Sw., S. S.	5 00
La Center, Sw. ch.	11 80
Oysterville, R. H. Espy, for Phil. Islands	50 00
W. K. Southard, for Chapel, Kityang	10 00
Chehalis ch.	2 58
Puyallup ch.	12 70
Pe Ell ch.	7 50
Tacoma, Sixth Ave. ch.	18 60
Tacoma, Sixth Ave. S. S.	5 47
Vancouver ch.	3 46
Waterville ch.	7 45
Waterville S. S.	2 30
Spokane, Grace ch.	61 75

ARIZONA, $143 30

Buckeye ch.	$17 00
Buckeye B. U.	5 00
Mesa ch.	7 90
Mesa B. U.	5 30
Phœnix ch.	52 00
Phœnix B. U.	24 10
Phœnix Juniors, for wk. in China	10 00
Palo Verde ch.	5 00
Prescott B. U.	5 60
Safford ch.	5 40
Safford, C. Wardlaw	1 00
Tempe ch.	5 00

NEVADA, $16 00

Reno ch.	$11 00
Reno Y. P.	3 00
Reno, Mrs. R. P. Squiers	2 00

IDAHO, $304 45

Soldier, 1st ch.	$5 55
Lost River, 1st ch.	10 00
Moscow ch.	21 30
Lewiston ch.	25 00
Grangeville ch.	25 75
Coeur d'Aiene ch.	16 70
Harrison ch.	$1 30
Payette ch.	12 00
Shoshone ch.	87 00
Weiser ch., for W. China	6 20
Pocatello ch.	30 40
Mountain Home ch.	5 00
Blackfoot ch.	18 00
Hailey ch.	12 00
Midvale ch.	9 00
Idaho Falls ch.	19 25

WYOMING, $25 00

Evanston ch.	$5 00
Beaver Creek ch.	8 00
Gillette ch.	2 00
Sheridan, a friend	10 00

UTAH, $20 50

Springville ch.	$5 50
Salt Lake City, 1st ch., for share in Talaings, c. A. C. Darrow	10 00
Utah, I. N. Clark	5 00

TENNESSEE, $1 00

Nashville, Joanna P. Moore	$1 00

NORTH CAROLINA, $3 00

Franklinton, Alice M. Roberts	$3 00

ALABAMA, $0 50

Guin, a friend	$ 50

MONTANA, $68 46

Corvallis ch.	$3 75
Bozeman ch.	13 01
Belt ch.	4 65
Missoula ch.	35 00
Stevensville ch.	6 50
Anaconda, Sw. ch.	5 55

TEXAS, $12 00

Dallas, Lancaster Ave. ch., E. E. Barakat, for student in Seminary, c. D. A. W. Smith	$2 00
Dallas, Lake Ave. ch., E. E. Barakat, for student, c. Dr. Smith	2 00
Reinhardt ch., E. E. Barakat, for do.	4 00
Garland ch., E. E. Barakat, for do.	4 00

FLORIDA, $29 00

Daytona, Mr. & Mrs. Bert Underwood	$15 00
A. S. Ritenour	14 00

CUBA, $2 00

Santiago Y. P., for Yachau station	$2 00

INDIAN TERRITORY, $195 40

Bacone ch.	$48 00
Delaware Asso. coll.	3 00
Maimi, Calvary ch.	2 25
Wewoka, A. J. Brown	35 00
Emahaha S. S.	2 50
Emahaha, Miss Brenda Parsons	5 00
Emahaha, Miss N. Henrikson	5 00
Emahaha, Miss Estelle Wadsworth	2 50
Emahaha, Mrs. Eugenia Moore	2 50
Ardmore, 1st ch.	11 10
S. Ardmore ch.	2 50
Wagoner ch.	13 05
Atoka ch.	$25 00
Durant ch.	25 00
Tahlequah ch.	9 00
Tate, Alec Chambers	4 00

OKLAHOMA, $201 85

Blair ch.	$3 50
Corinth ch.	3 15
Oklahoma City, 1st ch.	100 00
Yukon ch.	15 00
Hennessey ch.	15 70
Guthrie ch.	4 50
Cheyenne, 1st ch., for station in Burma	3 50
Cheyenne, 2d ch., for station in Burma	1 50
Mountain View, W. H. Thompkins, for Japan	50 00
Taupa, F. C. Deyo	5 00

NEW MEXICO, $93 35

Santa Fe, Prof. & Mrs. J. A. Wood	$5 00
Crozer, Rev. & Mrs. R. B. Wright	5 00
Aztec ch.	6 00
Las Vegas, Mina S. Everett	5 00
Albuquerque ch.	31 86
Albuquerque S. S.	3 69
Albuquerque Y. P.	1 70
Albuquerque W. C.	4 60
Roswell ch.	25 50
I. N. Clark	5 00

NOVA SCOTIA, $47 00

Bear River, a friend, t. wk. in Yachau	$22 00
Wolfville, "Memorial" for wk. in Kanigiri, c. G. H. Brock	25 00

NORWAY, $113 00

Churches in Norway	$113 00

ENGLAND, $24 33

Dorset, Mrs. Emily Banks (£5)	$24 33

GERMANY, $15 21

Hamburg, Ebenezer ch.	$15 21

PHILIPPINE ISLANDS, $62 98

Bacolod, A. A. Forshee	Mex. 125 96	$62 98

BURMA, $57 43

Zigon, E. C. Stark	Rs. 172–5–3	$57 43

CHINA, $55 00

Swatow, H. A. Kemp	$25 00
Kinwha, Chas. S. Keen	5 00
Kinwha, T. D. Holmes	25 00

AFRICA, $559 21

Banza Manteke, H. Richards	£94–11–3½	$460 53
Bwemba, A. Billington	20–5–3	98 68

JAPAN, $589 78

	Yen	
Tokyo, M. A. Clagett	5 00	$2 53
Otaru, T. E. Schumaker	32 42	16 40
Sendai, A. S. Buzzell	1 129 80	570 85

Total	$204 174 67

LEGACIES

Concord, N. H., Stephen Sewall	$50 00	
Cambridge, Mass., Est. Luther Goodnow	179 93	
Boston, Mass. Est. D. S. Ford	8 833 33	
Waltham, Mass., Grace Fisk	$4 000 00	
Marshfield Hills, Mass. Jacob Davis	200 00	
Needham, Mass., Est. Mary C. Hodges	307 95	
Cortland, N. Y., Est. Abram Letts	17 41	
Brooklyn, N. Y., Est. John Hills	$5 200 00	
Albany, N. Y., Est. Ezra G. Benedict	9 525 00	
Holland, N. Y., Nunigunda Pickle	23 75	
Montgomery, Pa., Est. M. A. Heydrick	6 218 49	$34 555 86
		$238 730 53
Donations and legacies from April 1, 1903, to March 1, 1904		$282 349 23
Donations and legacies from April 1, 1903, to April 1, 1904		$521 079 76

DONATIONS RECEIVED TO APRIL 1, 1904

Maine	$4 306 16
New Hampshire	2 094 00
Vermont	2 253 32
Massachusetts	37 533 63
Rhode Island	5 220 61
Connecticut	6 641 86
New York	154 367 42
New Jersey	12 015 42
Pennsylvania	34 329 97
Delaware	470 87
District of Columbia	1 745 52
Maryland	17 50
Virginia	27 00
West Virginia	3 069 57
Ohio	19 183 93
Indiana	4 803 75
Illinois	25 779 34
Iowa	7 740 24
Michigan	7 178 14
Minnesota	7 643 52
Wisconsin	3 380 41
Missouri	2 025 86
Kansas	4 231 86
Nebraska	3 354 89
Colorado	2 682 28
California	9 601 02
Oregon	1 643 58
North Dakota	467 65
South Dakota	1 689 96
Washington	3 620 60
Nevada	31 00
Idaho	461 81
Utah	271 00
Wyoming	152 20
Montana	213 38
Arizona	233 60
North Carolina	53 00
Kentucky	11 75
Tennessee	8 00
Texas	8 00
Louisiana	11 29
Florida	233 00
Alabama	40 50
Arkansas	10 00
Mississippi	5 00
Indian Territory	351 49
Oklahoma	586 16
New Mexico	118 59
Texas	12 00
Nova Scotia	72 00
Ontario	195 00
Norway	$113 00
Denmark	500 00
Germany	371 36
England	195 02
Cuba	3 00
Spain	22 88
Alaska	3 05
Philippine Islands	62 98
Burma	7 932 20
Assam	278 29
India	17 508 03
Japan	589 78
Africa	584 33
Miscellaneous	5 930 20
	$408 061 44

LEGACIES RECEIVED TO APRIL 1, 1904

Maine	$20 00
New Hampshire	250 00
Vermont	867 08
Massachusetts	57 539 32
Rhode Island	3 165 96
Connecticut	1 675 66
New York	18 358 06
Pennsylvania	7 568 07
Ohio	1 359 95
Illinois	2 026 00
Iowa	15 000 00
Michigan	696 27
Minnesota	1 515 00
Wisconsin	2 626 95
South Dakota	250 00
North Dakota	100 00
	$113 018 32

DONATIONS RECEIVED FOR THE DEBT

N. Y., Albany, Ezra H. Stevens, balancing debt of 1901–2,	$619 87
Ohio, Cleveland, F. H. Robinson	105 00
	$724 87
Previously reported	2 257 00
	$2 981 87

Donations Received in April, 1904

MAINE, $64 28

Bangor, 1st ch.	$25 00
Bangor, a friend	2 50
W. Rockport ch.	4 00
Belfast, 1st ch.	10 00
Islesboro C. E.	5 00
Skowhegan, Bethany ch.	9 23
S. Hope ch.	2 05
Belfast ch.	6 50

NEW HAMPSHIRE, $19 55

E. Jaffrey, 1st ch.	$9 05
Newport C. E.	10 00
New London ch.	50

VERMONT, $53 76

Essex, 1st ch.	$4 00
Whitingham ch.	5 00
Windsor, 1st ch.	7 70
Stamford ch., a friend	1 00
E. Hardwick, a friend	4 00
Poultney, 1st ch.	25 60
Bennington, 1st S.S.	6 46

MASSACHUSETTS, $2 206 57

Chelsea, 1st B. U.	$20 00
Granville ch.	7 00
Charlestown, Bunker Hill ch.	10 22
Malden, 1st ch.	$308 15
Cambridge, Broadway ch.	100 00
Cambridge, Alice Appleton, for Dr. East's hospital	5 00
Cambridge, Old Cambridge ch.	890 03
Newton, 1st ch., Edw. H. Haskell, for deficit	100 00
Newton Centre S. S.	10 71
Chicopee Falls, 1st ch.	25 00
Gloucester, 1st ch.	28 80
Hudson ch.	26 91
Dedham, 2d C. E.	5 00
Melrose, 1st ch.	25 00
Worcester, South ch.	14 13
Athol, 1st ch.	25 44
Allston, Brighton Ave. Y. P., for wk. of Wm. Axling	25 00
Allston, Brighton Ave. Y. P., for Philippine Islands	25 00
Boston, Sw. ch.	80 00
Boston, a friend	7 50
Boston, Wm. A. Somerby	8 37
Boston, Gordon Training School, Walter S. Smith	1 00
Boston, Tabernacle B. U., for W. China Miss.	$30 00
Boston, E. D. Seccomb, for Gospel Ship	10 00
Arlington Heights ch.	10 00
Belchertown, N. F. Barrett	15 00
Northampton, 1st ch.	4 76
N. Tisbury ch.	2 40
Needham C. E., t. s. Mg. Aung Min, c. C. L. Davenport	20 00
W. Medford ch., for Kengtung sta.	30 00
S. Medford C. E.	2 22
Wenham ch.	22 83
New Bedford ch.	50 53
Elm Hill ch.	15 00
N. Scituate, Henry T. Bailey	10 00
Dorchester, Mrs. W. C. Cannon, t. s. n. p. David Vukuka, c. H. Richards	30 00
Foxboro, 1st ch	7 38
Weymouth C. E., for Suifu work	12 50
Huntington, E. H. Cross	40 00
Waltham, Beth Eden Y. P., t. s. W. H. Millard	34 75

Beverly Farms, 1st ch.	$10 00
Taunton, Winthrop St. S. S.	13 59
Newburyport ch.	42 90
Southbridge, 1st ch.	22 00
Littleton Common ch., special	5 00
Quincy, Sw. ch.	5 45
Quincy, Sw. K. D.	10 00
N. Attleboro, Cora F. Barden, for Gospel Ship, c. Capt. Bickel	2 00

CORRECTION:—The amount ($3.14) published in the January receipts as coming from the Natick ch. should be $31.14; also the amount ($201.54) published as coming from the Central ch., Southbridge, should be $210.45.

RHODE ISLAND, $366 13

Bristol, 1st S. S.	$4 54
Providence, Stewart St. S. S.	20 41
Providence, Stewart St. C. E.	25 00
Providence, Cranston St. S. S., t. s. Mg. Se Du, c. C. H. Heptonstall	18 75
Providence, 1st ch.	236 73
Point Judith ch.	50 25
Richmond, 2d ch.	5 00
Tiverton, Broadway C. E.	2 00
Newport, 1st S. S.	3 45

CONNECTICUT, $254 88

Montowese, Union ch.	$7 50
Ekonk C. E.	5 00
New London, Huntington St. C. E., t. s. wk. in Rangoon, c. S. R. Vinton	5 00
Willimantic C. E., for wk. at Tokyo	25 00
S. Colebrook ch.	6 50
Bozrah ch.	22 88
Waterford, 1st C. E., for nat. miss'y, c. Dr. Bunker	25 00
Waterbury, 1st ch.	116 00
Bridgeport, Sw. ch.	24 00
Norwich, 1st ch.	18 00

NEW YORK, $3 103 87

Oswego, Jessie S. Himes, for Yachau	$20 00
New York, Mt. Morris C. E., for sta. wk. in Rangoon, c. W. F. Armstrong	21 90
New York, W. 33d St. ch., t. s. C. S. Keen	200 00
Rochester, North ch., Walter C. Mason	10 00
Albany, Mem'l S. S.	13 86
Albany, Calvary ch., Mrs. F. S. Brooks	100 00
New Rochelle, Fannie L. Griswold, for share in Shaohsing, c. F. W. Goddard.	10 00
Forks, Mary G. Boothroy, for share in Rangoon sta., c. S. R. Vinton	12 00
Manlius ch.	35 00
Brooklyn, Tabernacle ch.	38 40
Brooklyn, Tabernacle ch., W. D. Hoag	25 00
Brooklyn, Tabernacle ch., S. C. Hoag	50 00
Brooklyn, Tabernacle ch., G. B. Forrester,	60 00
Johnson Creek S. S., t. s. C. S. Keen	$5 61
Victory ch.	4 70
W. Somerset S. S.	1 50
W. Somerset F. L. Society	5 00
Gloversville, 1st S. S., Primary dept.	10 00
Gloversville, 1st ch.	49 13
Binghamton, 1st ch.	87 83
Syracuse, Immanuel ch.	3 25
Palmyra Y. P., for sta. wk., c. Dr. Bunker	1 00
Palmyra S. S., for do.	3 00
W. Winfield, 1st ch.	8 34
Gowanda ch., for share in Philippine sta.	6 25
Yonkers, Bethany ch., Miss. Soc., for Gospel Ship	25 00
Rose ch.	27 10
Rose B. U.	3 00
Troy, Fifth Ave. S. S.	3 00
New Berlin ch.	27 00
Pavilion, 1st S. S.	13 00
Binghamton, Main St. ch.	41 25
Addison ch	4 05
Norwich, 1st ch.	19 50
Norwich, 1st Y. P.	5 00
Norwich, 1st S. S.	5 00
Middletown Y. P.	2 00
Ossining, a friend	2 00
Brooklyn, Marcy Ave. ch.	28 81
Brooklyn, Bedford Heights ch.	19 35
Brooklyn, Washington Ave. ch.	400 00
Cold Spring Harbor ch.	9 34
Flushing ch.	37 25
Oyster Bay ch.	20 00
Chittenango ch.	5 00
Oneida ch.	19 55
Boonville Y. P., t. s. Ban Co They, c. A. V. B. Crumb	10 00
Syracuse, Tabernacle ch.	20 69
Edmeston, 2d Y. P., t. s. n. p., c. C. E. Bousfield	40 00
Amsterdam ch.	81 83
Greenfield ch.	3 70
N. Y. City, Calvary Y. P., t. s. D. Gilmore	410 29
N. Y. City, 16th ch.	7 52
N. Y. City, North ch.	16 08
N. Y. City, Madison Ave. ch.	200 00
N. Y. City, Central ch.	163 63
N. Y. City, First ch.	650 16
Savona, friends	2 00

NEW JERSEY, $1 553 95

Mt. Holly, Mrs. H. A. Rhees	$7 50
Arlington Y. P., for Jaro sta.	3 00
Edgebrook S. S., for motor for Gospel Ship	25 00
Orange, Washington St. ch.	45 59
Newark, Clinton Ave. ch.	71 57
Newark, Clinton Ave. S. S.	10 00
Newark, South ch.	250 00
Elizabeth, 1st ch.	39 50
Plainfield, 1st ch.	925 00
Bayonne, 1st ch.	11 04
Lafayette ch.	16 00
Burlington, 1st ch.	48 43
Camden Asso., a friend, for Mg. Shwe Ya, c. C. L. Davenport	16 25
Mt. Holly S. S.	15 00
Phillipsburg ch.	20 40
Somerville ch.	$44 67
Clinton Ave. ch., add'l t. s. J. C. Robbins.	5 00

PENNSYLVANIA, $1 196 66

Peckville, Mrs. H. L. Mace	$1 00
Williamsport, 1st German S. S.	10 29
Washington, 1st ch.	31 47
Pittsburg, Fourth Ave. S. S.	30 09
Philadelphia, East ch., Mizpah Circle of K. D., for share in sta. wk., c. Dr. Tompkins	25 00
Crafton, 1st ch.	9 25
Harrisburg, Tabernacle S. S.	19 47
Warren, Sw. ch., Dorcas Society	25 00
Pottsville, 1st ch.	45 60
Girardville ch.	14 50
Reading, Berean ch.	10 00
Easton, 1st ch.	17 25
Derry Station ch.	3 00
Oakmont ch.	28 00
Pittsburg, Shady Ave. ch.	335 00
Greensburg ch., add'l,	11 91
McKeesport, 1st ch., Q'y	27 84
Pittsburg, Mt. Washington ch., Q'y	7 05
Bellevue ch.	24 00
Shenandoah ch.	15 00
Daniel Keefer	18 00
Prospect Hill S. S., Pastor's class, for orphan, c. H. Huizinga	15 00
Philadelphia, Bethlehem ch., a member, for urgent needs	100 00
Chestnut Hill ch., add'l	5 00
Chestnut Hill S. S.	2 10
Germantown 2d S. S., acct. sal. S. R. Vinton	7 91
Wissahickon S. S. and B. U. for Yachau	12 50
Gethsemane ch.	5 00
Dotterer Mem'l ch., for Kiating	6 50
Tioga, Temple C. E., for Yachau	12 50
Tioga, Temple C. E., for station wk.	6 25
Philadelphia, Calvary ch.	9 50
Angora ch.	18 65
Epiphany S. S.	3 27
Bethlehem ch., acct. sal. W. A. McKinney	50 00
Bethlehem C. E., for Yachau	12 50
Mantua S. S., for Din Tsin Yang, c. J. R. Goddard	50 00
Oak Lane ch., add'l	1 00
Church of Evangel, add'l	14 41
N. Frankford ch., add'l	13 34
Fox Chase, Bethany ch.	26 93
Five Points Bapt. Miss.	6 00
Sewickley ch.	33 00
New Brighton ch.	34 20
Rush ch.	7 00
Auburn ch.	4 00
Wayne, 1st ch.	4 00
Kittanning ch., add'l,	7 12
Beulah ch.	2 26
A. D. Wirts, for Africa	10 00
Turbutville ch.	8 00

DISTRICT OF COLUMBIA, $34 61

Washington, a friend, for share in Mr. Briggs' sta.	$6 25

Washington, 1st ch., t. s. A. C. Darrow	$28 36

WEST VIRGINIA, $54 01

Mannington, Y. P. for Yachau	$11 15
Morgantown, H. F., t. s. B. Manikan, Jaro	8 00
Shiloh ch.	3 50
Strait Creek ch.	3 90
Little Sewall S. S.	2 56
Lookout S. S.	7 00
Grantsville, Bethlehem ch.	4 10
Stillwell ch.	7 80
Centerville ch.	6 00

OHIO, $1 222 39

King's Mills S. S.	$12 07
Cleveland, Euclid Ave. ch., t. sal. Dr. Crozier	680 72
Cleveland, East End B. U., t. s. J. Taylor	7 00
Sidney B. U.	1 01
N. Royalton ch., t. s. C. E. Tompkins	9 00
Columbus, Tenth Ave. ch.	23 45
Columbus, 1st B. U., t. s. J. Taylor	5 00
Salem B. U.	2 20
Dayton, 1st B. U.	50 00
Dayton, Third St. ch.	6 00
Norwalk, Mrs. M. B. Kingsbury	5 00
Rushtown, Bethany ch.	4 00
Geneva, 1st ch.	44 16
Jefferson, B. J. Loomis	25 00
Forest ch.	2 50
Centreville ch.	1 50
Akron, 1st ch.	39 86
Cleveland, East End ch., bal.	16 00
Cleveland, 1st ch., bal.	5 50
Cleveland, 1st Sw. King's Army, t. s. n. p., c. O. Hanson	13 50
Painesville, 1st ch.	36 00
Columbus, 1st ch.	82 25
Piqua, Calvary ch.	15 00
Sinking Creek ch., for Gauhati sta., c. A. J. Tuttle	26 62
Reed, Mrs. E. Z. Brown	5 00
Vermilion ch., of wh. $2 is from pastor	3 00
Cincinnati, Columbia ch.	16 00
Middletown, 1st ch.	12 50
Toledo, 2d ch.	20 50
Niles, 1st ch.	8 05
Massillon, 1st ch.	10 00
Sherman S. S., for Fukuin Maru, c. Capt. Bickel	25 00
Martin's Ferry, 1st ch.	9 00

INDIANA, $213 24

Seymour, 1st ch., Mrs. M. C. Carpenter	$10 00
Seymour, 1st ch.	25 00
Greensburg ch.	35 00
S. Whitley ch.	1 00
Rossville ch.	3 03
Camden ch.	7 20
Scircleville ch.	11 00
Sugar Creek ch.	9 05
Kewanna ch.	2 00
Peru ch.	96 46
Chili ch.	1 00
Wolcottville ch.	6 35
Hopewell ch.	4 00
Friendship S. S.	1 00
New Providence S. S.	1 15

ILLINOIS, $1 160 40

Hebron, N. A. Chandler	$5 00
Hebron Ladies' Guild	5 00
Edwardsville ch.	4 00
Ottawa, L. B. Merrifield	499 50
Chicago, Clara R. Blackwell, for share in Podili	10 00
Pawnee ch.	3 70
Pavilion ch.	3 85
Upper Alton S. S.	1 40
Minonk, Mrs. Robert Wallace	10 00
El Paso S. S.	3 50
Gifford S. S., birthday offering	2 10
Walnut Grove ch.	5 00
Ravenswood ch.	10 35
Chicago, Western Ave. ch.	14 35
Chicago, Fourth ch.	114 94
Chicago, LaSalle Ave. ch.	22 75
Chicago, Roseland 1st ch.	12 24
Chicago, Western Ave. ch., Mr. and Mrs. C. Caswell	1 00
Chicago, Hyde Park ch.	191 09
Clyde ch.	2 62
Elgin ch.	135 00
Chicago, Tabernacle ch.	53 66
Jonesboro ch.	6 45
Medora ch.	9 00
Marseilles S. S., t. s. n. p., c. Dr. Clough,	6 25
Rockford, State St. ch.	7 61
Rockford, State St. S. S.	4 96
Berlin ch.	3 83
Chicago, 1st Sw. ch., John Berg, t. s. Phillip, Assam	3 00
Chicago, Hyde Park Y. M. C. A.	8 25

MICHIGAN, $666 12

Petosky, Parr Mem'l ch.	$65 81
Detroit, 1st French B. U.	1 45
Detroit, Gratiot Ave. B. U.	2 95
Milan ch.	6 00
Bear Lake, Dano-Nor. S. S.	2 00
Bear Lake, Dano-Nor. ch.	5 87
St. Clair ch.	8 37
Detroit, North ch.	2 67
Pontiac ch.	1 25
Imlay City ch.	17 79
Imlay City B. U.	1 50
Imlay City, Deneen S. S.	71
Grand Rapids, 2d ch.	19 25
Grand Rapids, 2d S. S.	15 52
Eastport S. S.	1 10
Battle Creek, 1st ch.	59 22
Kalamazoo ch.	125 69
Kalamazoo S. S.	16 55
Saginaw, Michigan Ave. ch.	90 00
West Bay, 1st ch.	10 35
Breckenridge ch.	3 56
Cadillac Sw. ch.	48 54
Ann Arbor ch.	71 00
Wayne ch.	8 00
Highland ch.	11 32
Highland S. S.	2 00
Highland B. U.	2 00
Albion, 1st ch.	65 65

WISCONSIN, $306 29

Milwaukee, Garfield Ave. ch.	$14 25
Augusta ch.	14 00
Walworth ch.	7 50
E. Delavan ch.	5 25
Janesville ch.	162 42
N. Greenfield ch.	15 62
Lyndon ch.	3 00
Waukesha ch.	79 75
Madison ch.	4 00
Rice Lake, Stromberg	50

MINNESOTA, $189

St. Paul, Mr. and Mrs. N. Harlow	$50 00
St. Paul, E. M. Van Duzee	25 00
Mankato Am. ch.	7 46
Arthur ch.	7 00
Kron, A. Bjorklund	10 00
Minneapolis, Elim Y. P.	4 04
Henning, A. N. Nelson	5 00
St. Paul, 1st Sw. ch.	5 00
St. Paul, 1st Sw. Y. P., for Sakadah	20 00
Reynolds, Sw. Y. P.	6 50
Fairfax ch.	13 50
Northfield ch.	3 50
Minneapolis, Central ch.	17 00
Stillwater Nor. Society	15 00

IOWA, $162 82

Gowrie, Miss Telonder	$1 00
Bedford, Mrs. A. M. Clark	5 00
Washington B. U., for sta. wk., c. H. F. Rudd	6 25
Brighton ch.	2 75
Des Moines, Calvary ch.	2 00
Des Moines, 1st ch.	46 00
Des Moines, Mrs. F. T. Aitchison	5 00
Summerset ch.	1 25
Rossville ch.	6 00
Cresco ch.	5 00
Emerson S. S.	2 18
Percival ch.	19 59
Camanche ch.	2 50
Harlan, Danish ch.	13 00
Alta, Christian Hanson, for P. Frederickson's orphanage	14 50
Corning ch. and S. S.	7 25
New Market ch.	6 25
Elgin, Melchior Luchsinger	1 00
Elgin, Jennie Anderson	25
Elgin, Dr. A. G. Rennison	25
Pella S. S.	6 88
Pella Y. W. C. A., Central College, for C. E. Tompkins	7 00
Udell ch.	1 92

MISSOURI, $40 73

Board of Home and Foreign Missions	$34 48
Kansas City, Olive St. B. U., for wk., c. A. C. Darrow	6 25

KANSAS, $238 88

Hutchinson ch.	$20 50
Nickerson ch.	4 60
Nickerson Y. P.	2 82
Gaylord ch.	3 00
Burlingame ch.	9 50
Burlingame Y. P.	1 28
Auburn ch.	10 00
Olathe ch.	15 00
Aubry ch.	7 00
Kansas City, 3d ch.	34 25

Kansas City, 1st Y. P., t. s. n. p. Mg. San Oo. c. C. L. Davenport	$12 50
Kansas City, Edgerton Place ch.	33 23
Piper ch.	6 00
Woodlawn ch.	3 00
Dresden ch.	5 55
Uniondale ch.	4 11
Vinton ch.	6 46
Minneapolis ch.	25 60
Columbus ch.	2 55
Cherryvale Y. P.	2 23
Brownell ch.	4 07
Kansas City, Sw. Y. P., t. s. Ma Naw and Ma Lee, c. O. Hanson	12 50
Turkville ch.	11 00
Leon S. S.	2 13

NEBRASKA, $146 12

Mt. Zion ch.	$10 00
Pawnee City B. U., for W. T. Elmore	15 00
Palestine ch.	6 00
Albion ch.	3 85
Norfolk ch.	43 07
Valparaiso ch.	3 50
Mason City ch	3 89
Ansley ch.	3 00
Omaha, 1st ch.	57 81

COLORADO, $47 92

Montrose ch.	$3 25
Delta, A. H. Stockham	30 00
Colorado City ch.	6 50
Colorado City S. S.	3 17
Rocky Ford Y. P., t. share in W. China	5 00

CALIFORNIA, $513 13

San Bernardino, 1st ch.	$27 00
Santa Ana, Immanuel ch.	38 00
Los Angeles, 1st ch.	143 57
San Francisco, 1st ch.	16 25
San Francisco, 1st S. S.	5 48
San Francisco, Emmanuel ch.	25 70
San Francisco, Sw. ch.	17 89
Stockton ch.	20 50
Middletown ch.	5 75
Petaluma ch.	46 00
Morgan Hill ch.	3 60
Linne, Sw. ch., for Philippine work	15 00
Santa Barbara B. U.	1 00
Los Angeles, L. B. Youde, for W. China sta.	10 00
Downey S. S.	$10 00
Santa Ana, 1st ch.	14 89
San Bernardino S. S.	12 50
F. L. F., for wk. of G. E. Finlay	100 00

OREGON, $178 05

Salem ch.	$50 00
Mt. Olive ch.	2 00
Athena ch.	7 50
Helix ch.	3 00
Helix S. S.	80
Gresham ch.	7 15
Pleasant Home ch.	4 25
Portland, Central ch.	18 35
McMinnville, E. Estes, for wk. in Philippine Islands and Central China	85 00

SOUTH DAKOTA, $52

Irene, S. C. Jensen	$2 00
Big Springs, golden wedding gift	50 00

NORTH DAKOTA, $7 75

Grand Forks, Am. ch.	$ 75
White Earth ch.	7 00

WASHINGTON, $132

Spokane, 1st Y. P., for share in Sendai sta.	$7 50
Port Townsend ch.	10 00
Port Townsend S. S.	5 00
Seattle, Tabernacle ch.	75 00
Pullman ch.	12 00
Aberdeen ch.	7 00
Chehalis ch.	4 50
Chehalis Ladies' Soc.	2 00
Spokane, Union Park Sw. ch.	5 00
Almira ch.	4 00

IDAHO, $19

Boise Valley ch.	$4 50
Emmett ch.	4 50
Picabo ch.	10 00

ARIZONA, $10

Tempe, Judson Chapin	$10 00

INDIAN TERRITORY, $10 74

Wewoka ch.	$1 50
Hartshorne ch.	9 24

OKLAHOMA, $1 50

Elk Creek ch.	$1 50

TEXAS, $2

Dallas, Rose Ave. Mission ch., for student in Theological Seminary, c. Dr. Smith	$2 00

ALASKA, $3 30

Wood Island ch.	$3 30

PHILIPPINE ISLANDS, $25

Jaro, Filipino Baptists, per C. W. Briggs	$25 00

SPAIN, $13 78

San Juan y Palamos ch.	$2 82
Figueras ch.	1 48
Barcelona ch.	9 48

DENMARK, $300

Churches in Denmark	$200 00
S. S. children in Denmark, t. sal. P. Frederickson	100 00
Total	$14 570 43

LEGACIES

Windsor, Vt., Inc. J. P. Skinner Fund	$8 80	
Cortland, N. Y., Est. Abram Letts	19 24	
Princeton, N. J., Est. E. E. Cooke	1,709 33	
Lowville, N. Y., Est. Eliza M. Johnson	3,400 36	
Norristown, Pa., Catherine Major	95 00	
Coldwater, Mich., Armella J. Starr	500 00	
Estherville, Ia., M. D. Bevan	500 00	
Milwaukee, Wis., Est. Ellen A. Jewett	1 510 20	7 742 93
		$22 313 36

Donations Received in May, 1904

MAINE, $182 44

S. W. Harbor, Mrs. A. W. Clark	$25 00
Sedgwick C. E., for Ikoko sta.	1 55
Addison, W. Cogus S. S.	1 10
Jemtland Y. P., for Swatow Mission	30 00
Nobleboro, 1st ch., for Pa Hah's successor	13 00
Passadumkeag ch.	20 00
Brooklin ch., for A. H. Curtis	3 60
Lee, Union S. S.	5 00
Washington Asso., Quarterly meeting	2 35
Milo ch.	6 15
Dover & Foxcroft ch.	4 80
Dexter ch.	2 43
Parkman ch.	1 95
Monson ch.	$2 40
New Sweden ch., for Dr. Bunker's field	52 00
Portland, Central Sq. ch.	6 11
Brunswick, "Missionary Ten"	5 00

NEW HAMPSHIRE, $55

N. Londonderry C. E.	$2 00
Durham, Mr. & Mrs C. A. Read	25 00
Laconia, 1st C. E., t. s. J. C. Robbins	5 00
A friend	20 00
Chesham ch.	3 00

VERMONT, $36 75

Saxton's River, 1st C. E., for share in Kiating, c. W. F. Beaman	$15 00
N. Springfield ch.	21 75

MASSACHUSETTS, $490 06

W. Acton S. S.	$32 52
W. Acton ch.	19 53
Hyannis B. U., t. s. W. F. Beaman	5 00
Danversport ch.	20 00
Roxbury, Elm Hill C. E., for C. L. Davenport's fund	5 00
Wakefield, 1st ch.	49 74
Fall River, Temple C. E., t. s. C. E. Tompkins	25 00
Holyoke, 1st ch.	67 25
Melrose, a friend, t. touring outfit for G. J. Huizinga	10 00
Rockland ch.	5 30
Lynn, Essex Street ch.	19 22
Fitchburg, Highland ch.	15 15

Cambridge, Miss Appleton, for Dr. East's hospital	$5 00
Cambridge, 1st Prim. dept., for steam for the Gospel Ship	5 00
Boston, Grace F. Dudley, for Podili sta., c. W. T. Elmore	20 00
Boston, Isabella M. Breed, for Dr. East's hospital	50
W. Medford ch., for Kengtung sta.	30 00
Medford, 1st C. E., for share in W. China	25 00
Medford, 1st C. E., for launch in P. I.	10 00
S. Medford C. E.	1 15
Lowell, Fifth St. ch.	9 78
Lowell, Worthen St. C. E.	5 00
Lowell, Branch St. S. S.	4 59
Sterling ch.	2 96
Roslindale C. E.	21 72
Brockton, Warren Ave. ch.	13 00
Middleboro, Third ch.	1 40
Hyde Park, 1st C. E., for mission in Bassein, c. L. W. Cronkhite	5 00
Orange, 1st C. E., t. s. S. R. Vinton	6 25
Norwell, Lucy Turner	10 00
S. Framingham, Park St. C. E.	20 00
Quincy, Calvary B.U.	15 00
Athol, Julia M. Shepardson	5 00

RHODE ISLAND, $52

Foster Centre, Mt. Vernon ch.	$2 00
Providence, Calvary Farther Lights, for mission house at Kiaying, c. G. E. Whitman	50 00

CONNECTICUT, $457 78

Mystic ch., $4.50 of wh. is t. s. Philip	$34 75
Packerville ch.	10 00
Hartford, a friend, for share in sta., c. Dr. Dearing	1 00
Hartford, South ch., Benevolent Society	30 00
Hartford, W. Z. Clark, for motor power in the Gospel Ship	10 00
W. Hartford, 1st ch.	7 00
Waterford, Second ch., a member	5 00
New Britain, 1st ch., t. s. R. Wellwood	359 03
Plainville, A. Locke	1 00

NEW YORK, $1 997 46

Hope C. E., for wk. in Philippines	$15 00
Rochester, Park Ave. ch.	125 00
Rochester, Second S. S., Prim. dept., t. s. C. B. Tenny	15 01
Troy, Fifth Ave. ch.	91 55
Syracuse, 1st ch., Philathea Bible Class, t. s. J. Taylor	25 00
Syracuse, 1st Jr. C. E., for wk. of J. Taylor	3 00
Phelps S. S.	$ 43
New York, Alexander Ave. S. S., t. s. Ko Shwe Min., c. A. V. B. Crumb	50 00
New York, Mt. Morris C. E., for wk. in Burma, c. W. F. Armstrong	8 00
Albion, Wm. E. Barker, t. equipping the Gospel Ship	10 00
Parksville ch.	10 00
Palmyra, 1st Y. P., for share in Toungoo sta.	2 15
N. Granville ch.	4 80
Montour Falls, Mrs. Spencer Fisher, in memory of Mrs. E. Bidwell	5 00
Union, 1st ch., t. s. J. Taylor	9 32
Meredith ch.	7 59
Lancaster, Mary E. Pratt	4 50
Yonkers, Warburton Ave. S. S.	25 03
Hudson S. S., for Gospel Ship	10 00
Wilson S. S.	3 46
Treadwell, 1st ch.	3 00
Springville S. S., t. s. Mr. & Mrs. S. R. Vinton	15 00
Ft. Edward Village C. E.	8 14
Rushford ch.	12 50
Gloversville, 1st ch.	6 00
Skaneateles ch., of wh. $3.75 is to apply on sta. wk. at Shaoshing	24 02
Westville ch.	7 10
Westville, Missionary Union	1 24
Carlton ch.	5 45
Malone, 1st ch.	16 00
Buffalo, Reid Mem'l ch., for wk. in Japan	22 50
Batavia, Frances J. Huntley, for outfit, passage, and salary of R. T. Capen	1 000 00
Mt. Morris ch.	18 00
Mt. Morris S. S.	2 50
Mt. Morris C. E.	10 00
Smyrna C. E.	50
Hume ch.	3 21
Clarksville ch.	6 25
Norwich, Calvary Y. P., for Briggs' fund	20 00
Hermitage Y. P.	3 00
Port Jervis ch.	26 17
Brooklyn, Ch. of the Redeemer	45 00
Brooklyn, Fourth Ave. ch.	5 00
Brooklyn, Union ch.	15 00
Randallsville ch.	35 00
Niagara Falls ch.	25 00
Oneida ch.	1 10
Pulaski ch.	12 52
Edmeston, 2d ch.	14 15
Cooperstown ch.	44 97
Cooperstown Y. P.	5 49
New York, Amity ch.	34 54
New York Beth Eden S. S.	5 50
New York, Epiphany ch.	4 15
New York, Riverside ch.	50 00
New York, Washington Heights ch.	28 37
Newark, 1st ch.	28 25
Italy Hill ch.	6 00
Anna D. H.	2 00

NEW JERSEY, $645 85

Newark, Mr. & Mrs. Frank Tanner, for motor for the Gospel Ship	$ 5 00
N. Orange S. S.	75 00
New Brunswick, Livingston Ave. ch.	62 94
Burrsville, Ernest Thompson, for the "Fukuin Maru"	1 00
Arlington Y. P., for Jaro sta., c. C. W. Briggs	4 25
Holmdel ch.	10 00
Bloomfield ch., for Carvell fund	22 75
E. Orange, Washington St. ch.	5 00
Newark, Fifth ch.	16 39
Newark, Mt. Pleasant ch.	19 65
Paterson, 1st ch.	178 00
Paterson, 1st S. S.	100 00
Port Murray ch.	13 00
Hightstown ch., t. s. J. C. Robbins	72 87
Allentown ch., for do.	50 00
N. Millville ch.	10 00

PENNSYLVANIA, $1 546 85

Williamsport, 1st S. S., for wk. of C. W. Briggs	$33 20
Williamsport, East End ch.	4 00
Smethport Jr. C. E.	3 00
Philadelphia, First ch. add'l	135 00
Philadelphia, Gethsemane S. S., for Yachau	25 00
Great Valley, W. F. M. S., t. s. n. p. at Nowgong	48 00
Lower Dublin ch.	10 00
Philadelphia, Chestnut Hill B. U., for Yachau	5 00
Philadelphia, Gethsemane K. D., t. s. n. p., c. L. W. Cronkhite	15 00
Philadelphia, Fifth B. U., special, for Dr. Leslie's wk.	5 00
Philadelphia, Fifth B. U., for Yachau	42 00
Richmond C. E. for Yachau	5 00
Chester Avenue ch.	12 35
Tioga ch.	58 09
Tioga S. S.	22 91
Tioga Y. P., for Yachau	10 00
Lansdowne ch.	2 95
Wayne Ave. ch.	34 39
Germantown, 2d ch., t. sal. S. R. Vinton	66 88
Oak Lane ch.	21 03
Conshohocken ch.	21 75
New Tabernacle ch., add'l	93 18
Philadelphia, Bethlehem ch., for sal. of W. A. McKinney	50 00
Jenkintown ch.	20 30
Germantown, 1st Y. P., for Yachau	2 50
North Main Ave. S. S.	15 00
Coatesville S. S.	50 00
Vincent ch.	25 25
Berwyn, 1st ch.	3 00
Saltillo ch.	1 67
Huntingdon B. U., for Jaro	25 00
Brookville ch.	100 00
F. B. Williams	15 00

Brisbin S. S.	$5 00
Patton ch.	18 00
Meadville ch.	10 48
Mt. Pleasant ch.	21 45
Dunbar ch.	3 00
White Deer ch.	5 95
Bloomsburg ch.	6 50
Bloomsburg B. U., for Ungkung sta.	10 00
Warrensville ch.	118 37
Warrensville Rescue Bands, for two orphans, c. H. Huizinga	15 60
Rose Valley ch.	25 80
Allentown ch.	32 27
Mahanoy City, Eng. ch.	10 00
Lebanon Y. P.	9 52
Slatington ch.	12 50
Saltsburg ch.	29 70
Monongahela, 1st ch.	22 82
Wilkinsburg ch., Q'y	66 75
Wilkinsburg B. U., for orphan, c. H. Huizinga	3 75
Duquesne ch.	8 00
Pitcairn ch.	7 95
McKeesport, 1st Sw. ch.	14 67
Homestead ch., Q'y	14 00
Rochester, 1st ch.	46 27
Braddock ch.	10 85
Clinton Centre ch.	8 55
Jones Lake ch.	7 00
Johnstown, Welsh ch.	7 00
Pittsburg, Chatham St. ch.	10 00
D. D. Philips	1 00
Chester, Filton Mission	2 65

DISTRICT OF COLUMBIA, $114 51

Washington, Brookland B. U., for Cumbum sta., c. J. Newcomb	$50 00
Washington, Calvary ch., Inter. Soc. of C. E., for Jaro sta.,	15 00
Washington, Calvary S. S., class of Fern Hoskins, for Gospel Ship	10 00
Washington, 1st ch., sal. A. C. Darrow	39 51

VIRGINIA, $5

Richmond, Virginia Union University	$5 00

WEST VIRGINIA, $89 77

Morgantown, H. F., for B. Manikan	$8 00
Hinton, 1st ch.	14 53
Good Hope ch.	1 52
Aimwell ch.	6 12
Breckenridge ch.	4 00
Boothsville ch.	8 50
Grafton, 1st ch.	20 15
Grafton, 1st S. S.	26 95

NORTH CAROLINA, $5

Raleigh, Emily C. Ayer	$5 00

OHIO, $873 66

Toledo, Ashland Ave. B. U., Harrie Chamberlin, special, for Gospel Ship	$5 00
Toledo, 2d Jr. C. E., for wk. in China	2 50
Dayton, 1st Y. P., t. s. J. Speicher	400 00
Dayton, Mrs. E. J. Barney, for well, c. E. N. Harris	$100 00
Antiquity S. S.	1 05
Cleveland, Cedar Ave. Primary class, for wk. of Mrs. C. L. Davenport	1 00
Youngstown, James N. and Alice R. McKay, to const. themselves L. M.	100 00
Ch. in Cambridge	18 00
Columbia ch.	35 00
Medina ch.	12 00
Dayton, Central ch.	33 75
Dayton, Memorial ch.,	15 33
Norwalk, 1st ch., for wk. of Dr. Lerrigo, Phil.	14 30
Elyria, 1st ch.	14 91
Elyria, 1st B. U.	13 50
Litchfield ch.	1 25
Lorain, 1st ch.	45 00
Marietta, 1st ch.	5 00
Newport Y. P.	4 00
Cincinnati, Immanuel ch.	37 00
New Philadelphia ch.,	4 00
Duncans Falls ch.	1 07
Zanesville, 1st ch.	10 00

INDIANA, $245 88

Ft. Wayne, 1st B. U., for Dr. Levering's sta.	$24 00
Kokomo, 1st ch., W. T. Merrell	40 00
S. Bend, Sw. ch., t. s. Baka, c. O. L. Swanson	20 00
Indianapolis, Woodruff Place ch.	45 00
Franklin ch.	7 00
Shelbyville ch.	32 40
Fort Wayne, 1st ch.	30 98
New Market ch.	3 00
Thorntown ch.	1 00
Logansport, 2d ch.	17 50
Valparaiso ch.	11 00
Laporte ch.	9 00
Stillsville ch.	5 00

ILLINOIS, $386 09

Pesotum, J. C. Richardson	$33 34
Damascus ch.	8 00
Quincy, Immanuel Chapel S. S.	10 00
Belvidere, 1st B. U., t. s. S. R. Vinton	5 00
Upper Alton ch.	8 25
Aurora, 1st S. S., for wk. among Chinese children	20 00
Chenoa ch.	6 10
Vandalia ch.	9 00
Harmony ch.	3 25
Salem ch.	4 00
Chicago, Calvary ch.	12 50
Chicago, Millard Ave. B. U., for evangelistic wk. in Mukimvika	4 00
Chicago, Millard Ave. ch.	1 00
Chicago, Humboldt Park ch.	4 50
Mt. Carrall ch.	79 00
Mt. Carrall S. S.	10 00
Mt. Carrall B. U.	16 00
Lena ch.	3 20
Sterling, 1st ch.	27 55
Benton ch.	35 60
Mendota ch.	23 88
Island Grove ch.	3 05
Fillmore B. U.	5 00
Marengo S. S.	24 00
Roseville S. S., t. s. Utloori Ramiah	12 50
Chicago, 1st ch., John Berg, t. s. Phillip, Assam	$3 00
Chicago, Humboldt Park ch., Y. L. Society	14 37

MICHIGAN, $200 65

Fenton B. U., for P. I. launch	$6 25
Brighton, Chas. G. Burgess, for Dr. East's hospital	5 00
Kalamazoo, Mrs. M. R. Millspaugh	5 00
Three Rivers B. U.	5 00
Mt. Morris S. S.	2 03
Detroit, Ebenezer S. S.	20 00
Jackson, Ganson St. B. U., for Impur sta.	10 00
Detroit, Scotten Ave. ch.	3 30
Flint, 1st B. U.	2 00
Middleville ch.	5 00
Greenville, J. C. Platt, for wk., c. H. W. Hancock	1 00
Marion ch.	8 00
Jackson, East Main ch.	14 52
Dimondale ch.	3 00
Berrien Springs ch.	7 00
Saginaw, E. S., 1st ch.	41 55
Escanaba, Sw. Y. Men's Society, for wk. in China	10 00
Ironwood, Sw. ch.	21 25
Ludington, Sw. Helping Hand Soc., for wk. in Phil.	25 00
A friend	1 00
Gregory ch.	4 75

MINNESOTA, $171 75

Kenyon, 1st ch.	$1 05
St. Paul, Nor. ch.	8 30
Owatonna, J. S. Lund	5 00
Luverne ch.	20 70
Bird Island B. U.	6 50
Reynolds ch.	5 20
Willmar ch., t. s., Thomas & Rungiah,	10 00
Minneapolis, Elim Y. P., t. s. n. p., c. Dr. East	15 00
Duluth, 1st Y. P., t. s. n. p., c. O. L. Swanson	25 00
Willmar ch., for Nazzaga	15 00
Mary Gustafson, for sta. wk. in Phil.	25 00
Minneapolis, Calvary ch., Mrs. Mary Hunt, for Koria Pixley, c. Dr. Clough	25 00
Chicago, John A. Westin	10 00

WISCONSIN, $47

Stevens Point ch.	$5 00
Otsego ch.	1 00
Lund, N. Erickson	5 00
Afton ch.	2 34
Beloit ch.	28 10
Milwaukee, Belle Hermersen, Laura & Grace Reynolds, for one fourth share in sta. wk. at W. China	6 25

IOWA, $387 28

A friend	$100 00
Corning B. U., for Suifu sta.	5 00
New Market B. U.	10 00
Glenwood, Fannie Dean, for Gospel Ship motor	1 00

Goldfield ch.	$2 50
Clearfield B. U., for Suifu sta.	5 00
Kiron, N. Florence Johnson	2 00
Alta, Danish ch.	19 25
Oakland ch.	34 50
Osceola ch.	7 60
Afton ch.	3 44
Gravity ch.	3 20
Council Buffs, 1st ch.	40 29
Glenwood ch.	81 50
Hamburg ch.	31 90
Newton ch.	7 35
Indianola ch.	1 75
Pella ch.	24 00
Oskaloosa, A. M. Duboc	3 00
Arion, Mrs. W. B. Evans	2 00
Rippey ch.	2 00

MISSOURI, $25

St. Joseph, Woodbine ch., for motor for the Gospel Ship	$10 00
Kansas City, Jason Hidden, t. s. W. E. Wiatt	15 00

KANSAS, $196 50

Gypsum ch.	$ 8 00
Salina ch.	46 60
Florence ch.	2 00
Florence S. S.	60
Peabody ch., for share in Tura	3 75
Mission Point ch.	3 50
Manhattan ch.	50 00
Silver Lake ch.	9 48
Olivet ch.	12 62
Argentine B. U.	5 00
Colony ch.	6 15
Kincaid ch.	15 25
Iola ch.	9 30
Emporia, G. H. Laggard, t. s. J. C. Richardson	5 00
Yates Centre ch.	2 75
Narka, S. W. Anderson	2 00
Independence ch.	3 00
Fowler, James Jacobson and family, t. s. P. Frederickson	11 00
Bazine ch.	50

NEBRASKA, $162 23

Gothenburg, Olof Larsen	$5 00
Maxwell, Randolph McCullough	8 00
Burwell ch.	2 25
Omaha, Immanuel ch.	3 00
S. Omaha, 1st ch.	92 73
Wahoo, 1st ch.	9 00
Omaha, 1st ch.	5 25
Valley, 2d Y. L. Soc.	7 00
Mead, Sw. ch.	25 00
Mason City, Jas. R. Woods	5 00

COLORADO, $40 45

Colorado Springs, L. L. Radford, for share in Kengtung	$10 00
Leadville ch.	4 00
Denver, Galilee ch.	4 55
La Junta ch.	18 40
Canon City ch.	3 50

CALIFORNIA, $538 21

Oakland, 1st ch.	$10 00
Oakland, Sw. Y. P., t. s. n. p. Shwe Ze Paw, c. C. H. Heptonstall	25 00
Oakland, Nor.-Dane ch.	$2 50
San Francisco, 1st S. S.	4 05
San Francisco, Hamilton Sq. ch.	100 00
Tulare ch.	11 00
San Lucas ch.	3 00
Watsonville, Dane ch.	5 00
Santa Barbara ch., t. s. n. p. A. He, Ungkung	4 00
Compton ch.	50 00
Los Angeles, Temple ch.	5 00
Sawtelle ch.	10 80
Riverside, 1st ch.	120 00
Riverside 1st S. S.	15 00
Fallbrook ch.	72 86
" F. L. F.," t. s. G. E. Finlay	100 00

OREGON, $26 50

Portland, 1st ch.	$25 00
Independence ch.	1 50

NORTH DAKOTA, $38 10

Valley City ch.	$11 10
Rollo ch.	1 50
Fargo ch., for sta. wk., c. P. Frederickson	25 00
Minot ch.	50

SOUTH DAKOTA, $39 10

Sioux Falls, Sw. ch.	$9 10
Beresford, F. Jacobson	1 00
Viborg, C. H. Bolwig,	2 50
Orleans, Wik	2 50
Ole O. Kvernes	5 00
Orleans ch.	10 00
Spirit Mound ch.	6 00
Arlington ch.	3 00

WASHINGTON, $62 90

Asotin & Clarkson ch.	$2 15
Davenport Y. P., for Podili sta.	6 25
Custer ch.	3 30
N. Bend ch.	5 85
Garfield ch.	32 25
Garfield S. S.	4 10
Tacoma, Nor.-Dane ch.	9 00

MONTANA, $137 85

Great Falls, Sw. ch.	$12 50
Great Falls, Charlotte Carlson	5 00
Butte ch.	120 35

INDIAN TERRITORY, $30 40

Muskogee ch.	$15 40
Claremore ch.	13 00
Okmulgee ch., E. E. Barakat, for student in Theological Sem., Insein	2 00

NEW MEXICO, $16 85

E. Las Vegas ch.	$16 85

PHILIPPINE ISLANDS, $25

A friend	$25 00

CUBA, $5

A. B. Howell	5 00

MISCELLANEOUS, $250

German Churches of North America, t. sal. German missionaries, c. George Hubenthal	250 00
	$9 585 56

LEGACIES

Plaistow, N. H., Est. John Kelley	$319 39	
Roxbury, N. H., Est. Chas. Newhall,	257 46	
Roxbury, N. H., Est. Chas. Newhall,	33 75	
Bernardston, Mass., Est. Eliz. J. H. Greene Hare	644 61	$1 255 21
		$10 840 77
Donations and legacies received from April 1, 1904, to May 1, 1904		22 313 36
Donations and legacies received from April 1, 1904, to June 1, 1904		33 154 13

DONATIONS RECEIVED TO JUNE 1, 1904

Maine	$246 72
New Hampshire	74 55
Vermont	90 51
Massachusetts	2 696 63
Rhode Island	418 13
Connecticut	712 66
New York	5 101 33
New Jersey	2 199 80
Pennsylvania	2 743 51
District of Columbia	149 12
Virginia	5 00
West Virginia	143 78
North Carolina	5 00
Missouri	65 73
Texas	2 00
Ohio	2 096 05
Indiana	459 12
Illinois	1 546 49
Michigan	866 77
Wisconsin	353 98
Minnesota	360 75
Iowa	550 10
Kansas	435 38
Nebraska	308 35
Colorado	88 37
California	1 051 34
Oregon	204 55
North Dakota	45 85
South Dakota	91 10
Washington	194 90
Idaho	19 00
Montana	137 85
Arizona	10 00
Indian Territory	41 14
Oklahoma	1 50
New Mexico	16 85
Alaska	3 30
Philippine Islands	50 00
Cuba	5 00
Spain	13 78
Denmark	300 00
Miscellaneous	250 00
	$24 155 99

LEGACIES RECEIVED TO JUNE 1, 1904

New Hampshire	$610 60
Vermont	8 80
Massachusetts	644 61
New York	5 128 93
Pennsylvania	95 00
Iowa	500 00
Michigan	500 00
Wisconsin	1 510 20
	$8 998 14

AMERICAN BAPTIST MISSIONARY UNION

NINETIETH ANNUAL REPORT

Presented at the Annual Meeting
held in Cleveland, Ohio,
May 17, 18, 1904

INCLUDING THE MINUTES OF THE ANNUAL MEETING OF THE MISSIONARY UNION AND OF THE BOARD OF MANAGERS

BOSTON
MISSIONARY ROOMS, TREMONT TEMPLE
1904

EXPLANATORY NOTES

THE annual reports and statistics which are herein presented, are for the year ending December 31, 1903, and will well repay a careful reading. The "Handbook" contains the correct addresses of all the missionaries so far as it is possible to obtain them.

The word "station" as used in this report means the place formally adopted as such by the Executive Committee and to which a missionary is designated. The date set opposite a station name gives the year in which the station was thus adopted by the Executive Committee; although in many cases stations had been known as outstations or preaching stations prior to such adoption.

Attention is called to the change in the spelling of some of the stations in China. This has been made after consultation with the missionaries, in order to conform more nearly to the spelling accepted by the Chinese postal authorities. Other changes are under consideration, and will be decided upon later.

Reference signs which appear in connection with the names of missionaries:
*Supported by the Woman's Baptist Foreign Missionary Society.
†Supported by the Woman's Baptist Foreign Missionary Society of the West.
‖Supported by Mrs. Carpenter.
¶Serving without salary.
**Supported by the Mennonite Brethren of South Russia.
§§Supported by the Lott Carey Baptist Foreign Mission Convention.

Pronunciation of Proper Names.—The endeavor has been to make all spellings conform to those adopted by the governments of the several countries. The following key will give the correct pronunciation for the majority of names found in this report:

a as in f*a*ther ; *e* finale in syllable as *ey* in th*ey*, otherwise as in p*e*t ; *i* as in mach*i*ne ; *o* as in n*o*te ; *u* as in t*u*lip ; *ei* in Burma names as *e* in th*ey; ai* as in *ai*sle ; *au* as in German h*au*s, or *ow* in h*ow ; aw* as in l*aw ;* consonants are generally pronounced as in English ; *g* as in *g*arden, never soft ; *kh*, *hk*, etc., indicate aspirated or roughened consonants ; *y* is generally a consonant, as in *y*ard.

WILLIAM A. MUNROE, CAMBRIDGE, MASS.

PRESIDENT OF THE AMERICAN BAPTIST MISSIONARY UNION. ELECTED AT CLEVELAND, OHIO, MAY 17, 1904.

American Baptist Missionary Union

MINUTES
OF THE
NINETIETH ANNUAL MEETING

CLEVELAND, OHIO, May 17, 1904.

THE ninetieth annual meeting of the American Baptist Missionary Union was held in the Euclid Avenue Baptist Church. There was a devotional service at two o'clock in the afternoon, conducted by Rev. S. H. Greene, D.D., of the District of Columbia. At half-past two the Union was called to order by the president, Hon. H. Kirke Porter of Pennsylvania. The Scriptures were read and prayer was offered by Rev. S. H. Greene, D.D.

Rev. Charles A. Eaton, D.D., pastor of the Euclid Avenue Baptist Church in Cleveland, extended a most cordial welcome to the Union on the part of the Baptist churches of the city, to which President Porter as cordially responded. President Porter then addressed the Union: —

Fathers and Brethren: — Our Baptist hosts gather again in conference. Recognizing gratefully the care and guidance of the good hand of our God, we come to review his mercies during the past year; to take account of the service that we have rendered; to inform ourselves anew of all that has been accomplished in the past and wherein we have failed, and to ask from him strength for better service, and (what is vastly more important) for a greater devotion to use the strength we have. From this beautiful city on the lake we will look out to the whole world. Here in our beloved country we rejoice in a time of profound peace and of great prosperity. That there is unrest is true, but only such as is entirely natural and that can be easily accounted for. None need to doubt that the common sense of our people will solve all such problems as cause us agitation, though some of these are of great importance, and only wisdom from above will make us sufficient for their wise solution.

But we do rejoice in peace and that we are at peace with all the nations of mankind. So much the more should we be moved with sorrow at thought of the frightful contest in the Orient. Only fifty years ago this year we forced our way into a harbor in Japan and brought her into the family of nations; and now that nation, in the strength of its youth, is struggling with the most massive antagonist of Europe. The world looks on with amazement and with sincere desire that some settlement may speedily be made, and that the horrors of war may cease. But such a struggle may be prolonged; and so bound up with one another are all the nations of the earth today that others may possibly be involved. So far, however, there has been neutrality, and by concerted diplomatic action, most graciously initiated by a highly honored citizen of Cleveland, the distinguished secretary of state of the United States, China has been kept neutral and the world has been spared the untold horrors that might have come. How vast and quick have the changes been in these Eastern lands in these last eight years, and how vast have been the changes in the relations of the nations of the whole world in that time! Thus far our own country has happily been guided by wise hands and by a right spirit (as it seems to me), in honestly striving to preserve the rights of nations and peoples, and in many instances has served successfully in safeguarding the interests of both parties to a strife.

If we shall have been instrumental in part and in connection with others in saving China from aggression, may not this and our kindly spirit to her in 1900 give us such a welcome to her people as nothing else could? Our veteran missionary, Dr. Ashmore, has pointed out that God could open the way for himself not merely by raising up hosts to serve him, but also by removing barriers. What has God wrought in thus opening the way and making it possible for his people to enter in!

I have no intention to enter on a survey of our mission fields; all this will be done in the full reports to be laid before you. But I could not refrain from glancing at this contest that challenges the attention of the civilized world. And have we any fair comprehension of the responsibility that rests upon us as a people because of our position? We read today of what happens near Port Arthur, often before it is known at St. Petersburg or Tokyo. We are trusted by Russia and by Japan, and probably more trusted than any other nation in the world by China. Our nation will be worthy of the trust imposed.

But this will give us, as Christians, opportunities great and unexampled. Shall we prove worthy here? A thoughtful Chinese official in a recent publication of letters in Europe, reprinted in Chicago, has taken Christianity most bitterly to task because of its fruits, as he and those whom we know as heathen see these in so-called Christian nations. His criticisms are most caustic and searching, and principally so because uttered in so restrained a tone. But in spite of all our imperfections as peoples and as individuals, and which we have reason to confess in sackcloth and ashes, we know in whom we have believed, and it is not ourselves whom we preach. The Saviour whom we proclaim spake as never man spake, lived as never man lived, died, that none other man might need to die, and ever liveth now, that all mankind may live. Him we proclaim, and, because we believe there is no other name by which men may be saved, we may not cease.

To get some fuller comprehension of our responsibility in this high mission we are now met. No greater privilege, no higher honor could be conferred on men than thus to serve as workers together with God. As we shall sit together and in his presence may we seek to know his will and, knowing it, to do it.

The president then announced the following committees: —

Committee on Enrolment: Rev. J. B. Slocum, Ohio; Rev. W. A. Stanton, Pennsylvania; Rev. A. T. Fowler, D.D., Minnesota; Prof. Henry Topping, Japan; C. H. Morse, New York; Rev. J. V. Garton, Massachusetts; Rev. A. W. Rider, California.

Committee on Arrangements: Rev. H. F. Stilwell, D.D., Ohio; Rev. S. B. Meeser, D.D., Michigan; Rev. J. S. Lyon, Massachusetts; Rev. E. D. Burton, D.D., Illinois; Rev. C. B. Antisdel, Africa; Rev. F. G. McKeever, Connecticut; Rev. C. D. Case, New York.

Committee on Finance: S. W. Woodward, District of Columbia; F. P. Beaver, Ohio; J. B. Upham, Massachusetts; D. G. Garabrant, New Jersey; C. A. Pieukowsky, Illinois; G. R. Lauman, Pennsylvania.

Committee on Next Anniversary: J. B. Thresher, Ohio; Rev. W. C. Bitting, D.D., New York; Rev. J. L. Campbell, D.D., Massachusetts; Rev. John M. Moore, Illinois; S. H. Greene, D.D., District of Columbia; Rev. C. A. Wooddy, Oregon; Rev. Manly J. Breaker, D.D., Missouri; Rev. W. G. Partridge, D.D., Pennsylvania; M. A. Maynard, Massachusetts.

Committee on Nominations: Rev. H. C. Applegarth, D.D., New York; Rev. C. A. Eaton, D.D., Ohio; Rev. L. A. Crandall, D.D., Minnesota; Rev. J. B. Lemon, New Hampshire; Rev. P. W. Crannell, D.D., Kansas; Rev. P. L. Jones, D.D., Pennsylvania; Rev. G. W. Nicholson, Connecticut; Rev. C. M. Hill, D.D., California; Rev. J. W. Brougher, Oregon; H. T. Beaman, Iowa; Rev. A. K. De Bois, LL.D., Illinois; Rev. D. B. Cheney, Indiana; Rev. W. Ashmore, D.D., China; W. M. Anderson, Oklahoma; J. C. Stalcup, Indian Territory.

Rev. T. S. Barbour, D.D., Foreign Secretary of the Union, presented the annual report of the Executive Committee, and called attention to some of its salient features. The report was accepted. Dr. Barbour then addressed the Union, presenting a survey of present conditions on the world field.

It is said justly that the conflict now progressing in the East marks an epoch in the world's history. It is working imperceptibly a radical change in the standards determining our interest in the peoples of the earth. We are throwing off old prejudices. We are recognizing the superficialness of race distinctions; we are not saying that the Russian is a Caucasian and the Japanese a Mongolian. And we are making a healthful discrimination between a formal profession of Christianity and fidelity to Christian ideals.

The conflict is epochal because prophetic of great changes in the relations of the peoples of the earth. We are at a turning in the highway of history. For the first time an Eastern nation receives recognition among the great powers of the world. Successes on sea and land are suggesting the possibility of final victory for Japan. What will follow? With the great prestige thus won, Japan will hold a position of leadership among Eastern nations. Its influence with China, already vast, will become commanding. A thrill of confidence will be felt by other Asiatic peoples hitherto in subjection to the West. The day of contented subserviency of the East to the West will have turned toward its setting.

Our own nation is forced to recognize its oneness with all peoples of the earth. Commercially dependent upon the East as affording an outlet for our vast agricultural and industrial development, our national well-being is related to that of the East in a still more vital way. The new life of the East may menace our growth. If its development be selfish, it will menace our prosperity. If it becomes hostile, it will menace our peace. A possibility of the future recognized by all thoughtful minds is the growth of a great pan-Mongolian confederacy. The outlook is one awakening solicitude. Will Japan's apparently worthy purpose bear the strain to which it may be exposed? Will Japan be able to hold in check hostile tendencies such as those appearing in the recent outbreak in China?

Patriotism unites with other highest motives in prompting the prayer that through the new life of the East such influences as belong only to Christianity may be diffused. Can we believe that an early triumph of Christianity is possible, such as would counteract evil tendencies and unite East and West in a development promoting the well-being of all peoples? Note the position of advantage already reached by the favor of God. Christian missionaries going out singly or in little companies have won a body of disciples in every Eastern land. Christian forces, many thousand strong, are now occupying a position of advantage in all the great countries of the globe; in all, the ratio of increase is accelerating. And the number of converts indicates but imperfectly the great outreach of Christian influences; the wares of Christianity are seen; transformed lives and triumphant experiences in death are quietly but powerfully influential. And the Christian Scriptures, translated into upwards of four hundred languages and dialects, are beginning for many peoples their characteristic work.

Present conditions indicate not only missionary successes but the progressive accomplishment of a divine purpose. The story of missions is more a story of God than of man. Since the little brig, the " Caravan," sailed from Salem harbor, a transformation has been seen in facilities for travel, in the opening of lands to Christianity, in the unifying of the world's life, such as only the personal accomplishment of a divine purpose can explain. If the Christian Church will be true to its opportunity, it may rely confidently upon such revelations of divine power as the world has never known.

Such response cannot fail to bring enlarged blessing to every interest of work in the home land. It is not concern for the heathen world, but want of concern that is making the men about us indifferent to our appeal. The awakening of the Church to an interest in the world's evangelization commensurate with the opportunity offered by its Lord will win a new respect from the world and awaken a new conviction of the reality of divine things. Dr. Sharp wrote ninety years ago to Dr. Judson: " Your letter excited peculiar emotions. We consider it as the voice of God calling us to the formation of a missionary society." The same voice calls today with an appeal which only hopeless selfishness or worldliness can resist.

Mr. Charles W. Perkins, Treasurer of the Union, presented his annual report, which was accepted

Rev. N. E. Wood, D.D., of Massachusetts, addressed the Union.

God has given the American people in these late years a wonderful schooling. The impulse to trade and to travel has led us to enlarge our knowledge of every part of the globe. The millions of immigrants who have become our fellow citizens have also brought to us an enlargement of ideas. All these influences have been at work to destroy our provincialism, and have forced us to become cosmopolitan. Our aforetime insularity is well-nigh gone. The battle of Manila Bay was the shock which brought us to sudden realization of our changed view of the world as well as our changed relations to it, and led us on inevitably to imperialism. We cannot escape the results of our long and unconscious training. This new cosmopolitanism is a preparation for carrying out the Great Commission, " Go ye into all the world." We shall indeed conquer the world, yet not through political imperialism. It will be through that nobler imperialism which throbs with the promise, the power and the life of our risen Lord.

We Baptists have been greatly blessed of God in our missionary work, but it must be obvious to the dullest of us that our progress in converting the world to Christ is relatively very slow. Uncounted millions of the heathen peoples have not yet heard of Christ. If we are to rely upon white men, however consecrated, to evangelize them, many generations will pass and perish before the gospel will be preached everywhere. Our missionaries have been primarily evangelists. This has been our declared policy. They have indeed raised up a fine company of native evangelists. But the time has come for a change in policy, or possibly, I should say, for a new and strong emphasis on that part of our policy which has been too little emphasized. We must in future select candidates for the foreign work with reference to their teaching and executive ability. Every white missionary must be the teacher of groups of native evangelists. Let him gather them about him for a few months of Bible instruction, then send them out to evangelize, then have them about him again for further instruction, and so follow our Lord's own method. We need to re-emphasize this primitive principle. The white missionary must be the teacher of teachers, the teacher of preachers, but not himself directly the evangelist. In this way alone may we hope to penetrate the mass of heathenism with the gospel of life.

But this policy demands at once as its close coadjutor the endowed school for the higher Christian education. The work abroad ought now to be on substantially the same basis as the work at home. The next great missionary advance ought to be the endowment of such schools as Rangoon Baptist College, the seminaries at Insein, Ramapatam, Tokyo, etc. We ought to have $500,000 at once for this work. It is my own deliberate judgment that just now at this crisis-point in our world-wide movement such a fund would do more for the direct evangelization of the world than the same sum put into the ordinary channels of our missionary service. We are able to do this. The need and the call are both imperial.

The session was closed with the benediction by Rev. A. J. Rowland, D.D., of Pennsylvania.

TUESDAY EVENING

The evening service was held in Gray's Armory. The earlier part of the service was under the charge of Rev. E. H. Dutton, Assistant Secretary, and had reference to the student missionary movement. There were addresses by Rev. C. L. Maxfield of Rochester, N. Y.; Rev. C. L. Davenport of Mandalay, Burma; Rev. F. W. Sweet of Adrian, Mich.; Rev. S. D. Bawden of Rochester, N. Y.; Rev. Millard Brelsford of Urbana, Ohio, and Rev. Paul T. Hayne of Batavia, N. Y.

Prayer was offered by President George E. Merrill, D.D., of Colgate University.

President Charles Cuthbert Hall, LL.D., of Union Theological Seminary, New York, then addressed the Union on "The Church and the Christianization of the World." At the outset he made a most appreciative reference to William Carey and the institutions which he organized in India. He also paid his tribute of praise to Roger Williams, the apostle of liberty of doctrine and worship. Then he referred to the Haskell Lectureship of Chicago University, and his visit to the East in 1902 in its interest. It was given to him there, he said, to look at missionary work from a peculiar point of view; and during his visit he received certain well-defined impressions. These he brought to the attention of the large audience in forceful, eloquent words, making the address one that will long be remembered by all present.

Rev. H. C. Applegarth, D.D., of New York presented the report of the Committee on Nominations, and the following officers were elected: —

President
William A. Munroe, Massachusetts.
Vice-presidents
W. W. Keen, M.D., Pennsylvania. Hon. Francis W. Parker, Illinois.
Recording Secretary
Henry S. Burrage, D.D., Portland, Maine.

Board of Managers

Class III. Term expires 1907

Ministers

P. S. Henson, D.D., Boston, Mass.
L. C. Barnes, Worcester, Mass.
J. S. Gubelmann, D.D., Rochester, N. Y.
S. Burnham, D.D., Hamilton, N. Y.
Rev. G. W. Nicholson, Bridgeport, Conn.
A. G. Lawson, D.D., Newark, N. J.
Rev. A. P. Brown, Fresno, Cal.
E. Braislin, D.D., Colorado Sp'gs, Colo.
L. A. Crandall, D.D., Minneapolis, Minn.
H. C. Applegarth, D.D., Rochester, N. Y.
Rev. H. E. Thayer, Ludlow, Vt.
Rev. J. F. Mills, Grand Forks, N. D.
J. D. S. Riggs, Ph.D., Ottawa, Kan.

Laymen

T. E. Hughes. Minneapolis, Minn.
A. D. Brown, St. Louis, Mo.
Samuel A. Crozer, Upland, Pa.
Prof. G. M. Forbes, Rochester, N. Y.
Edward Goodman, Chicago, Ill.
Isaac Carpenter, Omaha, Neb.
E. M. Runyan, Portland, Ore.

Women

Mrs. E. R. Stillwell, Dayton, Ohio.
Mrs. J. B. Colgate, Yonkers, N. Y.
Mrs. H. R. Glover, Cambridge, Mass.
Mrs. C. H. Banes, Philadelphia, Pa.
Mrs. J. S. Dickerson, Chicago, Ill.

C. M. Hill, D.D., Oakland, Cal. (unexpired term of John Humpstone, D.D., resigned).

E. J. Lindsay, Milwaukee, Wis. (in place of A. J. Fox, Detroit, Mich., deceased).

Mrs. James Sunderland, Oakland, Cal. (in place of Mrs. J. K. Stickney, deceased).

The session was then closed with prayer and the benediction by Rev. William Ashmore, D.D.

WEDNESDAY MORNING, MAY 18

The Union reassembled at ten o'clock. In the absence of the president elect, also of the vice-presidents, Hon. H. Kirke Porter of Pennsylvania was requested to preside during the remaining sessions of the Union.

Prayer was offered by Rev. G. W. Lasher, D.D., of Ohio.

Rev. C. L. Davenport of Mandalay, Burma, called attention to the work among the Eurasians on his field.

The Foreign Secretary, Dr. Barbour, referred to that part of the report of the Executive Committee in which mention was made of the services of Captain Bickel on the Japan Inland Sea, and of the prospect of securing for his vessel, the "Fukuin Maru," funds sufficient to meet the expenses of adding to its equipment a motor engine, toward which the generous donor of the vessel, Mr. Robert Allan of Glasgow, Scotland, had made an offer of $1,000. Dr. Barbour expressed the hope that the rest of the money for this purpose might come from the Baptist young people of America.

Rev. P. H. J. Lerrigo, M.D., of the Philippine Islands, called attention to the hopeful features of the work in that field.

Professor Henry Topping, connected with Duncan Academy, Tokyo, Japan, and Rev. Arthur H. Curtis of Madras, India, made mention of the progress and character of the work in their respective fields.

Rev. G. A. Huntley, M.D., of Hanyang, central China, read the following letter which he had received from Dr. John Clifford: —

> LONDON, May 3, 1904.
>
> *Rev. G. A. Huntley, M.D.,*
>
> *Dear Dr. Huntley:* — Please assure the friends at the Baptist anniversary meetings that the resolutions of sympathy with and the practical help sent to the Passive Resistance movement in England have been most welcome.
>
> We are grateful. We are fighting for rights they have won; for freedom of conscience; for emancipation from the tyranny of clericalism in our political life; and we shall fight to the end. Passive Resistance is the agent by which we shall secure a freer and nobler England. May I say that the example of the United States is our encouragement and inspiration?
>
> Yours sincerely,
>
> J. CLIFFORD.

By a rising vote the Recording Secretary was directed to assure Dr. Clifford of the continued sympathy of the Baptist brotherhood in this country in the great struggle in which he and the Baptists of England are still engaged.

Dr. C. R. Blackall of Pennsylvania referred to the great improvement that has been made in the informational work of the Missionary Union, and especially commended the MISSIONARY MAGAZINE. We had taken, he said, a long step in advance.

Mrs. Arthur E. Carson of the Haka Mission, Burma, spoke of the very pleasant relation existing between the missionaries and the officers of the Missionary Union, the workers abroad and the workers at home.

Dr. W. E. Lyon of Ohio emphasized that part of the address of Dr. Barbour on the preceding day, in which mention was made of the influence of Christianity in Japan in the present state of things in that country. Dr. Barbour called attention to recent intelligence he had received from Japan indicating the present hopeful conditions of the work there.

Rev. William Ashmore, D.D., addressed the Union. A marked feature of our work in the East, he said, is the manifest awakening of the Asiatic intellect. Another hopeful feature is the equally evident soul-hunger of the Asiatic heart. The men and women of those Eastern lands want something better. The hand of God is in this. Then another favorable indication is the fact that the native church is getting out of its boyhood. The native Christians are loyal to the Bible. Our missionaries are preaching the authority of the book, and the seed sown we may be sure will produce a bountiful harvest.

Rev. W. G. Partridge, D.D., of Pennsylvania offered the closing prayer and pronounced the benediction.

WEDNESDAY AFTERNOON

The devotional service was conducted by Rev. W. P. Whidden of Ohio, and prayer was offered by Rev. T. A. T. Hanna of Connecticut.

Rev. R. A. Thomson of Kobe, Japan, after reviewing the work accomplished in that country by our missionaries, urged a speedy strengthening of our missionary force. We need twenty more men in Japan.

Dr. Mabie, the Home Secretary, referred to the recent tidings that had reached the Rooms in Boston of the death of Mrs. Frank C. Briggs, formerly Miss Hawley of Manchester, N. H. Mrs. Briggs was at first connected with the Woman's Baptist Foreign Missionary Society, and Dr. Mabie asked Mrs. H. G. Safford, foreign secretary of that society, to lead in prayer. All joined in the heartfelt petition that followed.

Dr. Barbour read an extract from a recent letter he had received from Captain Bickel with reference to his work on the Japan Inland Sea.

Rev. A. E. Carson followed with an account of his work in the North Chin Hills of upper Burma.

Mr. S. W. Woodward of the District of Columbia presented the report of the Committee on Finance. In doing so he said he had the very great pleasure of announcing that the debt of the Missionary Union which, at the close of the financial year amounted to $7,954.86, had been paid by some generous friends of the Union. This announcement was received with hearty applause. The report of the committee was as follows: —

Your finance committee congratulate the Union upon the excellent showing of its finances as appears from the Treasurer's report. The suggestion, however, of last year's committee, that the contributions of our people be increased by the sum of $50,000 from the churches was not carried out, only $11,200 coming in from this source, the remainder being met by an unexpected increase in the number and amount of legacies. We repeat the same suggestion this year, that the sum of $50,000 be added to the contributions from churches, as the demands of the work require at least this additional amount, and we urge that all our churches increase their missionary offerings by at least 15 per cent.

The Missionary Magazine is now a burden on the society, the annual deficit being about $1,500. We therefore urge our pastors and individual members of our churches to make an effort to increase the circulation of this excellent magazine, now so worthily representing our missionary interest on the foreign field, and thus make the magazine self-supporting; at the same time the subscriber will receive through it information and inspiration which he cannot afford to be without.

We heartily favor the raising of an endowment fund to be held in trust in this country by the Union for the furtherance of our educational work in foreign lands. We do not think a less sum than $1,000,000 would be creditable to us as a denomination, and to this end we concur in the suggestion for the appointment of the committee of seven laymen to take charge of and push to a completion the raising of such an endowment.

A significant item in the Treasurer's report is the delay in the receipt of money until the end of our fiscal year, nearly one half of the entire amount being received within the last thirty days. Why should not each treasurer and church officer in attendance upon this convention go home resolved to make their missionary offerings to this society earlier in the year and remit the same promptly to the Treasurer, either monthly or quarterly? The relief that such a course would give our officers in Boston would be of very great value.

Believing that a general adoption of the principles of Christian stewardship would solve the problems of every department of the Master's work, we heartily commend the action of the Executive Committee in aiding the movement now seeking to educate our people in those principles and to secure their adoption of them.

S. W. Woodward,
for the Committee.

The report was adopted.

Professor E. B. Roach of Rangoon Baptist College called attention to the improved conditions with reference to our work in Burma, because of the new building provided for our printing work in Rangoon.

Rev. W. C. Bitting, D.D., of New York presented the report of the Committee on Arrangements for the Anniversaries of 1905. The report was as follows: —

Your Committee on Arrangements for the next Anniversaries reports that it has received hearty invitations for the meetings in 1905 from St. Louis, Mo., and Portland, Ore. After such consideration of these invitations as has been possible, the committee unanimously recommends that both of them be referred to your Executive Committee, in conference with the similar committees of the American Baptist Home Mission Society and the American Baptist Publication Society, for final action.

Respectfully submitted,

J. B. Thresher.
W. C. Bitting.
J. L. Campbell.
Jno. M. Moore.
S. H. Greene.
C. H. Wooddy.
M. J. Breaker.
W. G. Partridge.
M. A. Maynard.
Committee.

The report was adopted.

Rev. N. E. Wood, D.D., of Massachusetts said the Board of Managers of the Missionary Union had taken the following action: —

That it is the sense of the Board that the Union should enter on a campaign to raise $500,000 for a permanent general endowment fund, to be held invested in this country by the Missionary Union, in trust, for its educational work in the foreign field; that this fund should be completed in a period of five years; that a committee of seven be appointed to have in charge the matter of raising the endowment.

Addressing the Union, Dr. Wood expressed his belief that the proposed endowment fund could be secured within the limit of time mentioned. He said he regarded the policy adopted in this action of the Board of Managers as broad and far-sighted. Its importance in connection with our educational work in the foreign field cannot be overestimated. He hoped that no question as to methods of procedure would be raised; " but let us," he said, " with one heart address ourselves to the task before us."

Dr. Barbour, Foreign Secretary of the Union, emphasized the importance of taking this advance step. There is an earnest call for it from the mission field; it touches especially our work in Burma, South India, China and Japan.

President Thwing of Adelbert College was introduced, and extended a hearty invitation to all to visit the institution on Saturday afternoon.

Rev. H. L. Morehouse, D.D., of New York announced the death that morning of Rev. Malcolm MacVicar, D.D., of Virginia Union University. Dr. N. E. Wood of Massachusetts offered prayer, and the Recording Secretary was directed to convey to Mrs. MacVicar the sympathy of the Union in her bereavement.

Action of the Board of Managers with reference to the raising of an endowment fund for the educational work of the Union in foreign lands was approved, and the appointment of the committee of seven was left to the President of the Union and the Executive Committee.

Rev. H. B. Benninghoff of Mandalay, Burma, spoke of school work connected with our mission in that city. He was followed by Rev. G. R. Dye of Thayetmyo and Rev. G. E. Finlay of the Philippine Islands, both of whom brought encouraging reports concerning the work.

Dr. Barbour, the Foreign Secretary, called attention to the memorial recently presented in the Congress of the United States concerning conditions in the Congo Independent State. What those conditions are is stated in the annual report of the Executive Committee; also are mentioned the suggestions that are made in the memorial with reference to the reforms which these conditions demand. " While the United States is not one of the signatory powers," said Dr. Barbour, " it is believed that our government, by virtue of its original recognition of the Congo Independent State, and the relations subsequently sustained with it, has right of intervention, and that the conditions now existing make this right an obligation."

Rev. C. B. Antisdel of Mukimvika, Africa, addressed the Union, and gave an account of the atrocities committed under the rule of the Congo Independent State.

The Recording Secretary called attention to the memorial laid before the Senate of the United States and which, with accompanying documents, is printed in *The Congressional Record* of April 19. He said the memorial is a statesmanlike document, and should be widely read. He urged the members of the Union to get it and call attention to it in our associations and state conventions. The following action was taken by a unanimous vote: —

WHEREAS, reports received from Christian missionaries and other residents of the Congo State indicate that the people of that state are suffering from a cruel oppression for which the government of that state apparently is responsible; and

Whereas, a memorial asking for an impartial investigation of conditions existing in the Congo State under the rules of the Congo Government — rules made by the powers that created that government — is now under consideration by the Senate of the United States;

Resolved, That the American Baptist Missionary Union expresses the hope that the Congress of the United States will take favorable action with reference to this memorial.

Resolved, That we express the hope that our associations and state conventions held during the remainder of the present year will take this memorial into consideration, and that the members of our churches will call the attention of our members of Congress, both senators and representatives, to this important matter.

The Committee on Enrolment presented the following report which was accepted: —

Your Committee on Enrolment have attended to their duty, and report as follows: —

Whole number present as indicated by the return of enrolment blanks,		415
Missionaries,	35	
Candidates,	3	
Under appointment,	1	
Honorary Life Members,	66	
Annual Members,	127	
Visitors,	183	415

Respectfully submitted,

Joel B. Slocum.
W. A. Stanton.
A. T. Fowler.
C. H. Morse.
J. V. Garton.
Henry Topping.
A. W. Rider.
Committee.

The missionaries who were present were called to the pulpit platform. The whole congregation united in singing, "All Hail the Power of Jesus' Name." Rev. J. W. Weddell of Ohio, in a fervent prayer, commended the missionaries and their great work to the God of missions, and the session was closed with the benediction by Dr. Mabie.

WEDNESDAY EVENING

Two services were held, the Missionary Union holding its session in the Euclid Avenue Church, and another in the First Baptist Church.

At the Euclid Avenue Church, after the devotional service led by Rev. C. H. Moss of Massachusetts, Rev. W. B. Boggs, D.D., of the theological seminary at Ramapatam, India, addressed the Union, and gave a vivid sketch of the growth of the Telugu Mission and its present prospects.

Rev. R. J. Burdette of California followed with a spicy address suggested by the words of the man of Macedonia, "Come over and help us."

Rev. G. W. Huntley, M.D., of Hanyang, China, referred to his work as a medical missionary. A hospital building is greatly needed, and only $2,500 more are wanted to meet this need.

The missionaries under appointment were then presented by Dr. Mabie. Each in a few words gave the reason, or reasons, for going to the foreign field. Those presented were: Arthur Adams, China; Raphael C. Thomas, M.D., Philippines; Walter B. Bullen, Japan; C. F. Smalley, M. D., India; Miss Bertha Jackson (undesignated); J. H. Giffin (undesignated); C. C. Stillman (undesignated); L. W. B. Jackman, Assam; C. L. Maxfield, Philippines; H. W. Munger, Philippines; S. E. Moon, Congo; Paul C. Metzger, Congo; Miss Jensen (undesignated); S. D. Bawden, India; Walter E. Wiatt (undesignated), and Rev. Randall T. Capen, Swatow, China.

Rev. J. L. Campbell, D.D., of Massachusetts invoked the blessing of God upon this company of recruits for our mission fields abroad.

The American Baptist Missionary Union then adjourned to meet at the call of the Executive Committee.

H. KIRKE PORTER,
President.

HENRY S. BURRAGE,
Recording Secretary.

American Baptist Missionary Union

MINUTES

OF THE NINETIETH ANNUAL MEETING OF

THE BOARD OF MANAGERS

CLEVELAND, OHIO, May 17, 1904.

THE ninetieth annual meeting of the Board of Managers of the American Baptist Missionary Union was called to order at half-past five in the afternoon in the chapel of the Euclid Avenue Baptist Church, Cleveland, Ohio, by the chairman, Professor William Arnold Stevens, LL.D.

Prayer was offered by Rev. A. G. Lawson, D.D.

The following members were present: Hon. H. Kirke Porter, Rev. H. S. Burrage, D.D., Professor William Arnold Stevens, LL.D., Rev. J. S. Gubelmann, D.D., Rev. Albert G. Lawson, D.D., Edward Goodman, Mrs. E. R. Stillwell, Churchill H. Cutting, Rev. C. A. Cook, J. B. Thresher, George G. Dutcher, Mrs. Levi T. Scofield, Rev. N. E. Wood, D.D., Mrs. John Edwin Scott, Rev. E. P. Tuller.

The secretary read letters of regret from the following members of the Board who were unable to be present: Rev. J. F. Mills, Professor Sylvester Burnham, D.D., Rev. Wallace Buttrick, D.D.

A communication was received from Rev. F. P. Haggard, Recording Secretary of the Executive Committee, announcing the election of the following members of the Executive Committee as members of the Board: Class I, Rev. Herbert J. White; Class II, Dudley P. Bailey; Class III, Rev. Nathan E. Wood, D.D.

The following communications were also read by the secretary: —

THE BOARD OF FOREIGN MISSIONS OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
OFFICE OF SECRETARY, NEW YORK, May 25, 1903.

The Rev. E. P. Tuller,

Dear Sir: Your letter of May 22 (1903) enclosing a copy of the report of the special committee to the Board of Managers of the American Baptist Missionary Union, with reference to the establishment of Baptist mission work among the Nestorians of Persia, together with the action of the Board of Managers, has been received. These papers will be laid before our Board at its meeting June 1, and I am sure I am anticipating the judgment of our Board, when I express our sincere satisfaction with the report and the action of the Board of Managers.

Very sincerely yours,

ROBERT E. SPEER.

New York, June 2, 1903.

The Rev. E. P. Tuller,

Dear Sir: At the meeting of our Board yesterday, your letter of May 22 with the accompanying report of the committee "upon all matters referring to the establishment of a mission in Persia" was presented to our Board, and I was instructed to express to you the Board's gratification at the action of the Board of Managers of the American Baptist Missionary Union, adverse to the establishment of a Baptist Mission among the Nestorians.

With best wishes for the success and progress of the work of the Union, I am,

Very truly yours,

Robert E. Speer.

On motion of Rev. H. S. Burrage, D.D., it was voted that the chairman appoint a committee to nominate officers of the Board.

The chairman appointed Rev. J. S. Gubelmann, D.D., Churchill H. Cutting, Mrs. E. R. Stillwell.

On motion of J. B. Thresher it was voted that the chairman appoint a committee to nominate officers of the Union.

The chairman appointed Edward Goodman, Rev. A. G. Lawson, D.D., Mrs. Levi T. Scofield.

Rev. N. E. Wood, D.D., made a statement in behalf of the Executive Committee in regard to the affairs of the Union. He emphasized the importance of an endowment, and larger provision for the education, training and direction of native workers; the importance of a sufficient office force, and of establishing a policy either of having two foreign secretaries or one secretary and assistants; of the increased expense in the office, and the publishing of literature, resulting in a businesslike promptness and care of the affairs of the Union, and in a literature which was better and more largely demanded.

A general discussion followed, participated in by Rev. H. S. Burrage, D.D., Rev. A. G. Lawson, D.D., Hon. H. Kirke Porter, J. B. Thresher, Rev. C. A. Cook.

Voted to adjourn until half-past eight o'clock on the morning of the eighteenth.

Adjourned after prayer by Rev. J. S. Gubelmann, D.D.

Cleveland, Ohio, May 18, 1904.

The Board of Managers was called to order by the chairman, Professor William Arnold Stevens, LL.D., at half-past eight in the morning.

Prayer was offered by Rev. G. W. Nicholson.

The following members were present: Hon. H. Kirke Porter, Rev. H. S. Burrage, D.D., Rev. A. G. Lawson, D.D., Professor William Arnold Stevens, LL.D., Rev. J. S. Gubelmann, D.D., Rev. L. S. Bowerman, Edward Goodman, Rev. C. A. Cook, Rev. E. E. Chivers, D.D., J. B. Thresher, George G. Dutcher, Rev. N. E. Wood, D.D., Rev. G. W. Nicholson, Rev. E. P. Tuller, Rev. C. M. Hill, D.D., S. W. Woodward.

The secretary read a communication from Rev. J. M. Foster, missionary of the Union, in regard to Baptist work in Korea.

Rev. Thomas S. Barbour, D.D., Foreign Secretary, made a statement in regard to the work in Korea.

On motion of J. B. Thresher it was voted to refer the matter to the Executive Committee with power.

The committee appointed to nominate officers of the Board reported through the chairman, Rev. J. S. Gubelmann, D.D. The nominations were as follows: For Chairman, Professor William Arnold Stevens, LL.D., for Recording Secretary, Rev. E. P. Tuller.

The officers were unanimously elected by ballot.

The committee appointed to nominate officers of the Union reported through the chairman, Mr. Edward Goodman, as follows: —

Executive Committee. Class III. Term expires 1907

REV. JOSEPH F. ELDER, D.D.
REV. HERBERT J. WHITE.
RAY GREENE HULING, SC.D.
REV. GALUSHA ANDERSON, S.T.D.
HENRY W. PEABODY.

Corresponding Secretaries

REV. HENRY C. MABIE, D.D.
REV. THOMAS S. BARBOUR, D.D.

Treasurer

CHARLES W. PERKINS.

Auditing Committee

DANIEL C. LINSCOTT.
SIDNEY A. WILBUR.

The officers nominated were unanimously elected by ballot.

On motion of Edward Goodman it was voted that the salaries of the Secretaries be four thousand dollars a year, the same as last year, and that the salary of the Treasurer be three thousand dollars a year.

On motion of Rev. C. M. Hill, D.D., it was voted that E. P. Coleman, Treasurer Emeritus, be paid a salary of fifteen hundred dollars for the ensuing year.

The report of Rev. N. E. Wood, D.D., for the Executive Committee was discussed.

It was moved by Rev. N. E. Wood, D.D., that it is the sense of the Board that the Union should enter on a campaign to raise five hundred thousand dollars for a permanent general endowment fund, to be held invested in this country by the Missionary Union, in trust, for its educational work in the foreign field; that this fund should be completed in a period of five years; that a committee of seven be appointed to have the matter of raising the endowment in charge.

Discussion followed participated in by Rev. Thomas S. Barbour, D.D., Foreign Secretary, Rev. A. G. Lawson, D.D., Rev. J. S. Gubelmann, D.D., Rev. H. C. Mabie, D.D., Home Secretary, and J. B. Thresher.

On motion of J. B. Thresher it was voted that we adjourn to meet at two o'clock.

Adjourned after prayer by Rev. L. S. Bowerman.

CLEVELAND, OHIO, May 18, 1904.

The Board was called together at two o'clock by the chairman.

Prayer was offered by Rev. L. A. Crandall, D.D.

The discussion on the motion of Dr. Wood in regard to endowment was continued. It was participated in by Rev. N. E. Wood, D.D., Professor William Arnold Stevens, LL.D., Hon. H. Kirke Porter, Rev. L. A. Crandall, D.D., Mr. Edward Goodman, Rev. H. C. Applegarth, D.D., Rev. C. M. Hill, D.D., J. B. Thresher, Rev. G. W. Nicholson, Rev. J. S. Gubelmann, D.D., Mrs. E. R. Stillwell.

The motion was voted without dissent.

On motion of Rev. G. W. Nicholson it was voted that Rev. N. E. Wood, D.D., be requested to present the matter to the Missionary Union.

The records of the meetings of the Board of May 17 and 18, 1904, were read and approved.

Voted to adjourn to meet at the call of the chairman.

Adjourned after prayer by Rev. H. C. Applegarth, D.D.

E. P. TULLER, *Recording Secretary.*

WILLIAM ARNOLD STEVENS, *Chairman.*

American Baptist Missionary Union

NINETIETH ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE

HOME DEPARTMENT

THE Missionary Union closes its ninth decade of service with reference to the extension of Christ's kingdom in foreign parts with peculiar gratitude to God. Its multiform work in the various lands of Asia, Africa, Europe, and the islands of the sea, is attended with constant blessing; the co-operating providences of God which, step by step, have led in initiating our missions, afford constant tokens of sustained approval, and the churches at home manifest increased interest in supporting the enterprise.

Financial Receipts

In the year just closed we have had a total income of $779,594.15. This includes $408,061.44 from donations; $113,018.32 from legacies; $32,013.06 from annuity funds; $46,225.96 from invested funds and bonds. There have been added to permanent funds and bonds $41,009.13; $133,881.23 have been received from the woman's societies auxiliary to the Union, and $5,385.01 from miscellaneous sources. The aggregate receipts have been $56,826.48 more than last year. In analyzing the figures referring to the treasury of the Union proper, it will appear that the principal increase was from legacies and matured annuity funds, both of these being exceptionally large. These were in excess of those in 1902-03 by $65,161.26. There was an increase in donations of $11,217.88. Our books closed April first, showing a deficit of $7,954.86, a result not serious in itself, and for which in the providence of God we are more indebted to the gifts of the deceased than to those of the living. We can only wisely infer that, if we are to maintain in the year to come an increase in expenditures proportionate to that of recent years, the offerings from the living will need to be largely increased.

The Executive Committee held its first meeting June 8, 1903, and organized by the election of President Nathan E. Wood, D. D., as chairman, and Rev. F. P. Haggard as Recording Secretary. Mr. Haggard was also re-elected Editorial Secretary.

Organization of the Executive Committee

There have been three changes in the committee since our last Anniversary. Henry C. Applegarth, D. D., late pastor of the First Baptist Church of Cambridge, on his removal to Rochester in September last felt compelled to resign, much to the regret of his associates who had learned so deeply to appreciate his great interest in the work and his superior abilities in connection with it. Rev. Galusha Anderson, S. T. D., who in earlier years had served upon the committee was chosen to succeed him. Mr. Francis E. Blake, as the result of greatly prolonged ill health, felt obliged to sever his connection with the committee, in October last, and Henry W. Peabody, Esq., was chosen in his stead. Ezra H. Stevens, Esq., of Albany, N. Y., was chosen in June last to fill the vacancy in the committee occasioned by the election of Mr. Perkins to the treasurership.

All the meetings have been characterized by the utmost harmony and devotion to the work. So extended and complex have the duties of the Executive Committee become, with our enlarged enterprises, that, in addition to the regular fortnightly meetings, it has been found necessary to subdivide the committee into sections, each one giving special and additional time to the work, and so greatly economizing the time of the committee as a whole. Thus much additional time is given to the service on the part of these very busy men, a matter worthy of the profoundest appreciation on the part of the constituents of the Union and of the missionaries abroad.

Working of the Home Field

The working of the home field, distinctively educational in character, has been prosecuted with utmost diligence and with some increase of workers. In the summer and autumn of 1903 our entire secretarial force was actively engaged in numerous conventions in which large attention was given to world-wide missions, and the most cordial hearing given to the claims of our work. October, November and a part of December were occupied by the Home Secretary in a visit to the Pacific Coast, touching various points en route. The Secretary adapted his visit to the outgoing missionary party of sixteen persons designated to China and Japan. The passage of such a party through the country forms a favorable opportunity for the wide hearing of the nature and claims of this work. The impressions produced by the addresses of consecrated young missionaries leaving the home land for a service to Christ among the heathen are uncommonly deep: the acquaintance which the churches form with these young recruits for the work is much valued; and in many ways the churches are stirred up and their hearts become bound to the cause through such contact. On this trip across the country, starting with meetings in Boston and Philadelphia, the missionary party, as a whole or in part, with the Secretary, met and addressed large congregations in the cities of Syracuse, Rochester, Toledo, Cleveland, Chicago, St. Louis, Emporia, Kansas; Albuquerque, Redlands, Riverside, Pomona, Los Angeles, Pasadena, Fresno, Oakland and San Francisco; and everywhere great interest in the errand on which the missionaries were going was elicited.

After the missionary party sailed from San Francisco, at the end of October, the Home Secretary remained some weeks upon the coast visiting other representative points in southern, central, and northern California, going as far north as Portland and McMinnville, Oregon. On the return trip he visited Sacramento; Reno, Nevada; Salt Lake City, Denver and Omaha. A most hearty welcome was everywhere accorded to the visits made and the messages delivered. The evidence gathered by this visit that the churches of the vast regions of the West desire and intend to have their full share in the work of Christ for the whole world, was deeply assuring. Through the later winter and spring the Secretary gave himself to the office work and financial interests of the Union, conducting a large correspondence and responding to calls for addresses as he was able.

Appointment of a Assistant Secretary

Simultaneously with the formation of plans for the Secretary's extended western trip in the autumn, and in order to make prolonged absences of similar sort in the home field more practicable, steps were taken by the Executive Committee to afford an assistant in the Home Department, who on occasions could share with the Home Secretary in caring for the increasing correspondence at the Rooms, as well as in making needed visitations in the field. This was rendered the more feasible by the generous offer by a member of our Executive Committee to become responsible for the salary of such an assistant for a term of years. The time had come when the widely extended interest in our academies, colleges and seminaries, and among the young people of the country expressing itself in eagerness to study Christian missions, and to keep in touch with us at headquarters, required much careful and detailed attention; and it was thought that the work of an assistant was amply warranted to help in this service. Accordingly, Rev. E. Herbert Dutton, late pastor of the Memorial Baptist Church in Troy, New York, was called to the assistant secretaryship. He entered upon this service October 1, 1903, and has labored most strenuously throughout the year, especially among the constituents of the Union found in schools of higher learning, as well as among the young of our churches. The six months since Mr. Dutton entered upon his duties have been occupied in the preliminary work of studying the home field of the Missionary Union, with its conditions, relations, problems and possibilities; in attention to the correspondence and certain duties of the Home Secretary during frequent necessary absences; in planning and directing the administration of the Christmas Gift Plan; in preparation of literature intended to promote more systematic missionary education in churches, young people's societies and Sunday schools; in working out wise plans for the young people of the churches in co-operation with Miss Ella D. MacLaurin; in correspondence and interviews with applicants for missionary service; and latterly, in making a two months' tour of visitation, extending as far west as Nebraska, the primary object being to visit schools of higher education in which there is a good proportion of Baptist students.

The purpose of this visitation of the schools has been (1) to establish a more intelligent and vital relation between the students and our foreign missionary work, during the period when these young people are away from home and the home church; (2) to secure the active co-operation of the students, especially the volunteers, in missionary work among the churches; (3) to increase the number of well equipped young men who shall year by year offer themselves for missionary service.

The journey involved much travel, in the course of which eighty-seven meetings and conferences were conducted, about half having been held among students. Twenty-four institutions of learning were visited, including six theological seminaries, twelve denominational colleges or universities, three state universities, two academies, and one Bible training school. Besides the public meetings in these schools, thorough-going personal interviews regarding life questions were held with at least one hundred and fifty of the students. The attention of some of these young men has been turned for the first time toward the foreign field.

Considerable attention was also given to the outlining of plans for missionary campaigns by students, missionaries, pastors, and other workers, having in view practical and permanent results helpful to the whole work. The previous work done by Miss MacLaurin afforded much cause for gratification. Her wide knowledge of the field and her helpful personal relation to hundreds of young people in the schools and churches and among missionary students and volunteer workers have furnished the basis for effective work among the classes referred to.

Other Collaborators

The labors of our force of District Secretaries have been continued with all the strenuousness and earnestness of previous years, and with them have been associated a great number of brethren in the different associations, whose deep appreciation of the work and whose devotion to it have made them willing to serve us in a gratuitous way as associational secretaries or correspondents. Many of these are of great assistance, especially in the season when the associations are being held. In the absence of the District Secretary, they often represent that officer; they are very helpful in the circulation of needed literature, and their close acquaintance with the churches in the regions where they reside makes their counsel and suggestions of much value to the District Secretary.

In the past, as in former years, a goodly number of our missionaries home on furlough have also rendered conspicuous service. Even during the period when they are supposed to be recruiting after fatiguing labors on the foreign fields, a most strenuous service is performed by them and is much appreciated by the committee and also by the churches. Two of these brethren, namely, Rev. L. W. Cronkhite and Rev. A. A. Bennett, D. D., have performed a valued service as special lecturers on missions at Colgate University and Newton Theological Institution, respectively.

Treasurer's
Departmen

Mr. Charles W. Perkins, who was elected treasurer in place of Mr. E. P. Coleman, who resigned his position a year ago, has been at his post throughout the year, rendering efficient service, of which his long experience in the financial world and his intimate acquaintance with the affairs of the Union have rendered him so capable. It has also been a pleasure to note that Mr. Coleman, chosen Treasurer Emeritus one year ago, has been able to be at his desk with great regularity, rendering such service as is congenial to him, and which has much simplified many of our tasks.

Missionary
Manual

In pursuance of the recommendation of the Committee of Fifteen which reported last year, concerning the publication of a joint manual, the secretaries have given considerable time in conference with the secretaries of the other societies in determining how best to carry out this recommendation. The completion of the work has been somewhat delayed; but a manual is in course of preparation and will shortly be issued, if indeed it is not ready for use by the time of this Anniversary.

Christmas
Gift Plan

In the fall we joined with the American Baptist Home Mission Society in suggesting to Sunday schools the propriety of making a Christmas offering to missions. The idea was cordially received in a large number of schools and a very fair response has come from some parts of the country. The income, however, was somewhat disappointing, in part because of the fact that many schools had their plans of Christmas giving matured before the general plan came to their attention.

Appointme
of New M
sionaries

The committee has been gratified at the goodly number of new missionary candidates that have come forward during the year to offer themselves for work on the distant fields. The fruits of the Student Volunteer Movement are very apparent in connection with this matter of recruiting men for service. Many of the foremost men in our colleges and seminaries are responding with alacrity to the appeal for more workers, and we have been repeatedly touched at the evidences afforded through our extended correspondence and in personal interviews of the absoluteness of devotion of many superior men, who need no urging with reference to this difficult and apostolic type of work. It is evident that the Spirit of God is abroad in the churches, in the colleges and seminaries;

that he is working in multitudes of study classes among our people, to keep alive the sense of responsibility for world-evangelization, and to lead them to come forward for service in just the hour needed. It is to be deplored that the funds necessary for this work are not forthcoming in larger amounts from our churches generally, and from the great multitude of people among us who have been blessed with ample means. We believe that such is the spirit of willingness to volunteer for personal service on the foreign fields now existing among the students of the country, that if we could be assured that our annual income would be increased at the rate of from seventy-five to a hundred thousand dollars a year, we could readily find able and devoted candidates ready to go to the front as needed.

Participation with the Committee on Christian Stewardship

Early in the year a request was received by the Executive Committee for practical co-operation with the Committee on Christian Stewardship. Inasmuch as the work contemplated by this committee is so closely related to the development of financial resources for missionary enterprises, the committee felt the appeal entirely legitimate, and responded to the request for a moderate appropriation of $500 toward the expenses of the committee in its work throughout the country. We have been delighted to have the secretary of the committee, Rev. C. A. Cook, at our Rooms for several days during the year, and he has had our warm and sympathetic support and fellowship in the earnest endeavor he is making to rouse our people generally to a deeper spirit of consecration, and to a more systematic employment of their means, whether great or small, for the extension of our Lord's kingdom throughout the earth.

Invitation to Dr. MacLaren

Last summer the Executive Committee felt strongly moved to invite the venerable Alexander MacLaren, D. D., of Manchester, England, who for a half century has stood among the foremost preachers of the world, and who has Christian missions also so deeply at heart, to come to this country as the guest of the Union, and to be with us at the present Anniversary. The committee accordingly voted to extend such an invitation to Dr. MacLaren, and commissioned its chairman, President Nathan E. Wood, D. D., who was about to visit England for his summer vacation, to personally bear the invitation of the committee to Dr. MacLaren. Dr. MacLaren expressed the deepest appreciation of the honor conferred upon him and the great pleasure it would give him were it possible to comply with the request. The state of his health, however, at his advanced time of life, constrained him to decline the undertaking. It is a matter of great regret that we could not have had in this country the inspiration of Dr. MacLaren's presence and messages in connection with one of our great Anniversaries; but it has been a satisfaction to the committee that they have done everything in their power to make such a visit possible.

Aim of Literature

Our Literature Department, under the supervision of the Editorial Secretary, is a department of publicity, and its motto "Information, Instruction, Inspiration." In the belief that the Missionary Union is not simply a bank for the receipt and care of funds, but a great spiritual corporation, an active propaganda for the purpose of upbuilding the kingdom of God, more and more attention is being given to the preparation and publication of material which is calculated, not simply to *interest* our people in the work of missions, but also to arouse a deep *conviction* as to the nature and purpose of the gospel; for it is believed that no amount of mere information can take the place of a true conception of our relation to the kingdom of Heaven.

We rejoice in the increasing recognition by our people of the importance and value of missionary literature in general; and we are particularly grateful that our own missions furnish so abundant material for the proper setting forth of the progress of the Kingdom. Encouragement, also, is being given to our missionaries to write, not only leaflets, but books descriptive of their work and the marvelous manifestations of the Spirit's presence on their respective fields.

The Cost
Literatur

In the development of our literature, the question of expense is an important one; and while the Missionary Union expects to invest, in fact must invest, considerable sums in the fulfilment of its function as an educational force, and appreciates the value of much of its literature merely as an advertisement of its work, it still remains true that the churches, which are directly benefited by this large output of printed matter, should share more largely in the cost of its production, if only for the purpose of furnishing additional means for carrying still further this work of "informing, instructing and inspiring." With this in view, it has been arranged to put a nominal price, on literature ordered in quantities, with the exception of certain leaflets which are clearly of the nature of announcements or advertisements. The District Secretaries will still have large discretion in the free use even of those publications upon which a price has been fixed; but it is believed that the operation of this plan will largely increase the returns for the department, which is also helping itself by the sale of Orient Pictures, books, libraries and other articles directly related to its work, through which it can also render a large service to the churches. In this connection it is a pleasure to state that the receipts for literature, in proportion to the amount expended have been gradually increasing. Three years ago they amounted to six per cent., two years ago to nine per cent., while last year they rose to twelve per cent.

Samples
New
Literatur

The plan, originated by the Union, of sending samples of all new literature as fast as issued to those who pay a nominal annual subscription fee, has proved a great boon to our pastors and other workers, to whom it brings immediate knowledge of the publication and character of each piece of new literature. Subscriptions for these samples have largely increased in number.

issionary
agazine

Most gratifying of all, however, is the marked increase in the subscription list of the MISSIONARY MAGAZINE, for which result great credit is due pastors and others who have helped in this work. Most hearty commendation of the improved character of the MAGAZINE, and testimony as to its great value as an inspirational force in the missionary life of the churches continue to reach us. We believe it is fully justifying its claim to existence as a separate organ, and is fulfilling its mission as a necessary adjunct of our work.

We commend to the churches the product of our Literature Department, and earnestly solicit their aid in its wise and careful distribution.

FOREIGN DEPARTMENT

A REVIEW of the record of the year and a survey of present conditions reveal causes for genuine satisfaction and increasing confidence. We doubt if a like statement could more justly have been made at the close of any year in the history of the Missionary Union.

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Your committee speak of this with the greater assurance, because the year has given them closer individual acquaintance with the details of work in our many mission fields. The growth of the work of the Union has multiplied the interests requiring attention. More than once during the last year it has happened that upwards of fifty cases related to the Foreign Department alone have required action by the Executive Committee at one of its semi-monthly meetings. By the adoption of the plan elsewhere referred to this expansion has become the occasion of securing for the details of the work increased rather than lessened attention. This plan, by which the committee is divided into sections for the study of problems in the several mission fields, has been followed with increasing satisfaction. Final consideration and action upon all questions is had, as heretofore, by the full Executive Committee; but the preliminary work now conducted in meetings of sections of the committee furnishes a safeguard against unwise action, and secures a closeness of relation not otherwise attainable between the committee and the workers in our far-away fields. While the demands upon time involved in the plan are not light, the work is peculiarly rewardful in the quickening which it brings to personal sympathy, to a sense of dependence upon divine aid, and to recognition of the present-day working of the living God.

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Your committee desire to acknowledge their appreciation of the aid given them in the discharge of their administrative duties by missionary conferences upon the field, and by committees representative of the conferences. The responsibility for advisory action in the several mission fields upon questions not personal to the individual missionary has been met in such a way as to afford relief to the Executive Committee and to secure no little gain to the interests of the Union. It is evident not only that painstaking thought is given to this service, but that those fulfilling it are successful in a remarkable degree in subordinating personal, individual interest to a truly wise and economical administration of the work as a whole. The fellowship sustained by the committee and the force of missionary workers, delightful in its more personal aspects, is made yet closer by this sharing of responsibility in the administration of the trust committed to us.

In this co-operating work definite discrimination is made between the service rendered by the bodies of missionaries and that discharged by the Executive Committee, the former being distinctively of an

Suggestion
or Educa-
ional Work

advisory character, while responsibility for final decision remains with the Executive Committee. The observance of this distinction not only is in accord with the provisions of the constitution of the Union but apparently accords as fully with the judgment and desire of the missionary bodies. It is our conviction that many administrative problems, otherwise perplexing, are simplified by the observance of this distinction. We believe, for example, that it suggests a wise plan for the conduct of our higher educational institutions. In this work, obviously, both the mission and the home administration should have representation. A plan widely followed by other missionary organizations seeks to secure this twofold representation by the creation of mixed boards of trustees, in part resident and in part non-resident; but this plan has seemed unsatisfactory to your committee. Action by absent members under these circumstances is likely to prove either a fiction or an embarrassment. A plan suggested by the relations sustained by the Executive Committee and mission bodies in other lines of work seems at once more simple and more satisfactory in its working Boards of trustees are constituted on the field, consisting exclusively of resident members. Their function is recognized as advisory, while the function of final decision remains with the Executive Committee. By this plan the body of trustees and the administrative body in this country are each left unembarrassed in the discharge of the duties belonging to them. This plan has been adopted already in some of our institutions, with happy results, and is likely to be extended to all as the need of organization develops.

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ducation

A wise development and co-ordination of educational work as conducted in our mission fields have had prominence in the deliberation and effort of the past year. The traditional policy of the Union has recognized evangelization as the first concern of the missionary and has given to preaching a foremost place in the promotion of this work. This policy is strongly approved by your committee; yet the work of Christian education, obviously, is inseparable from a wise and effective missionary propagandism. The children of Christian converts should have the opportunity for securing an elementary education under conditions that at least are not fatally hostile to Christian conviction and growth, and provision must be made for higher training by which some shall be prepared for work as preachers and teachers, and as leaders in the churches. Your committee are seeking to realize this aim, co-operating with systems of public education so far as this is practicable, and endeavoring to enlist full co-operation of the people in the support of pupils and of teachers. It must be confessed that our work has suffered from want of a just provision for educational needs. Our two colleges in India have been embarrassed by inadequateness of resources. Our college in Rangoon must at once receive reenforcement, if its work is not to suffer almost fatal embarrassment. The service such an institution renders is incalculably large. Aside from the benefits received by those enjoying its Christian training, it has an influence indefinitely great in unifying the peoples of many tongues among whom our work is conducted, in promoting in them self-respect and healthful ambition, and in securing to them influence for the Christianization of the land.

The Servi
Offered
to School
in China

Our regret that the educational work of our missions has not in the past received stronger support is particularly accentuated by the present opportunity offered to Christian schools in our mission fields in China. The incidental work which these schools, while directly serving the youth of Christian families, may accomplish in the extension of Christian influence is now made very conspicuous. The passion for a new intellectual life is all-controlling in the new era upon which China has entered. The government is forming great colleges in the principal centers, and mission schools offer a magnetic attraction to youth. The new education in China is working for the promotion of Christianity in ways not at once perceived. By its development of impatience with the crude superstitions controlling education in the past, it is not only destroying the influence of the old scholarly class, an influence hostile to Christianity, but it is directly weakening regard for ancestral worship, hitherto the most formidable barrier encountered by Christian missions in China.

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The work of the past year has included effort for a fuller development of our educational work which we trust the resources provided in the future may enable us to carry forward in accordance with the very reasonable and moderate plans we are seeking to realize. We note in this connection, as interesting incidents of the year, the securing by transfer from the Free Church Missionary Society of Scotland, a society not otherwise represented in our Telugu field, of a high school for boys at Nellore; the strengthening of our young, but already vigorous, academy in the East China Mission at Hangchow by the erection of suitable school buildings; the development of plans for a strong central school at Swatow in southern China; the initiation of school work at Suifu in western China; and preliminary consideration of plans for the higher development of Duncan Academy in Tokyo, Japan, and for the initiation of school work at Jaro in the Philippine Islands.

Quite as strongly as development in general education, the establishing and strengthening of schools for the training of Christian preachers have enlisted the attention of the committee. The influence exerted already by some of these institutions affords unalloyed satisfaction. We may affirm confidently that the work of our theological institutions at Insein, Burma, at Ramapatam, South India, and at Yokohama, Japan, is unsurpassed in mission lands. In southern and eastern China, schools for the training of preachers were opened some years ago, but, since the great revival of missionary opportunity which has followed upon the Boxer uprisings, the work of these organizations has been reorganized and has expanded greatly. Just now we are opening schools for the training of preachers in upper Assam, in western China, in the Congo Mission, and in our mission in the Philippine Islands.

Adjustment in Educational Work

The effort of the year in educational lines has had to do not only with the establishing and strengthening of Christian schools but with plans for the better co-ordination and unification of educational interests. It is natural that, in the beginning of work in any mission field, each of the widely separated stations should seek some development of all representative forms of work. This tendency has been the stronger with us because the policy of the Union has favored multiplying of individual stations, rather than the massing of a missionary force at one center. As the work develops, adjustment of the plans of individual stations as related to the mission becomes necessary. Boarding schools should be few and at chosen centers, and higher schools, at whatever station they may chance to be placed, should be recognized as belonging to the mission as a whole. Your committee has been not a little interested in the furthering of wise solution of problems thus arising. The hearty co-operation of missionary workers in the effort to secure the co-ordinating of educational work, the recognition of oneness of interest in our mission fields, the readiness both to lend support to central schools and to accept responsibility for their administration are very gratifying.

We are glad to note among incidents of the year certain marked illustrations of the strengthening of true fraternity among missionary organizations differing in denominational affiliation. The revelation of the true oneness of Christian disciples is nowhere made more clearly than upon mission fields. We have never doubted the existence of this spirit, and we have never believed that outward bonds or formal pledges are necessary for its expression or for its conservation. Two notable illustrations of the working of this spirit are offered in the year's record. In Japan all denominations of Christians have united in the publishing of a hymnal. To this collection it is understood that supplementary hymns may be added, representative of distinctive denominational conviction; but the great body of Christian song is now the same in all the churches.

A Union Version of the New Testament

Even more gratifying, we think, is the adoption by all societies working in the Telugu mission field of a union version of the New Testament Scriptures. Full information concerning this has been given through our Missionary Magazine. It is a notable proof of the advance made in a sane appreciation of the nature of true Christian fraternity that, in the discussion leading to the agreement thus realized, it was recognized by all that a healthful movement for union must respect sincere conviction concerning the requirements of fidelity to the word of God. Negotiation was long continued, and for a time involved propositions to which Baptists could not consistently agree. The version now to be used will contain in the body of the text a word corresponding with our word for baptism, the transliteration of the original Greek term, while in the margin the equivalent of our words, "or immerse," is inserted. As respects the rendering of prepositions and the order of phrases in the Great Commission the version is faithful to the original. We believe that the basis thus agreed upon is one upon which Christian bodies in the present state of divided sentiment may consistently unite. Creditable to all those who have furthered it, it should not fail to be influential in promoting a wide understanding of the simple message of Christ.

Relations with Civil Government

The work of the year has involved consideration of important questions affecting our relations with civil governments. Your committee hold very strongly to the position that missionary work is to be free from dependence upon the civil power. Appeals to civil authorities for indemnity for wrongs to the property or the person of missionaries or of native Christians have not been favored by us, and all effort to secure intervention by government in behalf of missionary interests, as such, is disfavored.

Equally pronounced is our conviction that missionaries and native workers should abstain from effort to influence local litigations in the interest of members of Christian churches. Our action during the year has emphasized this. The evil as is well known has been particularly prominent in China, a fact which testifies in a striking way to the new position of influence which changed conditions have given to Christian missions in that land. The temptation to interpose in legal cases is strong, when one is persuaded that innocent persons are suffering from flagrant injustice; but the evil is of the most serious nature. Ungenuine profession is encouraged; distrust of Christian professors by magistrates and people is perpetuated; resentment and bitter hostility toward Christianity are aroused; and native pastors, whose influence is sought because of their relation to the missionary, are exposed to demoralizing temptation.

A Tribute to Protest Missionari

It should be said that Protestant missionaries have not greatly erred in this direction. The testimony both of foreign consuls and intelligent Chinese officials might be cited in support of this. Hostile critics who have classed missionaries of all faiths as offenders in this regard are inexcusable. Governor Tuan Fang of Hupeh Province, a ruler whose name became honorably prominent in the time of the Boxer disturbances, has said openly to Protestant missionaries: "You Protestants have caused us no trouble." There is at this point a difference in the prevailing practise in Protestant and Roman missions, which is traceable to a radical difference in the systems which they represent. Protestant missionaries, being offered in the year 1899 certain official favors secured to Roman Catholic missionaries through the French minister, in China, replied through Mr. Conger, the American minister, "We have no wish to complicate our spiritual responsibilities by the assumption of political duties." Yet even among Protestants a temptation exists, and because of this the Executive Committee recently have reenforced the position held by their missionary bodies by the adoption of a resolution expressing strong disapproval of intervention in cases at law, and definitely providing that only by unanimous consent of all missionaries within the locality concerned shall assistance be given to natives in any case involving relations to government or legal differences with their neighbors.

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Invoked

While thus opposed strongly to all interference in the relations held by native Christian peoples with government, and all interposition with government for the promotion of missionary interests, your Executive Committee are just now parties to a formal appeal to our own Congress at Washington for intervention in behalf of the native people of the Independent State of the Congo. Your familiarity with conditions in that state we think will assure you that this course is not out of harmony with the principles controlling in general our relation to civil powers. In this action we appear not primarily as members of a mission society, or as advocates of the rights of native members of our churches, but as witnesses to whom the existence of shocking wrongs affecting all the native people of this state is known. The situation is in many respects a unique one. The people concerned welcomed the missionaries' coming, before a civil government was constituted, and they desire strongly that this work may continue, recognizing in the missionary, indeed, their one defender against grievous oppression. The Congo State is professedly Christian in its government and owes its existence to the action of Christian powers, to whom definite pledges of service to the people were given. Both the powers creating this state, and the state itself, not only recognized but invited missionary co-operation as essential to the well-being of the country, and pledged themselves to show to missionary interests impartial favor.

The Crime
)f the
Congo State

The conditions now existing under the rule of the Congo Government are indescribably evil. The sovereign has asserted exclusive ownership in all lands throughout the vast Congo State, with the exception of the sites of villages and the little gardens about the native houses. He has claimed also as his own all products of the country including the produce of the gardens. For the collection of these products an army of savage men is employed, raised by methods which the old slave-raiding days made familiar, at whose hands the people are victims of atrocities equalling all the worst horrors of the former Arab slave regime. The situation is one involving, for missionary societies, a choice between protest against the course pursued by the Congo Government and the extinction of their work; that work not only being sorely impeded by the dispersion or extinction of multitudes of the people, but being directly hampered by the refusal of government to give to our mission titles to land. But it is as witnesses to wrongs which cry for redress that our missionaries, and our committee as representing them, have joined with other societies in an appeal to our government. This appeal has been based upon the broad ground of the violation by the Congo Government of its agreement with the powers creating it, respecting the promotion of the welfare of the people and the maintenance of unrestricted rights of trade for the people of all lands. It is believed that our government, by virtue of its original recognition of that state and the relations subsequently sustained with it, has a right of intervention and that the conditions now existing make this right an obligation. The request preferred by us is simply that an investigation shall be made by a power external to the Congo Government. Already the British Parliament has formally appealed to the European powers in the interest of such an investigation. Our request, reenforced by a resolution adopted by the Senate, is under consideration by a committee of that body during its recess, with the expectation that action will be taken after the reassembling of Congress. There cannot be too earnest and widespread participation in effort to secure to these wronged people relief from the heartless atrocities from which they are suffering.

Sickness
Death

The record of the year reveals in general the vicissitudes which missionary annals make familiar. Sickness has been more than ordinarily prevalent upon our mission fields. In Japan, a country supposed by many to offer an exceptionally favorable climate, our mission force has suffered painful depletion. Doubtless the apparently favorable nature of the climate, really delusive, tempts to excesses in labor and study. Our missionary body in the Philippine Islands has suffered greatly; in this we have not cause for sorrow beyond other societies; we have been exceptionally favored, indeed, in that death has not broken in upon our ranks. But early return to America, or provision for an ocean voyage and a change of climate in Japan, has been a necessity. It is believed that better knowledge of health conditions in the islands will lessen the serious effects of the climate, and as settled conditions are reached access to mountain districts will afford relief. Once more Africa suffers loss in the death of a faithful laborer; the force of workers in that country furnishes a beautiful illustration of the completeness of consecration of health and life made by the representative missionary.

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The work for which the hazard of life and health is willingly accepted by the increasing company of missionary laborers was never before more hopeful. It would be difficult to particularize among favorable conditions revealed, without unnatural discrimination. If one would seek excuse for indifference to the work of Christian missions, he must look elsewhere than in the fields in which the Missionary Union is carrying on its work.

The reports which we herewith present to you bear witness to the gladdening promise widely revealed. In India signs of yielding in the higher caste classes multiply. In Japan the immediate purchase of 34,000 copies of the new union hymnal illustrates the transformation wrought in that country which, only a generation ago, was threatening crucifixion to any one daring to become a Christian convert and destruction to the Christian's God if he should venture to come to the land.

In China, very significant is the abandonment of native dress heretofore worn by our missionaries in the western provinces; the weakening of old superstitions; the growth of interest in the life of the West; and the intensifying desire for Western learning, all promoting wide and favorable hearing for the missionary.

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Prominent at the present time, and directly affecting our work in a most favorable way, are two great native movements—one among the Karens of Burma, the other among the natives of the Philippine Islands. Our reports give evidence of the far-reaching influence of the work in lower Burma under a Karen leader, as yet imperfectly taught, but swayed by a passion for souls that allies him with the Divine Master to whom he seeks to lead the people.

Equally remarkable, and as truly favorable to our work, is a native movement in the Philippine Islands, though in this case the leader is not an evangelical Christian, and the movement has not broken with the practises of the Roman Catholic Church. Yet this movement under Aglipay has separated a body of 4,000,000 of people, not only from the control of the hated friars, but as well from the control of the Roman Church, by which they have now been excommunicated, and their open friendliness toward the Protestant missionaries affords an opportunity for evangelical work unprecedented in pagan Catholic lands. The earnestness and insistence of the appeal made by our missionaries in these islands will not be surprising to readers of the story they relate.

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Of special interest is the revelation made in the record of the year of the silent forces introduced in mission lands by Christianity, which are extending its influence in ways at first scarcely perceptible. The representatives of caste classes, whose conversion is noted in reports from India, were won by the influence of the transformed lives of the humble Madiga people, and the unique, strange testimony offered by

Christian disciples in the experience of death awakens wistful longing. The story of the death of Velasco, a first convert, and later the trusted native preacher, at Bacolod in our Philippine Mission, is one which awakens profound Christian feeling and confirms Christian confidence. "He died," the report says, "like an apostle, with his converts about him, exhorting them to stand fast for Christ; then he prayed for them, and died singing 'Rock of Ages.'" The missionary may well say that in the life and death of this man alone there is a sufficient reward for the investment the Union has made in its work in the Philippine Islands.

One indication just now given of the genuineness of results reached in missionary work is peculiarly beautiful and significant of the means by which that work is to be extended. Four years ago Telugu Christians driven from India by famine removed to Natal. It was thought at first that a missionary might be sent to them, but the wiser suggestion prevailed that this should be a field of labor for the Christian Telugus in India. A native missionary sent by these native Christians is now on the ground; self-supporting churches are springing up, and the worker is revealing the finer characteristic qualities of the genuine missionary leader.

It is quite clear that the time has passed by when rational doubt is possible regarding the issue of the work committed to us as a missionary organization. We are dependent no longer upon figures of a year, the rise or fall in records of baptism. The signs of the divine purpose are unmistakable. To doubt the final issue would be to believe that God may reverse a purpose already brought far on toward its accomplishment. It is becoming ever more impressively apparent that the story of Christian missions is far more a story of God's work than of man's.

Mission Work of World-wid Relations

Perhaps the most powerful impression made upon us by a survey of the year and of present conditions is that of the world-wide relations of the work of a missionary society. Certainly these relations have not at any time been more impressively indicated. Under each of the governments represented in the great warfare in the East, the Missionary Union is conducting work. And our connection with this warfare is a broader one than this fact alone would indicate. Its issues are directly involved with our work in ways almost innumerable. There is almost no one related issue of this conflict from which the interests of Christian missions can be separated. The future of Korea, of Finland, of China, and in general, the changed relations of the life of the world will affect directly and powerfully the future history of missionary effort. It has been said that in recent events at Port Arthur, the first page in a new volume of the world's history was written. It is certainly a new era in the history of the world which finds all Western nations waiting with intense interest for tidings of action at Tokyo, and our own New York becoming the center for the gathering and disseminating to the world of news from the East, while action by our government averts, at least for a time, an impending development of the Eastern conflict which might have convulsed the world. Truly, world conditions are changing swifty as the changes of a kaleidoscope. The result of the changes which this conflict is working is awaited by those sharing the aims of the Christian missionary society with an absorbed yet confident expectancy. Will they issue in the promotion in Russia of the adoption of a more liberal and kindlier policy, more truly representative of the ruler of that country and more favorable to missionary effort for the native and subject peoples? Are they to bring to Japan opportunity for service for China through which it may become the educator of that empire, the arouser of its energies, and its deliverer from those hostile tendencies which have made the thought of a united yellow race a menace to the world?

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The thoughtful mind cannot fail to recognize that Christian missions are involved with present conditions not only through the effects which these conditions may have upon their future, but in a still more significant way. For these changed conditions are themselves traceable to the work of missions. Both in Japan and in China, Christian missionaries were pioneers in the introduction of the new life. The movement which they originated we may confidently believe will not prove other than tributary to their work. To say this is but to say that in all these movements the power and purpose of God are disclosed. History is becoming intensely personal, revealing the working of Him who has appointed all kingdoms as the inheritance of his Son.

The work which we present to you has needs—never before so large as now. There is need of strong reenforcement in the ranks of missionaries; our educational work should be given greatly increased resources; needs in building are many and very urgent. We bring to you this work with the profound and grateful confidence that it is a work bearing the seal of God's approval and offering rewards coveted by the angels of God.

FINANCIAL STATEMENT

SUMMARIZED FROM THE TREASURER'S REPORT, WHICH WILL BE FOUND ON PAGES 253 TO 274

RECEIPTS

Donations	$408,061.44
Legacies	113,018.32
Woman's Society of the East	95,398.45
Woman's Society of the West	38,482.78
Union Debt	2,981.87
Lott Cary Convention	650.00
Annuity Bonds Matured	32,013.06
Bible Day Collection	787.04
American and Foreign Bible Society	500.00
Other sources	466.10
Income of Funds and Bonds	46,225.96
Added to permanent Funds and Bonds	41,009.13
	$779,594.15
Debt April 1, 1904	7,954.86
	$787,549.01

EXPENDITURES

Appropriations for the year	$723,089.09
Added to Permanent Funds and Bonds	41,009.13
Debt April 1, 1903	23,450.79
	$787,549.01

Debt of Union April 1, 1904 $7,954.86

Donations and legacies from April 1, 1903, to March 1, 1904, $282,349.23

Donations and legacies from April 1, 1903, to April 1, 1904,* 521,079.76

DONATIONS RECEIVED TO APRIL 1, 1904

Africa	$584.33
Alabama	40.50
Alaska	3.05
Arizona	233.60
Arkansas	10.00
Assam	278.29
Burma	7,932.20
California	9,601.02
China	1,868.67
Colorado	2,682.28
Connecticut	6,641.86
Cuba	$3.00
Denmark	500.00
Delaware	470.87
District of Columbia	1,745.52
England	195.02
Florida	233.00
Germany	371.36

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*A comparison of the last two items in this statement will indicate the large proportion of money that is received during the last month of the fiscal year.

Idaho	$461.81
Illinois	25,779.34
India	17,408.03
Indiana	4,803.75
Indian Territory	351.49
Iowa	7,740.24
Japan	589.78
Kansas	4,231.86
Kentucky	11.75
Louisiana	11.29
Maine	4,306.16
Maryland	17.50
Massachusetts	37,533.63
Michigan	7,178.14
Minnesota	7,643.52
Mississippi	5.00
Missouri	2,025.86
Montana	213.38
Nebraska	3,354.89
New Hampshire	2,094.00
New Jersey	12,015.42
New Mexico	118.59
New York	154,367.42
Nevada	31.00
North Carolina	53.00
North Dakota	$467.65
Norway	113.00
Nova Scotia	72.00
Ohio	19,183.93
Oklahoma	586.16
Ontario	195.00
Oregon	1,643.58
Philippine Islands	62.98
Pennsylvania	34,329.97
Rhode Island	5,220.61
Spain	22.88
South Dakota	1,689.96
Texas	20.00
Tennessee	8.00
Utah	271.00
Vermont	2,253.32
Virginia	27.00
Washington	3,620.60
West Virginia	3,069.57
Wisconsin	3,380.41
Wyoming	152.20
Miscellaneous	5,930.20
Total	$408,061.44

LEGACIES RECEIVED TO APRIL 1, 1904

Connecticut	$1,675.66
Illinois	2,026.00
Iowa	15,000.00
Massachusetts	57,539.32
Maine	20.00
Michigan	696.27
Minnesota	1,515.00
North Dakota	100.00
New Hampshire	250.00
New York	$18,358.06
Ohio	1,359.95
Pennsylvania	7,568.07
Rhode Island	3,165.96
South Dakota	250.00
Vermont	867.08
Wisconsin	2,626.95
Total	$113,018.32

NOTE.—It should be stated that while the figures given in this list of donations and legacies by states do not correspond in every case with those printed elsewhere in connection with the reports of the District Secretaries, there is no real error in either case. It has been found practically impossible to make these two lists agree absolutely for the reason that the District Secretaries sometimes include in their reports amounts which did not reach the Treasurer in time for inclusion in his statement, but which will appear in the next. It is suggested, therefore, that where it is desired to make an accurate comparison of donations or legacies by states for a period of years, these figures of the Treasurer be accepted as standard.

COLLECTION DISTRICTS

NEW ENGLAND DISTRICT.—W. E. Witter, D. D., District Secretary.

WE planned, prayed and labored for a liberal increase of offerings for the year just closed. Two hundred and eighty-seven out of a total of seven hundred and twenty-nine contributing churches heartily responded to the call for a 35 per cent. advance, all reaching and many far exceeding this percentage. Many others made less, but decisive gains. Others still, and notably many of the larger churches, reported a considerable decrease, which we believe can be traced in most cases to one or more of the following causes:—

First. The translation to higher service of many faithful ones whose places are not being filled by those who count it a high and holy privilege to make yearly large investments in this work upon which God's blessing for many years has been the marvel of the world.

Second. The habit, more or less prevalent, of minimizing distinctions, which, nevertheless, exist between different forms of Christian work. Our churches need indoctrination in the scriptural and revealed idea that "the work of evangelizing pagans is the primary, elemental work of the church, foundational to all other forms of Christian activity and hence must always stand upon a plane entirely distinct from that of instructing others than pagans in evangelical aims and ideals." No percentages of offerings, therefore, can be right that fail to recognize this eternal fact.

Third. The devotion of much time and energy, in some instances, to an "evangelism" not sufficiently world-embracing to meet the approval of the God of missions. Has not this often prevented the opening of the windows of Heaven and the pouring out of those showers of blessing for the quickening of God's people and the conversion of souls which would have resulted had prayers and sacrifices for *all* the lost, and *especially for the heathen,* been more vitally linked with intercessions for the conversion of those near at hand? Our local, state and national missions will certainly receive a fatal blow, if we do not rally to put in the sickle and reap fields in the regions beyond that now are not only white, but "dead ripe" for the harvest. The spirit that will make us eager and sacrificial in our efforts to bless the destitute heathen as yet utterly unreached by the gospel message, giving them our first attention, is the only spirit that can possibly make us faithful and efficient stewards for the filling of *all* of the treasuries of our Lord.

Fourth. An almost unprecedented number of pastoral changes; extremely bad roads and inclement Sabbaths in parts of the district; and special appeals for sporadic, however worthy, objects, coupled with failure often to see that earnest effort was properly inspired and tempered by prayer;—all are known to have diminished gifts for the general work of the Union. The record of legacies elicits unspeakable thankfulness for those whose devotion still keeps in progress many wheels of the Kingdom.

Our missionaries, ever ready for suggestions and eager to make their deputation work count for the most, have been potent factors in increasing the numbers of subscribers for our missionary periodicals, and in conference and institute work, as well as in church visitation, have risen to heights of efficiency heretofore unparalleled. Such men as Leslie, Bunker, Heptonstall, Randall, Cronkhite, Davenport, Boggs, Bennett and Ashmore, cannot speak without a message; and the numerous calls to "come again" are abundant proof that the people are glad to hear of the miracles of missions, and that men who believe that the knowledge of the atoning work of Christ is the supreme need of the heathen are wanted in our pulpits to report the progress of the Kingdom.

To all at the Rooms, the members of our Executive Committee, earnest and efficient associational secretaries, and a noble company of appreciative pastors, ever responsive to every call for help, we owe a constant debt of gratitude.

We have joyfully hailed the coming of Rev. E. Herbert Dutton, as Assistant Secretary, to reenforce the work of the Home Department, and also to aid in that for the young people, so long and ably conducted by Miss MacLaurin alone. In the promotion of mission study and other lines of missionary education foundations are being laid for splendid superstructures. The co-operation already of many pastors, key workers and associational secretaries in this educational work is greatly appreciated by us all.

The work is too great, the laborers too few, the calls of our Leader too urgent, and his honor too transcendent to sanction anything less than a mighty forward movement during the year upon which we now enter.

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Maine	$3,030 03	$126 47	$317 85	$831 81	$4,306 16	$20 00	$4,326 16	$2,763 52	$7,089 68
New Hampshire	1,642 43	40 91	191 67	218 99	2,094 00	250 00	2,344 00	2,849 77	5,193 77
Vermont	1,611 85	55 55	188 22	397 70	2,253 32	867 08	3,120 40	1,465 79	4,586 19
Massachusetts	24,339 27	1,779 01	2,470 23	8,945 12	37,533 63	57,539 32	95,072 95	22,817 28	117,890 23
Rhode Island	3,602 16	403 00	311 90	903 55	5,220 61	3,165 96	8,386 57	5,391 77	13,778 34
Connecticut	4,417 08	236 75	713 03	1,275 00	6,641 86	1,675 66	8,317 52	4,277 95	12,595 47
Totals, 1903-1904	$38,642 82	$2,641 69	$4,192 90	$12,572 17	$58,049 58	$63,518 02	$121,567 60	$39,566 08	$161,133 68
Totals, 1902-1903	$42,167 39	$3,384 73	$4,615 61	$20,363 55	$70,531 28	$49,929 59	$120,460 87	$48,741 73	$169,202 60
Increase	....	....	....	....	....	$13,588 43	$1,106 73	....	....
Decrease	$3,524 57	$743 04	$422 71	$7,791 38	$12,481 70	....	....	$9,175 65	$8,068 92

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1903-1904	729	262	991	689
1902-1903	740	243	983	786
Increase	....	19	8	....
Decrease	11	....	....	97

NEW YORK DISTRICT.—Rev. C. L. Rhoades, District Secretary.

This year marks the presentation of my seventh annual report to the Missionary Union and to all whom I specially serve in this district. These years of service have been increasingly delightful as well as laborious, for the work has multiplied itself. Steadily the point of view of many has changed and is changing. Suspicion and unrest have largely disappeared. Broader intelligence has come to large numbers. The conception of missions has become more real and spiritual, as sentiment has given place to sense, and the hunger for the marvelous has been displaced by more reading and study. The hopes of last year, as to thoughtful and prayerful work and study, have been largely fulfilled, and made increasingly more probable. THE MISSIONARY MAGAZINE and the general literature that have been issued at the Rooms have borne no small part in accomplishing this result.

The decrease in the receipts from the district, as compared with last year's phenomenal report, is more apparent than real. The ruling from Boston that only such moneys as could be reported to Boston the first day of April cut off a number of churches whose offerings were mailed to this office the first of April and received on the days following. Then some churches reckoned on the books being held open for a few days in April, as in years past, so their offerings were not received in time. One church from which we received $2,000 last year is not in this year's report at all. These are mentioned by way of explanation that there may be no misunderstanding. These offerings will be in the work as usual but not in this year's report.

There is, however, a very real side to these figures. The serious financial disturbances in New York City during this last year, supplemented by the prolonged local strikes of last summer in which millions were lost to the working men and millions more to contractors and investors, made the outlook so serious last fall that your District Secretary feared a falling off from last year's receipts of $5,000, or $10,000 in this district. That this estimate was correct was proven when the offerings were received from our city and suburban churches. Up to the first of March there were about $3,000 in advance of those of the year before to that date. The shrinkage in March was nearly $6,000, that of many churches being 50 per cent. less than the year before; all this in addition to loss from churches that failed to get their offerings in in time as before spoken of.

I am thankful that there is no apparent diminution in interest, but rather an advance. Perhaps the most significant cause for rejoicing is the growth of systematic study on the part of the young people. Study classes and circles are being formed, and entire societies are taking up regular work. This is what we have labored and hoped for for years, and now the time is ripe for a steady advance. The young people's conferences at Silver Bay, and others are becoming a very real power in this matter. The demand for fuller information as to all fields increases. It is not simply for fresh news that would be startling, but for all facts historic, and complete to date, concerning the whole Kingdom.

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
New York......	$30,296 86	$2,876 90	$2,400 93	$119,601 20	$155,175 89	....	$155,175 89	....	$155,175 80
New Jersey—Miscellaneous Associations:—four, East New Jersey, North New Jersey, Morris and Essex, Monmouth...	5,454 53	266 00	600 18	866 11	7,186 82	....	$7,186 82	....	7,186 82
Totals, 1903-1904	$35,751 39	$3,142 90	$3,001 11	$120,467 31	$162,362 71	....	$162,362 71	....	$162,362 71
Totals, 1902-1903	$42,941 75	$2,815 34	$4,426 49	$115,129 11	$165,312 69	....	$165,312 69	....	$165,312 69
Increase........	....	$327 56	....	$5,338 20	....	....	....	....	....
Decrease.......	$7,190 30	....	$1,425 38	....	$2,949 98	....	$2,949 98	....	$2,949 98

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1903-1904..............	680	387	1067	840
1902-1903..............	691	377	1068	831
Increase....	....	10	....	9
Decrease..............	11	....	1	....

There has been no year in which the requests for the presence of your secretary and the missionaries have been so constant; while books, literature and other helps have been supplied in larger abundance than ever. The fellowship of the work has been most delightful and encouraging, and we trust helpful. We are looking forward and planning a much closer campaign of finance for this coming year, and are sure of the heartiest co-operation of pastors and workers. They have never failed to work with us in all advance movements.

We are thankful for the increase in the individual offerings, but would call attention to one fact in relation to the same: Many pastors and laymen are beginning to realize more fully that the churches as churches, in their entire membership, are not giving as they should. They speak of this, and are trying for a more general offering from all. Large givers are sending their offerings separately from the churches because, they say, many seem to be content not to give so long as the offering from the church is reasonably large. These are good signs of an awakened conscience and larger interest on the part of the leaders of the church. We are thankful, with all others, for the blessings that have attended the year, for the whole administration of the Union at home and abroad.

SOUTHERN DISTRICT.—Rev. Frank S. Dobbins, District Secretary.

A gain of over $6,000 is something at which to rejoice; and, again, we rejoice with our friends of the other missionary bodies who also report increased receipts. We are all growing together. The gain is the more notable inasmuch as the well-to-do among our people were affected by the depreciation in industrial stocks, while everybody was concerned in the increased cost of living. Some other things made the financial part of the work unusually hard. Then,

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Pennsylvania and Delaware	$18,152 62	$1,745 60	$1,812 32	$13,090 40	$34,800 94	$7,568 07	$42,369 01	....	$42,369 01
New Jersey—four Associations:—Camden, West, Trenton, Central	3,402 37	395 24	435 60	170 00	4,403 21	....	4,403 21	....	4,403 21
District of Columbia	1,622 14	113 22	160 16	....	1,895 52	....	1,895 52	....	1,895 52
States South and Miscellaneous..	....	....	....	299 40	299 40	....	299 40	....	299 40
Totals for 1903-1904....	$23,177 13	$2,254 06	$2,408 08	$13,559 80	$41,399 07	$7,568 07	$48,967 14	....	$48,967 14
Totals for 1902-1903...........	$24,938 82	$1,564 65	$2,187 10	$14,036 50	$42,727 07	$229 00	$42,956 07	....	$42,956 07
Increase.........	.. ..	$689 41	$220 98	....	....	$7,339 07	$6,011 07	....	$6,011 07
Decrease	$1,761 69	....	....	$476 70	$1 328 00	....	....	... .	....

	Contributing Churches	Non-contributing Churches.	Total Churches	Total Pastors
1903-1904	621	345	966	839
1902-1903	613	349	962	862
Increase	8	....	4	....
Decrease	....	4	....	23

too, there were no conferences in this district during the year or special public effort of any sort. We had a great many conferences the year previous and unquestionably their influence continued into the year just ended.

The young people of Philadelphia and vicinity have shown their uninterrupted interest in Yachow station, in west China, by adding about 30 per cent. to their gifts of the previous year. This, too, when they have taken up a specific work for home missions, in the support of Rev. T. H. Sprague. Several individuals, one in particular, have displayed great interest in the work in general in enlarged giving; but the major part of the increase comes in connection with those churches that give week by week for missions. Increased interest, however, is not limited to the giving of money; its shows itself in many other ways: in prayer for missions, in the study of missions, and in a wider and deeper sympathy for the whole great work.

MIDDLE DISTRICT.—Rev. T. G. Field, District Secretary.

Analysis of receipts from the Middle District shows an increase of contributions from churches and young people's societies, but a decrease in the amount from Sunday schools, and a very heavy decrease in individual offerings. Despite the increase of contributing churches, and the marked increase in West Virginia—a matter of high credit to the pastors and to the efficiency of Miss McGee of the woman's society—the aggregate shows $918.24 decrease from the district, and over $1,800 decrease of contributions to the general treasury. But the interest in the Great Commission is so genuine, so pervasive in the pastorate, and churches, that there is every reason to anticipate a steady growth in giving and prayer for the work in the future.

The associational secretaries have rendered, free of charge, valuable service, often beyond request or expectation.

The presence of Rev. Wm. F. Armstrong and of Rev. G. R. Dye of Burma, of Dr. W. H. Leslie of the Congo Mission, and of Rev. E. Herbert Dutton from the Rooms, has also, in no small measure, promoted fresh interest in the Master's work.

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Ohio	$11,965 25	$183 88	$2,020 21	$5,374 43	$19,543 77	$1,359 95	$20,903 72	$5,486 85	$26,390 57
West Virginia	2,681 34	106 86	82 76	201 60	3,072 56	....	3,072 56	1,250 67	4,323 23
Totals, 1903-1904	$14,646 59	$290 74	$2,102 97	$5,576 03	$22,616 33	$1,359 95	$23,976 28	$6,737 52	$30,713 80
Totals, 1902-1903	$14,111 74	$523 02	$1,505 60	$9,117 75	$25,258 11	$537 86	$25,795 97	$5,836 07	$31,632 04
Increase	$534 85	....	$597 37	....	....	$822 09	....	$901 45	....
Decrease	....	$232 28	....	$3,541 72	$2,641 78	....	$1,819 69	....	$918 24

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1903-1904	703	306	1,009	561
1902-1903	600	369	969	512
Increase	103	....	40	49
Decrease	....	63	....	....

LAKE DISTRICT.—E. W. Lounsbury, D. D., District Secretary.

In the prosecution of the work in the Lake District I am much indebted to a gracious God and to many kind and helpful pastors and missionaries as well as to the religious journals, which have given wings to missionary truth. The usual work has not only been done, but much more. Literature has been circulated; missionary sermons and addresses made; while the regular work of office and field have been abundant. The wheel plan in each of the three states proves helpful. A limited time for the work is stimulating. The work done among Sunday schools and young people will produce missionary men and women in days to come.

The financial results of the year are encouraging. The increase of missionary intelligence will result in a corresponding increase of missionary money. The Lake District should increase this next year by at least 40 per cent. Churches ought to give as much to foreign missions as they pay for music or the gratification of taste. Every church should have two pastors, one in the home land, the other in the heathen land. By all the darkness and sin of those lands should this be stimulated.

I shall try to secure on this field next year a daily prayer and a regular contribution from each church member for this work. The outlook is bright; God still lives; the truth is yet mighty; and the Christ shall have his own in hearts and purses, as well as empire.

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Illinois...........	$9,675 10	$782 14	$605 42	$14,706 68	$25,769 34	$3,720 24	$29,489 58	$8,718 47	$38,208 05
Indiana.....	3,893 63	208 44	128 58	573 10	4,803 75	....	4,803 75	2,907 28	7,711 03
Michigan...... .	4,583 18	197 78	1,168 30	1,228 88	7,178 14	496 27	7,674 41	4,535 80	12,210 21
Totals, 1903-1904. .	$18,151 91	$1,188 36	$1,902 30	$16,508 66	$37,751 23	$4,216 51	$41,967 74	$16,161 55	$58,129 29
Totals, 1902-1903. .	$15,252 09	$1,396 83	$1,536 73	$11,578 57	$29,764 22	$4,757 93	$34,522 15	$15,213 91	$49,736 06
Increase	$2,899 82	....	$365 57	$4,930 09	$7,987 01	....	$7,445 59	$947 64	$8,393 23
Decrease	....	$208 47	....	....	....	$541 42	....	....	....

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1903-1904.	845	1,587	2,432	1,211
1902-1903...............	833	1,596	2,429	1,150
Increase	12	....	3	61
Decrease...	....	9	....	....

NORTHWESTERN DISTRICT.—Frank Peterson, D. D., District Secretary.

The statement of receipts from this district shows a slight decrease from that of last year. The cause of this is found in the following circumstances: First, last year, extraordinary contributions were received from two sources which swelled the total to an unexpected figure; second, this year several of the larger churches were tardy in sending in their offerings, so that these could not be entered into the present accounts. Their contributions have reached me since the books were closed. As it is, the total shows an increase of receipts over those reported two years ago.

The Sunday schools show a decrease. It may be, however, that their contributions were sent direct to headquarters as a result of the appeal for the Christmas offering, which, to some extent, took that part of our constituency out of the hands of the district secretaries. On the other hand, the young people show a substantial increase. The legacies amount to $4,491.95, which is $532.94 above that of the previous year.

It is interesting, as well as instructive, to note the relation of contributions to the presence of a pastor. In the district there are 636 churches and only 335 pastors. These have been the responsive media through whom your secretary has been enabled to communicate with the churches. Nearly every church having a pastor has sent in a contribution, while 251 pastorless churches have been non-responsive to our appeals. I account for this latter fact in the lack of leadership. I appreciate very much the service of those servants of God who have been loyal to the great cause of missions, and I am very thankful for the results which they have helped to make possible.

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Wisconsin	$2,935 56	$61 58	$271 25	$112 02	$3,380 41	$2,626 95	$6,007 36	$2,777 88	$8,785 24
Minnesota	5,241 71	130 40	944 32	1,147 09	7,463 52	1,515 00	8,978 52	4,574 78	13,553 30
South Dakota	1,377 11	22 86	123 61	166 38	1,689 96	250 00	1,939 96	845 24	2,785 20
North Dakota	415 77	10 72	8 78	32 38	467 65	100 00	567 65	421 82	989 47
Montana	170 71	....	6 30	36 37	213 38	....	213 38	121 34	334 72
Idaho	249 06	....	....	....	249 06	....	249 06	91 60	340 66
Totals, 1903-1904..	$10,389 92	$225 56	$1,354 26	$1,494 24	$13,463 98	$4,491 95	$17,955 93	$8,832 66	$26,788 59
Totals, 1902-1903..	$11,680 15	$485 07	$701 26	$2,346 89	$15,213 37	$3,959 01	$19,172 38	$8,779 10	$27,951 48
Increase	....	....	$653 00	....	....	$532 94	....	$53 56	....
Decrease	$1,290 23	$259 51	....	$852 65	$1,749 39	....	$1,216 45	....	$1,162 89

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1903-1904	381	255	636	335
1902-1903	383	229	612	321
Increase	....	26	24	14
Decrease	2	....	....	....

SOUTHWESTERN DISTRICT.—I. N. Clark, D. D., District Secretary.

The months of another fiscal year have passed. Their record is made. Through them all divine mercies have been generously bestowed. The interests of men and nations have been in both Providence and grace. The unceasing kindness of the Author of missions has favored its advocates and supporters in many ways, and in many lands. Sometimes clouds of thick darkness have seemed to overcast the missionary sky, obscuring, in some parts of the home land, the financial outlook, threatening serious reduction of receipts and consequent impairment of our missionary affairs. Conditions have been singularly changeful, now hopeful, then suddenly obstructed and discouraging. We would

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Kansas	$3,299 29	$210 03	$193 78	$523 76	$4,226 86	....	$4,226 86	$2,004 06	$6,230 92
Colorado	2,218 27	173 16	129 85	161 00	2,682 28	....	2,682 28	1,431 06	4,113 34
Oklahoma	332 02	15 65	....	238 49	586 16	....	586 16	50 97	637 13
Indian Ter	217 98	3 31	3 05	127 15	351 49	....	351 49	11 50	362 99
New Mexico	80 96	3 69	1 70	32 24	118 59	....	118 59	9 63	128 22
Utah	135 60	30 40	15 00	90 00	271 00	....	271 00	47 00	318 00
Missouri	25 00	....	55 00	....	80 00	....	80 00	....	80 00
Totals, 1903-1904	$6,309 12	$436 24	$398 38	$1,172 64	$8,316 38	....	$8,316 38	$3,554 22	$11,870 60
Totals, 1902-1903	$4,818 47	$390 96	$461 28	$1,946 86	$7,617 57	$600 00	$8,217 57	$3,327 50	$11,545 07
Increase	$1,490 65	$45 28	....	....	$698 81	....	....	$226 72	$325 53
Decrease	....	....	$62 90	$774 22	....	$600 00	$98 81	....	....

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1903-1904	400	500	900	
1902-1903	373	527	900	....
Increase	27	....	....	....
Decrease	....	27	....	....

discern the purpose of the infinite God in all the conditions and varied experiences which have gone into the year's history.

It may not be amiss to touch a little in detail some of the more prominent conditions which have retarded our work or made its effective prosecution more difficult and laborious. Our fiscal year opened with flattering prospects. Our people were happy in the hope of large material prosperity. In the third month of the year clouds gathered and thickened; the rains descended; the floods came; the great rich valleys of the Kansas River and its numerous tributaries were covered with water from two to fifteen feet deep from bluff to bluff, for a distance of 350 to 400 miles, *i. e.*, if all the flooded valleys of all these rivers are included in the estimate; growing crops were washed out, or drowned out; houses were injured or swept away; farms were well-nigh devastated; cities and towns were completely inundated. More than *one thousand houses* in a single city were destroyed; business was paralyzed. The generosity of the people was called to ministries of charity as never before. The work of repairing and rebuilding homes, cities, towns and churches, and the planting of new crops, crowded the claims of world missions into the background for a time. This great disaster affected more or less all sections of the central West.

Scarcely had the waters subsided when the great new building of Ottawa University was consumed in fire, thus necessitating a vigorous and protracted canvass of the entire state of Kansas for resources with which to replace this building, and make suitable provision for the opening of the fall term of school. Added to this emergency was the raising of fifteen thousand dollars to furnish better equipment for the Baptist academy at Hiawatha. A little later came the great strike of the miners at Cripple Creek and other mining camps, which occasioned the almost complete suspension of mining operations, throwing thousands of men out of employment, and seriously interrupting all departments of business, especially those more dependent upon this industry. Still later came the suspension of the great Bessemer steel plant in Pueblo by which four or five thousand more were added to the long list of unoccupied men.

These various adverse conditions, while not in the slightest degree suppressing the genuine spirit of missions, have contracted the available resources of the people, or opened other channels of almost imperative demand upon their benevolences. In some portions of the district the needs of the local or territorial work were so vital and imperative that during the two or three closing months of our fiscal year they so absorbed the attention of the churches as to defer the consideration of world missions, or in many instances reduce their offerings to its treasury. Notwithstanding all these untoward conditions, we review the work of the year animated by the spirit of devout thanksgiving. Hitherto hath the Lord of the field and the harvest helped us. Praise his holy name.

The work of tillage has been steadily prosecuted; progress has been made on many lines. There is an increased estimate of the largeness and value of mission work; a quickened spirit of inquiry about the need, the facts and the progress of missions. Information is sought with increasing avidity; schools and young people's societies are giving larger consideration to mission topics and studies; the women's circles are doing an inestimable service in the churches by their systematic study of missionary conditions and problems.

The literature of the Missionary Union has been generously but carefully distributed throughout the district. Every pastor has been supplied with the Handbook and other helpful leaflets. Special attention has been invited to the Missionary Magazine and the sparkling little paper, *Around the World.* Personal letters have been addressed to all pastors, Sunday school superintendents and churches. The secretary has received most cordial greeting in every part of the district. He has traveled 36,000 miles and visited 35 associations and 5 state conventions; spoken in many churches, in all delivering 335 addresses and sermons. We mention with much pleasure the helpful visits of Professor Topping of Tokyo, Japan; Rev. Wm. Dring of Tura, Assam; and the Rev. J. C. Richardson under appointment to Assam. The statistical table shows an encouraging increase in receipts over those of the preceding year. Our people have great pleasure in reaffirming their allegiance to the Missionary Union, and in pledging to its work increasing support.

MIDDLE WESTERN DISTRICT.—Henry Williams, D.D., District Secretary.

It is with profound gratitude to Almighty God that this report is presented. For months it was fully expected that there would be a falling behind in the receipts from this district. The high water, heavy rains, backward season and partial failure of crops in Iowa, and the severe hail storms in Nebraska, which in some parts of the state destroyed the crops, discouraged very many. There has been advancement, however. The receipts are better than last year, as the statistical report will show. Many have given out of their poverty and know the meaning of sacrifice as never before.

I am pleased to be able to report a growing interest in the work of the Missionary Union. More literature has been distributed, and more maps and literature sold than last year. In addition to this the subscription list of the Missionary Magazine has been growing, and no wonder, for where can a better magazine be found? Moreover, the price for which it can be had in clubs puts it within the reach of all.

Nine foreign missionary conferences have been held during the year. The presence of God has been manifested, not alone in the interest in missionary topics considered, but in the salvation of souls and the quickened interest in church life and work. The services of Rev. John Firth of Assam; Rev. A. L. Bain, formerly of Africa; Mrs. C. W. Miller, the state secretary of the woman's society; Miss Mary P. Denny, with pastors and others have been freely given and greatly appreciated.

Rev. A. F. Groesbeck and wife, before leaving for their new station in China, visited some of the churches and associations, telling of the work and prospects in China and awakening a greater interest in the cause dear to their hearts. They have done good service in the Master's cause while in the home land. May God abundantly bless them, as they have gone from us to take up the work in Huilai near Swatow.

Rev. H. C. Mabie, D. D., on his return from the Pacific Coast visited Omaha, Nebraska, spending a couple of days there. The sermons he preached and the conference held with representative men of the churches were very helpful. Rev. A. E. Carson, of Burma, gave an address at the Baptist State Convention of Nebraska which was listened to with the closest attention, as he told of the progress of the work in Burma and the opportunities there. At the Baptist State Convention of Iowa, Rev. John Firth of Assam told of the tea garden coolies and how wonderfully God has blessed the work in them. Coming back to his own state, our brother was cordially welcomed by his brethren.

The coming of Rev. E. Herbert Dutton to Iowa, his visit to Des Moines College, Central College at Pella and the Cedar Valley Seminary at Osage, also to Grand Island College, Nebraska, meeting the faculty and students, presenting methods of work and showing the need of consecrated men thoroughly equipped for the work in the foreign field, was an inspiration and resulted in a quickened interest in world-wide evangelization. At these places everything was done by the faculties to make possible heart to heart talks with the students, besides arranging for public meetings. It is a matter of regret that more time could not have been given, so that Sac City Institute could have been visited also.

The faithful work done by the associational secretaries in sending out letters and reports to the churches, and in presenting the cause of foreign missions at the associational meetings calls for mention in this report, and the secretary takes this opportunity to record his grateful appreciation of all they have been to him in this work.

Besides attending associations, helping in conferences and the state convention, Rev. John Firth of Assam has rendered valuable assistance in visiting a number of the churches in Iowa, speaking both week days and Sundays; also in writing articles for the *Baptist Record*. He is indeed, "John the beloved," for his praise is in all the churches.

The growing interest on the part of many of our pastors in the work of missions and their faithful presentation of the claims of God, the needs of the fields, the difficulties in the way, the victories God has given and the duty and privilege of the churches at home to respond to the call for men and means to carry on the work, has been most gratifying and promises well for the future.

The difficulties in the way of progress, however, are many, but we believe they will be overcome. There are a number of *pastorless churches* in this district, mostly in the country, where it is necessary for a pastor to care for two or more churches. If more of our young men when they leave the seminaries would accept such fields, it would be better for them, and the churches would be built up. Young men who would like to take hold of such work will find Rev. S. E. Wilcox, Des Moines, Iowa; Rev. C. W. Brinstad, Omaha, Nebraska; and Rev. Bruce Kinney, Salt Lake City, Utah, secretary for Wyoming, ready and willing to give the needed information.

While the report shows that more churches have given for the work this year than last, it will be seen that fully one half of the churches gave nothing during the year for world-wide missions. I regret to say that it is not alone the pastorless churches which have failed to give; there are *pastors* who are *indifferent* to this cause, and take no offerings for the work. It would be well to give heed to the request in the Prayer Cycle, "for the ministers of the home churches that they may recognize their relation to the missionary problem, and that they may rise to meet their responsibility by leading their congregations to pray more habitually, definitely and importunately; to give more sacrificially; and to work as they will wish they had worked for foreign missions when they shall come to see Jesus face to face."

The year has been a very busy one, but there has been "joy in service" and the satisfaction of seeing an increasing interest in the work of world-wide evangelization. "In view of the constraining memories of the cross of Christ and the love wherewith he loved us, let us rise and resolve that at whatever cost of self-denial, we shall live or, if need be, die for the evangelization of the world in our day."

With thanks to all who have so kindly assisted the secretary the past year, lightening the burdens, and helping to make possible this report, and praying that the coming year may be a more profitable one this report is submitted.

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Iowa	$4,915 41	$329 85	$581 20	$2,354 86	$8,181 32	$15,000 00	$23,181 32	$3,577 22	$26,758 54
Nebraska	2,054 07	129 10	443 57	682 43	3,309 17	....	3,309 17	1,342 24	4,651 41
Wyoming	53 20	....	....	99 00	152 20	....	152 20	23 00	175 20
Totals, 1903-1904.	$7,022 68	$458 95	$1,024 77	$3,136 29	$11,642 69	$15,000 00	$26,642 69	$4,942 46	$31,585 15
Totals, 1902-1903.	$6,661 41	$396 49	$927 52	$3,044 28	$11,029 70	$50 00	$11,079 70	$5,035 76	$16,115 46
Increase	$361 27	$62 46	$97 25	$92 01	$612 99	$14,950 00	$15,562 99	....	$15,469 69
Decrease	....	....	....	....	....	....	....	$93 30	....

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1903-1904	344	348	692	377
1902-1903	328	386	714	359
Increase	16	....	....	18
Decrease	....	38	22	....

PACIFIC COAST DISTRICT.—Rev. Arthur W. Rider, District Secretary.

The year just closed has been a very full one; full not only of correspondence and of visitation of the churches, but of inspiration from the messages of those on their way to their fields, or returning from them; full of helpful inspiration gained from many conferences held in the district; full of evidences of God's hand in all phases of our work, bringing blessing out of seeming defeats.

We have had rare opportunities this year, for arousing the interest of our churches in our great missionary endeavors, and in sowing the seed for future harvesting. Early in the fall the outgoing Philippine party, led by Rev. C. W. Briggs, held a series of meetings upon the Coast, at Seattle, Tacoma, Portland, Salem, Sacramento, San Jose and San Francisco, arousing much interest in their promising field of labor. Later it was our privilege to have Dr. H. C. Mabie come to the Coast with the young recruits who composed the out-going "Coptic" party. Together they held highly interesting missionary rallies in Redlands, Riverside, Pasadena, Pomona, Long Beach and Los Angeles; and inspired the representatives of our churches in the state convention at Fresno.

Following the sailing of the "Coptic" party, Dr. Mabie remained a few days in the district, and was heard with great interest at the Southern California Convention at Santa Barbara, speaking also at San Francisco, Oakland, Sacramento, Portland, Oregon, and Reno, Nevada, at each of these places setting forth in a fresh and telling manner the fundamental truths which lie at the basis of our work.

Rev. J. M. Foster, D. D., of our South China Mission has made two very helpful tours in behalf of our work, in Oregon and Washington, while Rev. H. P. Cochrane, of Burma, has gone among the churches of southern and central California, with a message of fresh inspiration.

We are glad to record the fact that Dr. James Sunderland's health is so improved that he is again able to render helpful aid in this office in which he so long and so efficiently served, thus making it possible for the secretary to be out more among the churches of the district.

Our Coast paper, *The Pacific Baptist,* has been a valued friend of our cause, giving its space and its sympathy freely to our work. Unusually stormy weather on all the north coast during February and March; the serious demoralization of the orange market in southern California; and the necessity of closing our books earlier this year than last; these have been factors which have made the increase in this district less than it otherwise would have been.

For the measure of growth and advancing interest in missions upon this field we are deeply grateful to God, and to the noble body of pastors who have taken this work upon their hearts, and have gladly entered into fellowship with

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
California	$6,490 16	$335 27	$404 85	$2,438 39	$9,668 67	....	$9,668 67	$3,457 17	$13,125 84
Oregon	1,280 41	79 75	121 10	114 95	1,596 21	$29 00	1,625 21	271 35	1,896 56
Washington	3,133 79	126 98	134 83	244 00	3,639 60	....	3,639 60	974 95	4,614 55
N. W. Idaho	104 40	....	5 00	7 50	116 90	....	116 90	91 60	208 50
Arizona	132 60	....	100 01	2 00	234 61	....	234 61	101 40	336 01
Nevada	26 00	....	3 00	2 00	31 00	....	31 00	....	31 00
Totals, 1903-1904	$11,167 36	$542 00	$768 79	$2,808 84	$15,286 99	$29 00	$15,315 99	$4,896 47	$20,212 45
Totals, 1902-1903	$10,924 59	$472 12	$683 66	$3,101 85	$15,182 22	....	$15,182 22	$4,099 62	$19,281 84
Increase	$242 77	$69 88	$85 13	....	$104 77	$29 00	$133 77	$796 85	$930 62
Decrease	....	....	....	$293 01	....	....	....	....	....

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1903-1904	294	....	....	....
1902-1903	268	....	....	....
Increase	26	....	....	....
Decrease	....	....	....	....

their Lord in this work of giving the gospel to those who have waited so long for its coming. To these pastors belongs the honor of holding the ground already won, and of adding this year 26 additional ones to our list of contributing churches.

MISSOURI (SPECIAL DISTRICT).—Manly J. Breaker, D. D., Corresponding Secretary.

The situation in Missouri differs from that of nearly every other state contributing to the Union. We have, it is estimated (there is no accurate account), about 1,900 churches, with some 1,600 preachers, of whom about two thirds are classed as pastors, *i. e.*, they serve churches at least one Sunday in the month, and at least one church. Of the nineteen hundred churches, three hundred have no houses of worship, but meet in schoolhouses; some two hundred more use union houses, *i. e.*, share a common house with one or more other denominations; while in some three hundred others the average of literary intelligence is not high enough to allow the ingress of missionary information except in narrowest limits. Besides, a tremendous emphasis is placed on missions *in Missouri.* There are seventy-seven district associations, and in every one of these more or less effort is made to maintain a district missionary, and this is laid on the churches as "our great work." Then our General Association has a State Mission Board which constantly teaches the people that the most important mission work in the world is state missions. Thus last year Missouri Baptists gave for all missionary purposes $84,000, of which they devoted $59,000 to work in their own state. Under these circumstances the effort to enlist our people in the largest enterprises of the gospel meets with many a backset. And to make it worse this year, the four largest churches which support the Union fell back to the amount of nearly $1,200. And thus it is that our state is so far behind in its offerings for 1903-4. This means that harder work and newer methods must be the order of the day; for Missouri must give at least enough money to support her noble sons and daughters who are working under the Missionary Union.

	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Totals, 1903-1904..	$2,241 59	$64 73	$108 60	$284 15	$2,699 07	....	$2,699 07	$1,288 26	$3,987 33
Totals, 1902-1903..	$4,225 46	$26 88	$2 00	$150 00	$4,404 34	....	$4,404 34	$1,502 25	$5,906 59
Increase..........	....	$37 85	$106 60	$134 15	....	....	....	....	....
Decrease.........	$1,983 87	....	....	....	$1,705 27	....	$1,705 27	$213 99	$1,919 26

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1903-1904	324	1,200	1,900	950
1902-1903	363	1,187	1,837	925
Increase	....	13	63	25
Decrease..............	39	....	....	....

OBITUARIES

AFTER a long life full of service and honor, *Alvah Hovey, D. D., LL. D.*, died at his home in Newton Center, Mass., September 6, 1903. He was born in Greene, N. Y., March 5, 1820.

Dr. Hovey will be best remembered, as he should be, as a theological teacher and writer. What he accomplished through the many years of his connection with Newton Theological Institution is a marvelous example of the power of a cultured, spiritual personality. No analysis of his characteristics can fully set forth the reason why this calm, moderate, but thoroughly earnest man so profoundly impressed and influenced the young men who came to him as students. Through them he speaks for God and truth around the world today.

But there was another important service which Dr. Hovey rendered which should have a special recognition here. It was his work for Christian missions.

Dr. Hovey served as a member of the Executive Committee of the Missionary Union for fifteen years, from 1869 to 1884, and for many of those years he was its chairman. He was fitted for this service by his deep sympathy for the work of missions, and by his great wisdom and sound judgment as to men, measures and methods of work. He was unfailing in his attendance, willing to be used, and his counsel was constantly sought.

There were two events during his connection with the Executive Committee which Dr. Hovey was actively instrumental in bringing about. One of these was the unification of educational work on our mission fields. It was much needed, and it was felt that the time had come to accomplish it. Dr. Hovey was on the committee to prepare the plan, which was adopted by the Executive Committee, and nobly welcomed by our missionaries. The wise, statesmanlike influence of Dr. Hovey was felt in it all.

Dr. Hovey also had much to do with the plans for the organization of the Woman's Baptist Foreign Missionary Society, and its relations to the Missionary Union; plans which were acceptable to all, and which have been signally approved of God during thirty-three years of continuous and increasing prosperity.

"Yesterday he was with us: today he is at home with the Lord, conversing, I know not how, with former teachers and friends, with Ripley and Hackett and Lincoln, and others as dear to his heart as these. We speak of the living, not of the dead." These words of Dr. Hovey, spoken of his friend and colleague, Dr. Stearns, may well voice our loving thought of this great Christian teacher and leader himself.

Mr. Edwin O. Sage, for many years a member of the Board of Managers of the Missionary Union, died in Rochester, New York, January 11, 1904. He was a well-known business man and one of the most prominent citizens of Rochester.

Mr. Sage was born in Rochester on February 29, 1832. He received his education in Rochester, and was graduated from Rochester University in the class of 1853. He was an excellent scholar and a Phi Beta Kappa man, but he desired a business life, and became a prominent shoe manufacturer in his native city. He was a director of the University of Rochester and of the Niagara Falls International Bridge Company. From early life he was a member of the First Baptist Church, and its present handsome edifice is largely due to his munificence.

Mr. Sage was a type of that noble class of men who are conspicuous for an honorable and successful business life, and for devotion to the wide interests of the kingdom of Christ. Such men exert a tremendous influence in commanding the respect of the world for the things that make for righteousness.

Mr. Alanson J. Fox, of Detroit, Michigan, died in New York City, October 29, 1903. In Detroit Mr. Fox was a strong and trusted leader in commercial affairs and in church activities, and many interests of the Baptist Denomination suffer a great loss in his death. He was a trustee of Vassar College, of Kalamazoo College, and of the University of Rochester. He was at the time of his death the president of the Board of Trustees of the Rochester Theological Seminary, and a member of the Board of Managers of the Missionary Union. He will be greatly missed in the church, in the city, in the educational institutions of which he was so efficient and valued a friend, and in missionary and denominational affairs. There is great need for men to be raised up to carry forward the important work to which Mr. Fox so freely gave his interest and his service.

Hon. Chester W. Kingsley was emphatically a man for the times, and he believed that the times belong to God. Steadfastly he exemplified this faith throughout a long life. He was born in Brighton, Mass., June 9, 1824, and died at Cambridge, Mass., January 1, 1904.

Mr. Kingsley entered actively into business life, and in this he was very successful, while he always maintained an unswerving integrity in all his business and social relations. He entered as heartily into public relations in his own city and in the legislature of his native state; but no one could doubt that his chief interest lay in the things which concerned the kingdom of God. He was a tower of strength in his own church, and so wide was his travel in our own country, so frequent his attendance upon our great public meetings of every sort, and so free his hand to contribute to the support of every good cause, that his personality was known from Maine to California. He was also foremost in his devotion to our great educational institutions.

"It is required in stewards that a man be found faithful." Mr. Kingsley was a faithful steward. "Lord, give me a hand to get and a heart to give," was his prayer, and it was his practise for many years to keep an account upon his ledger with the Lord. He gave freely and regularly, and in addition, within the last few years he devoted the sum of $200,000 to the annuity funds of eight different benevolent societies.

Moreover, he gave himself, his heart, his personality, his counsel, his business capacity, all of which helped to strengthen the credit of the great causes of the kingdom of God which were so dear to his heart. In the Missionary Union he served for years on the Board of Managers, one year on the Executive Committee, and for quite a period as vice-president, declining, on grounds of ill health, the office of president, to which he was at one time invited. His noble qualities of mind and heart won the best esteem and the sincerest love of his associates. His conscientious spirit and judicial mind brought o [illegible] question comprehensiveness of view and fairness of decision. In such a life Paul's metaphor of the pillar is nobly exemplified.

Rev. W. S. Apsey, D. D., who passed away at his home in West Somerville, Mass., on February 14, 1904, has long been known as one of the leading pastors in Boston and vicinity, and as one who was in the deepest sympathy with all forms of missionary endeavor. He was for over twenty-five years pastor of the North Avenue Baptist Church, Cambridge, Mass., during which time he became a member of the Executive Committee of the Missionary Union, a position which he filled for thirteen years. His broad intelligence, genuine sympathy with missionary endeavor, and sound judgment combined to make him a most valued friend in the counsels of the Union. It was with sincere regret that the committee, because of his failing health, were compelled to accept his resignation. Dr. Apsey's pastorate was conspicuously fruitful in the development of the sense of Christian stewardship among his members. The large giving to the work of the Kingdom, which was the natural result of such training brought the Missionary Union into close relationship with some of his leading members, conspicuous among whom were the late Henry R. Glover and Chester W. Kingsley. Dr. Apsey was in the highest sense of the word a "missionary" pastor, which is simply another way of saying that he was an intelligent and loyal Christian. He served his generation well and has entered into a rich reward.

Rev. Carl C. Wright sailed for Africa on September 30, 1902, and died on October 27, 1903, having spent less than a year in actual service on the field. He went out full of enthusiasm and earnestness, ready for hard service, and we had every reason to expect him to become a valuable missionary as soon as he could gain a sufficient knowledge of the language. He went first to Lukunga, but when Dr. Lynch was left alone at Mukimvika, he willingly accepted a transfer to that field. The need of men is so great on the Congo, it seemed to our short-sighted vision that we could ill afford to lose any. But He who first called him to the service can have made no mistake in removing him now to that higher sphere where one serves in the clear light of God's presence and without the limitations of human weakness. "The Lord gave, and the Lord hath taken away." We look only to Him who alone is able to supply the need which still remains so pressing on this great field.

Rev. Joseph Kessler, for some years a leader in the Baptist work in Russia, has been removed during the past year from the scene of his earthly labors. He was held in very high regard, both in Germany and Russia, and in his death our cause has lost a devoted and efficient representative, and our brethren in Russia, a friend indeed. We trust the Lord will raise up a fitting successor who will lead the people on to larger achievements than they have yet witnessed. The seed is being sown by faithful and true workers, and the harvest is sure in due time.

Mary Bronson Tolman, wife of Rev. C. F. Tolman, D. D., died at her home in Chicago on December 2, 1903, after a long illness. Mrs. Tolman was the daughter of Dr. Miles Bronson, pioneer missionary to Assam, and spent the first twelve years of her life in that country. She then came home to secure her education. Upon the completion of her studies in 1856 she returned to India to take up missionary work with her parents. In 1858 she became the wife of Mr. Tolman, with whom she served as a missionary until 1862 when ill health compelled their return to America. Although they were never permitted to go again to India, Mrs. Tolman continued to wield a strong influence in behalf of missions for many years. She was a woman of unusual intellectual endowment, and was gifted as a public speaker. She was a leading spirit in the organization of the Woman's Baptist Foreign Missionary Society of the West, in the work of which she took an active part for many years. Her spiritual life was deep and true, and her love for Christ was the background of a life, both public and private, of great beauty and usefulness.

Fanny Dean Goddard, wife of Rev. J. R. Goddard, D. D., of Ningpo, China, was called into the presence of her King, on October 8, 1903, after a brief illness. Our East China Mission is sadly bereaved in her death, and the women, especially, have lost a friend who freely and gladly spent her life in bringing the light of Christ's love into their darkened hearts; and for this service she was truly loved by all who knew her. Mrs. Goddard was the daughter of Rev. William Dean, D. D., pioneer missionary to the Chinese in Bangkok, Siam. She was born in Macao, China, but being left motherless in infancy she was brought to America and committed to the care of friends. At twenty-two years of age she returned to China as a missionary, and in 1870 became the wife of Rev. J. R. Goddard of Ningpo. She was privileged to see nearly forty years of service in China, all of which was rendered in beautiful and loving devotion to her Lord and Saviour.

Rev. David Webster passed away at his home in West Rockport, Maine, on Sunday, April 3, 1904. He was appointed a missionary of the Union in 1877 and labored first among the Karens at Moulmein, Burma. In 1885 he was sent to northern Siam where he remained for two years, and then returned to this country. His official connection with the Union was severed in 1889.

James B. Colgate. It has often been remarked that business men have little interest in the Church. But it is certain that the Baptist Denomination owes much to a noble company of laymen whose resources and business ability have been devoted to the cause of Christ. Among these was James B. Colgate. He was born in New York City, March 4, 1818, and died at his home in Yonkers, N. Y., Feb. 7, 1904. He entered mercantile life at the age of 16, and in 1852 he formed, with John B. Trevor, the firm of Trevor and Colgate, dealers in stocks. He organized the New York gold exchange, and was for many years its president. Later, the banking house of J. B. Colgate & Co. became prominent on Wall Street, and in his days of active business life Mr. Colgate was a power to be reckoned with in financial affairs.

In view of such a business record as this, it is worthy of very prominent emphasis that from his early business career Mr. Colgate made it a principle to give a percentage of his income for the promotion of Christianity in all its departments. In addition to his regular benefactions he gave Madison University in buildings and endowment the value of more than $1,000,000, and its present name, "Colgate University," perpetuates his memory. He also contributed largely to the endowment of Colby Academy, and to other educational institutions.

Mr. Colgate was always loyal to the principles of our denomination, and a generous supporter of its benevolent work. He was a firm friend of the Missionary Union, and contributed large sums to its work on various occasions.

Such lives cannot be too clearly brought before the world; both that they may receive the honor due them, and that they may stimulate others to become their worthy successors in Christian work.

Rev. R. M. Luther, D. D., who was suddenly called from earth September 28, 1903, was one who all his lifetime had been devoted to the cause of missions. In his earlier years he was a missionary in Burma, in association with Justus H. Vinton, the pioneer to the Karens, although he was never officially connected with the Union as a missionary. For a period of over ten years, from 1881 to 1891, he was the District Secretary of the Union in the Southern District, and his service was always characterized by faithfulness and devotion. Wherever he served as pastor his influence tended to the development of the missionary spirit and an intelligent interest in the work. He is greatly missed in a large circle of friends among whom he was held in high esteem.

CHANGES IN THE MISSIONARY FORCE SINCE THE LAST REPORT WAS ISSUED

DEPARTED FOR THE FIELD

TO BURMA

Returning.—Rev. W. F. Armstrong, Rev. F. D. Crawley and wife, Rev. E. H. East, M. D., and wife, Rev. C. H. Heptonstall and wife, Mrs. D. Gilmore, Mrs. J. E. Case, Mrs. John McGuire, Mrs. E. W. Kelly, *Miss Julia G. Craft, †Miss A. E. Fredrickson, *Miss Isabella Watson, *Miss E. F. McAllister, *Mrs. H. W. Mix, †Miss Julia E. Parrott, *Miss Hattie Phinney, *Miss Ruth W. Ranney, †Miss Louise E. Tschirch, †Miss E. H. Payne.

New Appointees.—Rev. Howard C. Gibbens, M. D., Rev. W. H. S. Hascall and wife (reappointed), Rev. Samuel E. Samuelson and wife, Rev. Harry I. Marshall, Rev. Ambrose C. Rice and wife, Rev. Wallace St. John, Ph. D., and wife, †Miss Stella S. Hartford, *Miss Minnie B. Pound, *Miss Mary S. Smiley.

TO ASSAM

Returning.—Rev. E. W. Clark, D. D., Rev. Wm. Dring and wife, Rev. O. L. Swanson and wife, Mrs. S. A. Perrine, Mrs. J. M. Carvell.

TO SOUTH INDIA

Returning.—Rev. W. L. Ferguson, D. D., and wife, Rev. Frank Kurtz, Rev. John Newcomb and wife, Rev. W. A. Stanton and wife, *Miss Mary M. Day.

New Appointees.—*Miss Mary K. Kurtz.

TO CHINA

Returning.—Rev. A. F. Groesbeck and wife, Rev. S. B. Partridge, D. D., and wife, †Miss Anna K. Goddard.

New Appointees.—F. W. Goddard, M. D., Rev. Ellis E. Jones and wife, Rev. W. A. McKinney and wife, Rev. Herbert F. Rudd, Rev. Joseph Taylor, Robert E. Worley, M. D., and wife, *Miss Helen M. Austin, †Miss Anna B. Cole, *Miss Charlotte M. Huntoon, †Miss Pearl Page.

TO JAPAN

Returning.—Captain Luke W. Bickel and wife, Rev. J. C. Brand and wife, Prof. E. W. Clement and wife, ¶Mrs. H. E. Carpenter.

New Appointees.—*Miss K. A. Dodge.

TO AFRICA

Returning.—Mr. Thomas Hill and wife, W. H. Leslie, M. D., and wife, Mrs. Thomas Moody.

TO THE PHILIPPINE ISLANDS

Returning.—Rev. Charles W. Briggs and wife; Rev. W. O. Valentine and wife (transferred from Burma).

New Appointees.—*Miss Celia Sainz, †Miss Annie V. Johnson.

RETURNED FROM THE FIELD

From Burma.—Rev. H. B. Benninghoff and wife, Rev. Walter Bushell, Rev. J. E. Cummings and wife, Rev. C. L. Davenport and wife, Rev. G. R. Dye and wife, Rev. Truman Johnson, M. D., Rev. L. H. Mosier and wife, Prof. E. B. Roach, Rev. H. H. Tilbe, Ph. D., Rev. Alonzo Bunker, D. D., *Miss Lisbeth B. Hughes, *Mrs. C. H. R. Elwell, *Miss Katherine F. Evans, *Miss Emily M. Hanna, †Miss Stella T. Ragon, *Miss Margaret Sutherland.

From Assam.—Rev. C. E. Burdette and wife, Rev. Wm. Pettigrew and wife (to England), Mrs. M. C. Mason.

From South India.—**Rev. A. A. Friesen and wife (to Europe), Rev. W. A. Stanton, Mrs. J. Heinrichs, Rev. A. Loughridge, LL. D., and wife, *Caroline W. Coats, M. D.

From China.—Rev. William Ashmore, D. D., and wife, Rev. G. A. Huntley, M. D., and wife (to England), Rev. S. R. Warburton and wife, Rev. W. F. Beaman and wife, *Miss Annie L. Crowl, †Mrs. Anna K. Scott, M. D.

From Japan.—Rev. E. H. Jones, Rev. C. B. Tenny, Rev. R. A. Thomson and wife, Prof. Henry Topping, *Miss M. M. Carpenter.

From Africa.—F. P. Lynch, M. D.

From the Philippine Islands.—Rev. P. H. J. Lerrigo, M. D., and wife, Rev. George E. Finlay.

RESIGNATIONS

E. S. Corson, M. D., Rev. Albert Ehrgott, Rev. I. S. Hankins, Rev. S. S. Huse, Jr., Rev. A. J. Parker, Rev. G. W. Taft, †Miss R. Emma Pinney.

DEATHS

Mrs. J. R. Goddard, Rev. C. C. Wright.

MISSIONARIES OF THE WOMAN'S SOCIETIES WHO HAVE MARRIED MISSIONARIES OF THE UNION

Miss Minnie P. Downie,* Nellore, South India, to Rev. S. W. Stenger, Nandyal, South India; Miss S. I. Kurtz,* Secunderabad, South India, to Rev. E. E. Silliman, Narsaravapetta, South India; Miss Emma W. Smith,* Insein, Burma, to Rev. Harry I. Marshall, Tharrawaddy, Burma.

MISSIONARIES NOT NOW IN ACTIVE SERVICE

Mrs. Emily Banks, Mrs. C. A. Burditt, Rev. W. C. Calder and wife, Miss M. Elizabeth Carr, Mrs. Laura Crawley, Mrs. E. A. Fletcher, Miss Naomi Garton, M. D., Mrs. C. B. Glenesk, Mrs. B. C. Gleichman, Mrs. L. M. Hadley, Rev. H. W. Hale and wife, Mrs. Norman Harris, Mrs. Lyman Jewett, Mrs. L. A. Knowlton, Miss Stella H. Mason, Mrs. M. A. Milne, Mrs. A. T. Morgan, Rev. I. E. Munger and wife, Mrs. W. I. Price, Miss Francis E. Palmer, Mrs. H. H. Rhees, Miss Martha Sheldon, Miss Gertrude L. Wherett, Rev. R. R. Williams, D. D., and wife.

NEW APPOINTEES

Arthur S. Adams, Walter B. Bullen, John H. Giffin, Rev. L. Ward B. Jackman, Rev. Charles L. Maxfield, Henry W. Munger, Rev. Seymour E. Moon, Rev. James Calvin Richardson, Charles F. Smalley, M. D., Rev. James V. Latimer, Rev. Randall T. Capen, Raphael C. Thomas, M. D., Paul C. Metzger, *Miss Annie S. Magilton, *Miss Edith F. Wilcox, *Miss Clara B. Tingley, *Miss Myra F. Weld.

REPORTS FROM THE FIELDS

I. MISSIONS IN BURMA

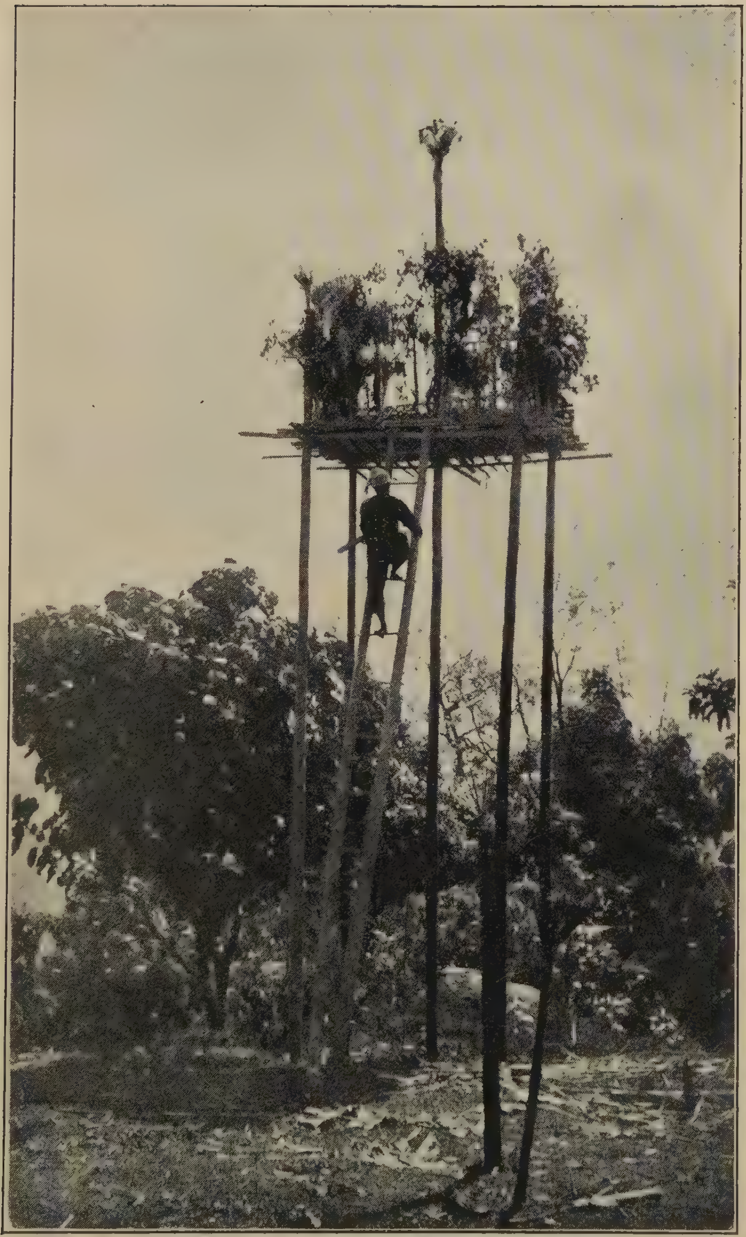
BOTH satisfaction and regretful sympathy are begotten by the record of the year in our oldest mission field. Our records give testimony to untiring efforts and to wider and more serious interest in the message borne by the missionary; yet our correspondence tells as well of disappointed hopes, of serious illnesses, of enforced plans for return to the home land for recovery of strength. The changes of the year are such as compel us to renew, with even stronger emphasis, the statement of last year regarding the need of reenforcement of our corps of workers in the Burman field.

Cause for congratulation, to which our missionaries in Burma with enthusiastic unanimity invite us, is presented in the realization of plans for new quarters for the Mission Press. The work of building, while not yet completed, is far advanced. The plans were carefully made, and while not all is secured which larger resources would have made possible, it is evident that the building will bring honor to this department of our work and will give to the mission a larger self-respect. The work of the press is reaching a continually enlarging multitude with its ministry of enlightenment and spiritual healing.

The year has been one of unequalled prosperity at the college. The college roll now shows a total of 824 pupils, of whom 30 are in the collegiate department proper and 106 in the high department. The co-operation between the faculty of the college and the standing committee, as representing the board of trustees, has given satisfaction to all.

The college proper has now completed its first decade. Gratifying as its progress during this period has been, it is apparent that the early future should see a definite advance beyond present conditions. The opening of a higher collegiate department of the B. A. grade is exceedingly important if the college is to maintain the influence essential to the high service it should render to the Christian races of Burma; and the provision of separate accommodations for college students is not only desirable for the cultivation of a helpful self-respect in these students and a healthful ambition in those of lower grade, but this step is now made indispensable by a wise requirement of the educational authorities. It is earnestly hoped that the funds necessary for ensuring this work may not be wanting.

Our theological schools continue their work strongly. The number seeking preparation for the gospel ministry is, indeed, painfully inadequate; and many calls for preachers and teachers are unmet. Competition, as presented in the demand for teachers, is strong; and particularly among the Burmans the need of a larger ministerial supply is urgent. There is, however, cause for satisfaction



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Burma Series — Orient Pictures.

NO. 222. — A PROPHET'S AERIE.

This tall structure has been erected for the use of a Buddhist "prophet" or *Myihtoi*. Clad in his special robes, he ascends the ladder and sits upon the platform until the demons or *nats* take possession of him, and use him as a medium for forecasting the future. These men are greatly venerated and much resorted to by the Burmese. Photograph by Rev. G. J. Geis.

in the spirit of many giving themselves to this work. The hearty co-operation of the people also is a source of gratification and encouragement.

The need of an increase in the number of workers is enhanced at the present time by the results attending the movement referred to in former reports and in many letters received during the year. While the enthusiasm at first attending the work of Ko San Ye has, in a measure, subsided, the movement gains, rather than loses, in depth and strength. The ingatherings to our churches, as a result of this movement, are so large that not a little difficulty is found in securing responsible workers qualified to minister to the new congregations. A feature of the movement exceedingly encouraging is its influence in heathen villages in which, until now, the Christian work had made slight impression.

An interesting incident of the year is the building of a Christian chapel at Aungbinle, the scene of the sufferings of Dr. Judson. This work was made possible by the gift of two American Baptists who visited the place. The incident is not simply gratifying to Christian sentiment; it gives promise of wider diffusion of the priceless influences of the faith for which the first missionary of American Baptists counted his sufferings a privilege and joy.

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1. RANGOON — 1813

Burman.—Rev. John McGuire and Mrs. McGuire, Rev. E. O. Stevens, D. D., and Mrs. Stevens, *Mrs. M. W. Burhoe (in U. S.), ¶Miss Marie Coté, M. D., †Miss A. E. Fredrickson, *Miss Ella L. Chapman (in U. S.), *Miss Emily M. Hanna (in U. S.), *Miss Julia G. Shinn.

Sgaw Karen.—Rev. A. E. Seagrave and Mrs. Seagrave, Rev. S. R. Vinton and Mrs. Vinton, Mrs. J. H. Vinton, Miss Harriet N. Eastman, *Miss Julia G. Craft.

Pwo Karen.—Mrs. Mary M. Rose, *Mrs. C. H. R. Elwell (in U. S.), *Miss Elizabeth Lawrence.

Tamil and Telugu.—Rev. W. F. Armstrong and Mrs. Armstrong.

College.—Rev. J. N. Cushing, D. D. (and Mrs. Cushing in U. S.), Prof. E. B. Roach and Mrs. Roach (in U. S.), Prof. L. E. Hicks, Ph. D. (and Mrs. Hicks in U. S.), Prof. J. H. Randall and Mrs. Randall (in U. S.), Prof. J. F. Smith and Mrs. Smith, Prof. J. Frank Ingram and Mrs. Ingram, Prof. Wallace St. John, Ph. D., and Mrs. St. John, Prof. Ambrose C. Rice and Mrs. Rice.

Press.—Mr. F. D. Phinney and Mrs. Phinney, Mr. J. L. Snyder and Mrs. Snyder.

English Church.—Rev. Ernest Grigg and Mrs. Grigg.

Chinese.—(Under supervision of Rev. Ernest Grigg.)

Burman Department

Churches, 9; members, 515; added by baptism, 52.

Report of Mr. McGuire:

Many Changes

Mrs. Burhoe left us in March, her departure being made necessary by the health of her little boy. During the rains, Miss Shinn, Miss Hanna and I were the only missionaries on the field. Mrs. McGuire and Miss Fredrickson arrived in November. Miss Craft came early in December, and Miss Ranney and Miss

Phinney a few days later. Miss Fredrickson is a new addition to our circle and will devote her time to evangelistic work, for which she has exceptional qualifications. Miss Craft takes the work which was formerly hers, but lately the work of Mrs. Burhoe, in the Kemendine girls' school. Miss Ranney and Miss Phinney are at Insein, making plans for the opening at that place of their Bible school for girls.

One Million Buddhists o be Reached

Our field, which formerly comprised but two districts, has now expanded into three. The great Thongwa District has been divided, and a new headquarters of the government established at Pyapon. The new district will become one of the richest in Burma, and one of the finest mission fields. We ought to secure land and open at that point a new station as soon as practicable. Owing to the kindness of Mr. Randall, who looked after the schools at Lanmadaw and Dalhousie Street, I was able to spend the greater part of last cold season in jungle and mission travel. Mr. Randall continued to care for the schools until he left for America in March. We found much to encourage us in the district, and reached some thousands at least of the million Buddhists who live upon this field. During the rains the care of the work in the city made it impossible for me to do much in the district. The preachers, however, traveled as they could and always came back with cheering reports. Sayas Po Min and Tha Din are especially worth of mention as earnest and effective preachers of the Word. Since the rains I have made two trips. On one of these Mrs. McGuire accompanied me and we were out almost six weeks. We found no evidence of the revival of Buddhism of which we hear so much in Rangoon. If there be a revival at all, it is confined to the cities, and to a very few, mainly English-speaking natives.

Sunday Schools

A new feature of our work this year calls for special mention. Heretofore our literature has consisted almost entirely of tracts which have been used for gratuitous distribution. But we have now been authorized by the Executive Committee to sell gospels and other Scripture portions at prices which make it possible to put hundreds and thousands of these into the hands of the heathen. We are doing this and God will add his blessing. On our last trip 1,550 copies were sold. With two or three exceptions, the churches are doing well. The additions by baptism for the year number fifty-two. Not quantity but quality has been our aim. Those coming from unworthy motives we have sought to sift out Nothing can injure our work so much as the baptism and reception into the Church of Christ of those who have met with no change of heart, and who are not Christians. At Lanmadaw there is a spirit of harmony and co-operation which is encouraging, especially in view [illegible] the building enterprise which is before us for the coming year. The church at Maubin now has a flourishing day and Sunday school. This is an advance on the past. Saya Thaw, the pastor, is an earnest, efficient man. There are nine Sundays schools on the field, but only four of the churches have Sunday schools in connection with their services. Some of our churches lack wise and efficient leadership, or leadership of any sort in fact. We get to them as often as we can, but can scarcely do so oftener than once in three or four months. The greatest problem in the Burman work is the problem of the pastor and of the evangelist. The association last March was held at Kamayut, a village between Insein and Rangoon, where a number of Christians, members of the Lanmadaw church, reside. The enrolment was 586 with an attendance on Sunday of between 700 and 800. It was one of the best associations it has been my privilege to attend. The uplift of the meetings has been felt throughout the year. During the month of September I conducted a preachers' class which was attended by fifteen men, three of whom were from the neighboring field of Pegu. We studied the book of Deuteronomy and had a most interesting and profitable month together.

The Lanmadaw and Dalhousie Street schools have continued their work as usual. The latter has secured a better building for which we pay a monthly rental of Rs. 100. The other building we had for half this amount. The present building is far from satisfactory, but it is the best obtainable in that part of the city. It was secured by Mr. Randall and the present headmaster of the school. In connection with each of these schools is a flourishing Sunday school. In the day schools the Bible is regularly taught and monthly examinations have been held. Mrs. Stevens assisted me in conducting the examinations, and Mr. Sharp did good service in the Sunday school at Lanmadaw. The pupils in these schools are of tender age, and we must believe that the good seed faithfully sown in their hearts will bear fruit. The girls' school at Kemendine will be reported by Miss Shinn. The introduction of English into the course of study means much extra labor for the ladies in charge. But the times demanded it and the change had to be made. The wisdom of it is proved by the growth of the school. In Miss Shinn it has a most efficient superintendent. Since last March when Saya Mo resigned, the church has been without a pastor. The pulpit has been supplied partly by us and partly from the seminary at Insein. There have been eight baptisms all from the school. At no time has the outlook seemed brighter than at the beginning of this year 1904. The year ought to witness a considerable advance in all departments.

Report of Dr. Stevens:

Good health has been my portion throughout the year 1903, so that it has not been necessary for me to take any vacation. Last March, at the village of Kamayût, I attended the meetings of the Pegu Burmese Baptist Association, of which I am the treasurer and corresponding secretary. On Easter Sunday, at Okkan, I assisted in the ordination of Maung Ne, a Karen preacher, who was for a number of years one of my assistants while I was stationed at Prome. In October, at Bassein, I attended the annual meetings of the Missionary Conference and the Burma Baptist Missionary Convention, and of the trustees of the Baptist college, and the Burman Theological Seminary; but most of the time my duties have confined me pretty closely to desk work.

**Revision o
Burmese
New Testa
ment**

In revising the Burmese Gospel according to St. John, I have proceeded through the twelfth chapter; but the emendations proposed have been discussed by the Committee of Revision only as far as the thirtieth verse of the seventh chapter. Last February I published the third edition of the Peguan (Talain) version of the catechism, which Mrs. Ann H. Judson prepared in Burmese and Siamese. It was translated into Peguan at a date previous to 1837. This, however, is the first time it has appeared in the form of a leaflet. In September I brought out the second edition of the tract entitled "Elementary Questions and Answers in Astronomy," which was translated into Peguan by U. Htawpah, and revised by myself. This tract and the leaflet were printed each in an edition of 10,000. I was thus able to supply Rev. A. C. Darrow, Rev. R. Halliday, Dr. Adamsen, and brethren Hudson and Clark with as many of these as they will be likely to want for some time for distribution among the Talains dwelling in the Tenasserim Province of lower Burma, and in lower Siam. Last October I had ten thousand struck off from the stereotype plates of "A Discomfited Theosophist" in both Burmese and English for gratuitous circulation. My "Jubilee Volume" in Burmese will soon be through the press. This little book gives brief histories of some of the most prominent of the Burmese Baptist churches in lower Burma. At Mr. Phinney's request I have recently read the form-proofs of the new edition of 5,000 of the Burmese Gospel of Matthew; and at present am engaged in reading the proofs of the Burmese Gospel of John (edition 5,000).

**Tracts for
Talains**

Although we have taken no jungle trips during the year, Mrs. Stevens and I have found, in the railway stations and crowded thoroughfares of Rangoon, abundant opportunity to "sow the seed," by personal conversation, in house to house visitation, and in the distribution of tracts and leaflets. I have also sold at nominal rates 232 gospels and tracts in the Burmese, Tamil, Telugu, Urdu, Bengali, Oriya and Hindi languages.

Burman Messenger

Last but not least I would mention the editing of *The Burman Messenger.* I do not begrudge the time and labor that it has cost me to have this ready to be issued by the first of each month; for as Mr. Phinney, the manager, has truly stated, this religious family paper is the only means the majority of our Burman Christians have of knowing anything of the outside world.

Sgaw Karen Department

Churches, 135; members, 8,278; added by baptism, 755.

The burden of responsibility upon our missionaries in this section of the Karen work has been unusually heavy, the oversight of the Sgaw Karen interests in Toungoo having devolved upon Mr. Seagrave and Mr. Vinton, when illness had compelled the return of Dr. Bunker to America, Mr. Seagrave being asked also to give some care to the work of the Pwo Karen mission at Bassein. Mr. Seagrave makes report upon this field.

Report of Mr. Seagrave:

Touring in the Delta

The general work in this field during the year just closed has been sadly neglected and we review the year with much of regret that we have been able to do so little. Much of my time having been spent in other fields, I was able to visit only a few of our northern churches in the early part of the year. A part of November and December, however, was spent among the churches in the delta at the west, Ko San Ye having kindly placed his launch at my disposal. Most of the villages in that section were briefly visited, but it is impossible to influence the people much by these short calls. The presence of my family and Mrs. Vinton added greatly to the profit of one trip, as the people were manifestly delighted at their presence. The churches seem to be in about the same condition as hitherto. Some of them are in a very low spiritual state, but for the most part discipline is consistently maintained, and in some churches very decided advance is evident.

Our usual pastors' class was held. I was able to be with them only a part of the time, and the impression as to results obtained was never so unsatisfactory. We regard this as one of the greatest factors in our work and have seen marked benefits from it in the past. The examination of the Toungoo school, however, fell at the same time and my presence was necessary there.

Home and Foreign Missions in the Native Churches

The Home Mission Society still prosecutes its work in the support of evangelists among heathen, for which ever increasing contributions are received. Marked increase in contributions for foreign missions also is being made, at present chiefly through the Burma Baptist Missionary Convention. We have been much interrupted in our special work at Meinlongyi in Siam where our churches supported preachers for some five or six years. Two of our men died on that field. Two other young men spent the first year after graduation from the seminary there, but then returned home and were unwilling to go back. Two other men who served for some time and seemed to do good work have been unable to return because of the ill health of their wives. During the past year the unsettled state of that part of the country also hindered our renewing work there, but we hope soon to have men again engaged in that needy field.

Growth of the Ko San Ye Movement

The special interest in this field in connection with the Ko San Ye movement still continues unabated. The heathen Karens in all quarters are greatly stirred and the opportunity for preaching the gospel to interested hearers—in many cases inquirers—was never so great. Ko San Ye himself is indefatigable in his efforts. Frequent visits are made to several different stations in this field and also to points in the Shwegyin, Tharrawaddy and Henzada fields. A number of large buildings have been erected near the railway for meetings and school purposes. Some of these are far too large to be fully used for years to come, if ever, but the money seems forthcoming from the people for them, largely funds which otherwise would have gone for Buddhist *kyoungs*. Many baptisms have occurred among these inquirers and many others are asking for the ordinance. Ko San Ye is in most cordial relations with the missionaries and native pastors here and in many ways shows himself ready to receive suggestions and appreciative of such help as he receives from us. His zeal for souls and his prayerful spirit are noted and remarked on by our preachers and are worthy of imitation.

We have sustained great loss in the death of Thra Pa Ter, pastor of the Rangoon church. He was a young man of no little ability and promise and was making real progress, particularly in spiritual things. We have been unable as yet to supply his place. Rev. T. Thanbyah has continued his work, touring largely among the churches throughout the year. His ability and training eminently fit him for this work as for that of translator and writer of books needed by his people. This work he has continued from the first. We would be glad if we could set him free for this literary work and many of his people desire it.

Mr. Herbert Vinton has continued his work of teaching in the school and assisting with the superintendence as hitherto. Rev. Sumner Vinton has continued in charge of the station school, the oversight of work on the Vinton memorial building, now practically ready for dedication, besides most of the station work and has largely co-operated with Ko San Ye who seems especially drawn to him.

We hope that the draft on this mission for assistance in other fields is now over and that we shall be able to press the work on all lines as we have been so long hoping to do.

Pwo Karen Department

The work of the Bible school cared for by Mrs. Rose and her associates has continued throughout the year. The general work of the mission has its center at Maubin; and report of its activities will be found in the letter sent from that station by Mr. Cross.

Tamil and Telugu Department

Churches, 3; members, 527; added by baptism, 24.

(*Statistics for 1902.*)

Our Telugu-Tamil work is conducted mainly at four centers: Rangoon, Moulmein, Bassein and Mandalay. Mr. Armstrong continued upon furlough until the fall of the year. Meanwhile, unexpected and deeply regretted changes had occurred. The enfeebled health of Mrs. Armstrong, and the sudden prostration of Miss Kate Armstrong made necessary a sea voyage to England. Happily, all have now returned to the field, apparently, with restored health.

Report of Mr. Armstrong:

Three Faithful Workers Crowned

The year 1903 has seen many changes in the Telugu and Tamil work in Burma. When the year began, besides the ordained pastors in Rangoon, Bassein and Mandalay, we had three evangelists in Rangoon and two in Moulmein. On June 11, Mr. Venkatachellum, evangelist in Rangoon for over 10 years, passed suddenly away. While preaching from house to house, as was his custom, he had just ceased praying when he became unconscious, and was carried home to awaken in another world. He had in his early days suffered the loss of all things for Christ, but later had seen his wife, his brother and wife, his mother and hosts of others given to his prayers. Ten days later a brother evangelist in Rangoon passed into his rest, Govinda Peter; converted under Dr. Wade in Moulmein, and baptized by Rev. J. M. Haswell, he was sent out to preach among the Telugus and Tamils by the Moulmein Missionary Society in 1863. Since then he has been a faithful and successful preacher of the gospel there and in Rangoon for 40 years. Dr. Ellen Mitchell called him to preach to the patients in her hospital. One was converted, and many others followed, so the Telugu and Tamil church in Moulmein sprung up. Again, on July 19, the pastor of the Bassein church, Rev. D. G. Jacob, preached as usual on Sunday morning. In the afternon he complained of a pain in his side, and before the setting of the sun had closed his eyes in death and left another vacant place. He had served the Bassein church for over 20 years. The church there had been gathered and shepherded by him; he was much beloved and his loss is very keenly felt. Notwithstanding these losses the work has steadily progressed.

ntering
ew Fields

In February, Salem Lazarus started work in Prome under Rev. Mr. Mosier, who wanted some one to care for the Telugu members of his church and the community outside. He has a ready command of several Indian languages, and many years' experience as a Christian worker. Already some have been baptized into the Burman church. He also visits Zigon under Miss Stark's care, and one Telugu has been baptized and several others are inquiring there. One of our evangelists, W. B. Johns, has begun a work in Henzada where there are many Hindus. Rev. Mr. Cummings has kindly provided him with the use of a chapel near the bazar. Here also one has been baptized into the Burman church, and four others are ready to be received. Another evangelist, P. Williams, has been removed from Moulmein to Rangoon to care for the work in Kemendine and Ahlone.

lder
tations

Pastor Aaron has faithfully carried on his work in Mandalay, and held regular services in Maymyo, besides making frequent visits to other parts of upper Burma. The Rangoon church, under Pastor Noble, continues to prosper. It has become wholly self-supporting beside contributing generously to outside work. The money appropriated for traveling is expended in visiting the new centers named and visiting others where there is a chance of starting new work. The school work has been fully reported to the Woman's Baptist Foreign Missionary Society. It has been unusually successful in government examinations, and has also done good service in church work.

ersonal

During the absence from Burma of all the rest of the family for three months of the year our son, Ernest, with the help of the native workers, carried on all the school work in Rangoon and Moulmein, as well as the evangelistic work throughout the whole province. With his hand on everything, never hurried or worried, he carried it all successfully through. In November Mrs. Armstrong and I, with our daughter Kate, returned to the work; but our son Fred has taken up his studies again in New York.

We have great reason to thank God for the wonderful help he has given and the marvelous loving kindness he has shown us through the year, not the least of which is the restoration of Miss Armstrong after a severe illness, to the work, Mrs. Armstrong's improvement in health, and my return again after an invigorating furlough. We would praise the Lord for his goodness and for his wonderful works.

Leaving out of the account individual Telugus and Tamils baptized here and there into churches of other nationalities, some of whom are mentioned in the foregoing, the baptisms for the year are: Rangoon, 31; Bassein, 2; Mandalay, 6; total, 39. The total membership is 550.

Rangoon Baptist College

Total number of pupils, 824; (in collegiate department, 30). College church members, 97.

Report of Dr. Cushing:

Changes in the Faculty

During the year the following changes in the faculty have taken place:—Rev. J. F. Smith resumed work at the beginning of the new year, after a furlough of six months. In March Rev. Dr. Tilbe resigned and his work passed into the hands of Rev. Mr. Smith. In March also, Rev. J. H. and Mrs. Randall returned to the United States on furlough. Mr. J. Frank Ingram arrived in April and entered upon Mr. Randall's work. In July Rev. Dr. and Mrs. St. John reached Rangoon and Rev. Dr. St. John at once relieved Mr. E. B. Roach of his duties and thereby enabled Mr. Roach to proceed on furlough to join his family in the United States. In December Rev. Mr. Sharp went to Pyinmana to take charge of the Burman mission at that place, and the normal work was taken charge of by Mr. A. C. Rice who, with Mrs. Rice, had recently arrived.

By the assistance of an appropriation from the local government, quarters have been built for the Sloyd department, which was opened last May.

The enrolment during the year has been as follows:—College, 30; collegiate high department, 106; collegiate middle department, 231; collegiate primary department, 411; kindergarten, 25; vernacular middle department, 10; vernacular high department, 2; pupils taking normal only, 9. Total, 824.

Calls for Teachers

There were 116 pupils enrolled in the normal department. The importance of this department is very great, for it is one of the principal sources of supply of certificated teachers to our mission schools. The education department has vigorously applied to the schools of the province the rule that aid shall be withdrawn from a school in proportion to its employment of uncertificated teachers. It has been impossible for many mission schools to obtain a full quota of certificated teachers as the supply in the province is inadequate, and thereby they have had to meet financial difficulties in the reduction of grants. The results of the three first year and the three second year classes of each of the three grades are excellent. The results of the examination of the three third year classes are good. This is the final teachers' test examination.

Miss Hanna has continued her supervision of the kindergarten department as well as given instruction in kindergarten theory and practise to a class of young women.

The annual prize giving took place on December 12. His honor, the new lieutenant-governor, Sir Hugh Barnes, Lady Barnes, Rev. Dr. Knight, bishop of Rangoon, the Roman Catholic bishop, the director of public instruction, and other friends were present. His honor made an address which was of great interest.

The music has been in the charge of Mrs. White during the year. She has been indefatigable in her training of the choir for Sunday and other services, and for the musical part of the annual prize giving.

Athletics

Athletic sports have received much attention. The annual sports of the college took place December 5 and were attended by many visitors. The college football team won the junior challenge cup in the Burma Athletic Association for which a dozen teams entered. The final was won after three tie games had been already played with the Young Men's Christian Association team. Prizes were also won in the annual contests of the Interschool Sports Association.

Religious Work

The religious work has continued as in past years, with the exception that the meetings of the three societies of Christian Endeavor have been transferred to Sunday evening. The number enrolled in the Sunday school was 450. The statistics of the college church for the year are,—added by baptism 8, by letter 3, by restoration 2; dismissed by letter 7, excluded 3, died 2; total number, 97. The church collections amounted to Rs. 382-14-0; S. S. collections, Rs. 132-11-0; total, Rs. 515-9-0.

Important Changes Required

The lieutenant-governor in his address alluded to the changes which the new Universities Bill would necessitate in connection with the college. The government will demand the segregation of the college in a building which shall be used entirely for itself. This building must be furnished at an early date and the government will be willing to help in its erection. But its erection will be impossible without at least a corresponding sum raised in America. The necessity of this segregation of the college has been emphasized by the director general of education for India and the director of public instruction, Burma, in a recent visit to the college. The theory on which the government acts is that the college student is no longer a boy but a man and requires a treatment which recognizes the independence and voluntary activities of manhood.

Besides this building, endowment must be secured. If any Baptist thinks that the English Government is going to endow a Baptist or any other non-conformist institution, he has a very incorrect conception of the attitude of the government to such an institution. It is not done in England. Much less will it be done here. This college is the only Christian college in Burma, where our young men and women, the best product of our churches, can be educated and developed under earnest, evangelical influences. There is no hope of raising an adequate endowment in this country. It would be a work far beyond the power of the native churches. Wealthy Baptists in America must help or the endowment can never be realized, the requirements of the government through the Calcutta University cannot be met and the college must be given up. Hitherto, when we have mentioned endowment, it has been with an indefinite future before us. The new Universities Bill limits the time to meet the new requirements to the near future. Shall the college live or must it cease to be? The Baptists of the United States must decide. Another requirement will be the ultimate raising of the college to a B. A. institution, one which teaches through the course of Bachelor of Arts. This, however, while it is to be aimed at, is not of such immediate urgency as the separation of the college, in buildings, from the collegiate school. This is the immediate and imperative necessity.

My work on the Reference Shan New Testament has continued. The printing has advanced through Romans, as has also the printing of the New Testament without references. I continue to maintain the same relations to the work of the Educational Syndicate, The Student Young Men's Christian Association, the Society for the Prevention of Cruelty to Animals and other societies. This outside work gives touch with the educational and philanthropic work of the city and province.

Report of Dr. Hicks:

Ten Years of Progress

On the completion of a decade in the life of this institution as a first arts college, a decade also of my own service in it, a few words in the way of review may be permitted. Though the progress of a single year be far less than we desire, these ten years show distinctly that we are growing, if not at a very rapid rate, yet so as to evoke lively emotions of gratitude. A laboratory and several other new buildings have been erected, the number of professors doubled and of pupils more than doubled, while the quality of their work has steadily risen.

Specialization in Science

Two departments, mathematics and science, were allotted to me when I began here in 1894. Two years later Professor Roach relieved me of all but two of the mathematical subjects, and this year Dr. St. John has, with the approval of the principal and faculty, taken over these remaining subjects, conics and geometry. At the same time sanitary science was substituted for logic, thus making my secular work for the first time all scientific and homogeneous. The path of further progress in specialization, viz., the differentiation of physics and chemistry, is plain, and that step will be an imperative necessity as soon as we become a full arts college. But an antecedent imperative necessity is an adequate endowment. May the next decade witness its realization!

Three hours daily are devoted to the three subjects, physics, chemistry and sanitary science, but not equally to each subject; the first two absorb the major portion of the time. One hour each week is given to the entrance class in elementary physics and physical geography. In addition to my secular work I have one hour daily of Bible teaching, a privilege highly prized, as is also the opportunity of preaching in my turn on Sunday mornings and teaching in the Sunday school.

Report of Professor Smith:

After six months of enforced rest I took up my work a year ago with many doubts as to whether I should be able to carry my share through the year. With God's help the work has been done day by day and I begin a new year with more strength and hopefulness than I had twelve months ago.

With the opening of school in May I took up the work of the Pâli department and have taught the senior and junior first arts classes in this subject; but insufficient preparation on the part of the teacher has made the work unsatisfactory to me and I fear to the pupils as well. In the high school I have taught the senior and junior entrance classes in English. This work has been more congenial and satisfactory. The average daily attendance in my classes has been as follows: senior first arts, 12.7; junior first arts, 12.8; senior entrance, 38; junior entrance, first section, 24.

Along distinctively religious lines my activities have been taken up in the preaching on Sunday mornings and in the Friday evening prayer meetings (in both of which lines of service I have taken my turn with the other members of the faculty), in the conduct of the Sunday evening service for the Eurasian boarders, and in the superintendency of the Sunday school. This last has proved particularly delightful and has involved the meeting of the Sunday school teachers for an hour each week for the study of the lesson. Our Sunday school is the largest in Burma, having a total enrolment of 33 teachers and 417 pupils, and an average attendance during the year of 365.

Report of Professor Ingram:

My first year on the foreign field is almost completed. The opportunity of molding the thought and morals of the youth of Burma can hardly be overestimated. I very much appreciate the privilege that is mine.

Teaching English and History

To me has fallen the department of English and history so ably conducted by Professor Randall. I have tried to discharge my classroom duties in the spirit of Jesus. Every lecture has been opened with prayer while the students stood with bowed heads and folded arms. In teaching English and history one has many opportunities to inculcate moral and spiritual lessons which educate for eternity as well as for time. Such opportunities have always been used to the full. My class room work has been a constant source of pleasure to me, notwithstanding the labor involved in mastering ten text-books in one year so as to teach them with accuracy and interest.

Besides this work of lecturing four hours each day, I have taught a Bible class of twenty-one young men each Lord's Day, and I have preached in turn with the other members of the faculty on Sunday mornings, and also in my turn conducted a Friday evening prayer meeting for the students. I have likewise responded to various calls to preach outside the college, and have had to refuse as many more invitations for like service.

Counselling Young Men

Our home has been a favorite resort for young men seeking counsel and encouragement. I have invited the members of all my classes to call at our home whenever they wished to do so for counsel, for help in their work, or for a social hour. My library too has been placed at their disposal.

A Literary-Debating Society has been organized among the students for the furtherance of the study and use of English, and as president of this organization I have had the burden of arranging for its weekly programs.

Another duty which has required much time and labor is that of treasurer of the college. For this a commercial training for which I little dreamed I would have use on the mission field has in a measure prepared me. A similar task and one making extended demands upon my time is that connected with the office of secretary-treasurer of the All-Burma Young People's Society of Christian Endeavor. Then too I have been assisting Mrs. Ingram, who has the superintendence of the girls' dormitory, in seeking to secure for the girls some sort of regular physical exercise, and to this end have had a croquet lawn prepared beside our house for the use of the girls. Yet with all, I manage to get some recreation and enjoy good health, having suffered only once from fever since coming to Burma. It is our desire to be long spared to live and to work for the Master in behalf of these young men and women.

Report of Dr. St. John:

Beginning my work in the college upon arrival in the latter part of July I am conscious of working at a disadvantage, since more than two months of the school year was then past. The results of my classroom work have not yet been sufficiently tested to allow even myself to form a judgment of its success. It is my present impression that approximately as large results may be obtained by the college instruction of Burman youth as of American youth under equivalent conditions. The oversight of several dormitories has given me opportunity to observe and have some part in the social life of the students. It has been my pleasure to respond to all calls to preach and conduct meetings both in and out of the college. I have recently begun a course in the Life and Teachings of Jesus intended primarily to prepare the native teachers for their work in Bible instruction. This has involved the revision and printing of an outline which I had previously prepared on this subject. Further it has fallen to my lot to take an interest in and to encourage athletics.

Baptist Mission Press

Report of Mr. Phinney:

Laying the Corner Stone

The year which closed with December 31, 1903, has been a marked year in the history of this Mission Press. It has seen the further compression of our stocks into smaller space than ever in order to make possible the removal of the half-century old building long known as the Merchant Street Mission House, preparatory to the erection of the front portion of the new press building. The foundation walls of this portion of the building are almost complete as the year closes, and the superstructure will shortly rise. The corner-stone of the new building was laid September 13, Mrs. Phinney setting in cement the last brick, and then declaring the stone to be "well and truly laid." Dr. Smith made a historical address and Dr. Sutherland offered a prayer of dedication. The crowding of men and material has hampered our work very greatly, but notwithstanding this we have done an increasing business, our over-turn being fifteen and three-eighths per cent. greater than in the previous year, this having been our average increase for several years past.

In Scripture printing work we report with much satisfaction the completion of the Sgaw Karen Reference New Testament and its placing on sale. This book bears the result of many years of revision work on the part of Dr. Cross, who has also prepared the references, the work of a small committee which considered carefully all the changes made by Dr. Cross, and lastly but by no means little, the painstaking care of Miss H. N. Eastman, who has read all the proofs and been responsible for the accuracy of the references. As it is expected that this text will not need further revision for many years, the work has been very carefully stereotyped.

And since this text is now considered a standard text, we have taken in hand and have well advanced a "Harmony of the Gospels" in Sgaw Karen upon the lines of the harmony by Professors Stevens and Burton. This our next report we expect will announce as complete, when further particulars will be given. The growing demand for the pocket editions of the Burmese and Sgaw Karen Bibles and testaments has necessitated the reprinting in Boston of large editions from the plates held there, and frequent shipments are needed to maintain the supply in Rangoon. In Burmese we have had to reprint some of the gospel portions which are now being sold by missionaries, preachers and colporteurs in large numbers at a merely nominal price which has been adopted in order to compete with the editions put out by the British and Foreign Bible Society, in which some of the revisions, we believe, teach positive error, and others hide the truth in very important matters. A stereotyped edition of Psalms and Proverbs, issued at a low price, has found such ready sale as to call for an early reprinting. In Shan the work on the Reference New Testament and on gospel portions has proceeded as rapidly as possible. In Kachin we have issued Acts during the year, and then had to stop to prepare other and better type than that we had been using for this purpose. Work now in progress will be announced in next report. In religious literature we may mention an edition of church history in Sgaw Karen by Dr. Cross, now on sale, and editions of a work on sermonizing by Dr. Cross and a commentary on Isaiah by the late Dr. Wade, revised and published for the Burma Baptist Missionary Convention, which are so nearly ready for issue that they may be mentioned here. Other lesser works and hymn books in three languages complete this class of work. Our only linguistic work issued during the year is comprised in a second edition of the "Grammatical Notes and Vocabulary of the Peguan Language," by the late Rev. J. M. Haswell, D. D., revised and enlarged by Rev. E. O. Stevens, M. A. Our educational publications during the year have been mainly reprint editions, and as usual cover the ground from kindergarten to high school text-books.

Varied Publications

Casting o
own Type

One of the great needs in Burmese printing has been display type, type larger than book sizes and for use in titles, general jobbing and such work. To meet this need has been a cherished hope of the writer for many years past. The design has been ready, but it has been possible only during the past year to engage a punch cutter with skill sufficient to warrant the undertaking. But the work done during the past year in the production of a "36 point Burmese type" has been so successful that we are finding almost constant use for the type we have produced, and a good sale to other printers is in prospect. We have had to prepare and cast a font of "12 point Roman" for use in Kachin printing and in similar work, for which fonts of type as put up by English and American founders are found sadly inadequate.

Our book printing work has increased so much beyond any increase in our appliances that we are unable longer to keep up with the demands upon our press room and our bindery. We simply must have more book printing presses and more bindery machinery, but how they are to be obtained we do not know. The writer will be glad to correspond with any one who wishes to aid in this matter.

Personally both Mr. Snyder and the writer have had health sufficient for their work, and rejoice to be permitted so to work.

Immanuel (English) Church

Churches, 1; members, 84; added by baptism, 13.

Report of Mr. Grigg:

Request f
Prayer

This chief port and capital of Burma is growing rapidly and within twenty years, I believe, will contain half a million inhabitants. The wisdom of having a strong English-speaking Baptist church here is most evident. Please pray for this important branch of our work. Since August I have written fifty-six letters to Sunday schools and churches in America and Great Britain requesting definite prayer for a revival in Rangoon, but thus far have received only one reply! Are we thus far forgotten? After nineteen months in the capacity of acting pastor the writer on June 19 of last year accepted the pastorate made vacant by the resignation of Rev. Albert Ehrgott.

Live Y. P.
. C. E.

Thirteen were baptized during the past year and nine received by letter and experience. The present membership is eighty-seven. A glance at the statistical report will convince the reader that up to the measure of its ability this oriental church has learned the art and appreciates the privilege of generous giving. The average attendance at our Y. P. S. C. E. is eighteen and its membership is double the average attendance. During the year this brave little band presented the church with a set of curtains for the arch over the baptistry at a cost of $50 (Rs. 152). The women's auxiliary organized last June holds bimonthly sessions for prayer and sewing and social converse and has both a visiting committee and an appointee to write to absent church members. The Sunday school of ninety has an average attendance of sixty-seven. Mr. Pascal of the Mission Press is our esteemed superintendent, faithful, generous and energetic. Mr. Phinney's adults' Bible class is a special feature and full of promise.

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The interior of the church building is being renovated and beautified at a cost of a thousand rupees ($333). Additional repairs are absolutely necessary and I trust the Executive Committee will prove our benefactor by a special gift for the purpose. Last night the church was comfortably filled, and three were baptized after the sermon. Our difficulties will not be mentioned.

Chinese Department

Churches, 1; members, 15; added by baptism, 5.

A large part of the 50,000 Chinese in Burma are gathered in Rangoon, where a Chinese Christian, Rev. Ah Leon, conducts a work for his countrymen. Mr. Grigg, the pastor of the English church, has general oversight of the work. No report has been received this year.

INSEIN — 1889

Karen Theological Seminary.—Rev. D. A. W. Smith, D. D., and Mrs. Smith.
Burman Theological Seminary.— Rev. F. H. Eveleth, D. D., and Mrs. Eveleth.
Anglo-Vernacular Department.—Rev. W. F. Thomas (and Mrs. Thomas in U. S.)
Burman.—*Miss Hattie Phinney, *Miss Ruth Ranney.

Karen Theological Seminary

Number of pupils, 109.

(*Statistics for 1902.*)

Report of Dr. Smith:

The fifty-ninth year of the Karen Theological Seminary has been uneventful, unless the admission of a class of fifty, the largest in the history of the seminary, may be considered an event. This event, however joyful at the first, was followed, in course of time, by a series of events not so joyous, by which before the close of the year this record class was reduced in its membership from fifty to forty. Seven left on account of ill health, one from discouragement, and two at the request of the president. The last three departures were indeed events, for they have been, to the best of my memory, unprecedented since I took charge in 1876.

"Special Discouragements"

A few weeks since, a friend in the United States, who is preparing an article on some subject germane to ministerial education, sent me a series of questions, one of which was, "Have you any special discouragements?" The inability to secure properly qualified candidates is one discouragement. In my last year's report, I explained that the great demand for certificated schoolteachers, in conjunction with the high pay of the teaching profession, could not fail to operate in discouraging young men from entering the poorly paid ministerial profession, and I also expressed the conviction that this state of things could not be permanent, as the supply of teachers must ere long outstrip the demand. Meanwhile, to add to our distress, the attention given to vernacular education is on the decrease. So far as I know, no vernacular teaching apart from the Bible is given in any of our station schools. In former times, the seminary received most excellent material from the station schools, in the shape of young men who knew no English, but received a fine training in the vernacular. Now vernacular students are limited to a village school education, for the most part, very primary in its character. So it happens that, as a rule, only those who have completed lower grades come to the seminary from the Anglo-vernacular station schools, because those who have completed the higher grades find openings in the more lucrative profession of school teaching; and only low grades of vernacular students come, because only a low grade education is provided for them in the village school. To illustrate, from this year's entering class of fifty, only twenty-five of them come to the seminary from the station schools, and of these only two had passed the sixth standard, ten the fifth, six the fourth, and seven the third. The remaining twenty-five came from the village schools, and of these, only one had passed the sixth vernacular, one the fifth, fourteen the fourth, and three the third. A few years ago an effort was made to restrict candidates for the ministry to those who had passed the sixth standard. If this rule had been strictly observed in connection with this last class, only three could have been admitted. The missionaries have very wisely ignored that rule, and have recommended young men for other than scholastic reasons, to a course of study for the ministry; and of the forty who are left in the entering class of this year, the majority are young men of excellent promise.

Superior Attraction of Teaching

Where the Graduates go

A graduating class of twenty-four leaves the seminary this year, prepared to respond to the summons which come to them from all parts of the field. Two have volunteered to work among the Chins of distant Haka, and two among the Shans of the equally distant Kengtung. Another has received a call to the pastorate of the Karen church in the city of Rangoon, and places are waiting for nearly all the rest either as pastors or evangelists. Even with such an outgo, annually repeated, the cry of the Lord of the harvest seems as true and pressing as ever,—"The harvest is plenteous, and the laborers are few."

As there have been no graduates from the college this year, Mr. Thomas, who is equally qualified to work both in Burmese and Karen, and who belongs equally to the Burman and to the Karen seminary, and is prepared to lend a helping hand to either as occasion requires, has during the past year given his services to the Karen seminary, continuing his valuable course for all the classes in the Burmese tracts and taking the senior class in the New Testament in addition to the class in the Greek Testament. Meanwhile we have, to our great joy, the promise of one, if not two, college graduates for next year.

The contributions from the Karen churches for the support of the seminary have this year been a trifle larger than any preceding year, amounting to $1,212. Last year they were $1,066. The seminary endowment is making progress, amounting at this date to $796. The attendance at the beginning of the year was

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135, and at its close 122. To those who are fond of statistics, it may be agreeable to know that the average age of our entering class is twenty years and six months, and of our graduating class, twenty-four years and six months. The cost of the boarding department of the seminary was $1,262.25; of the teaching department (apart from the salaries of the missionaries) $660, for four teachers. The average cost of each pupil for board was $11, and for teaching, $6 per annum; not an extravagant showing, I believe it will be admitted by the supporters of missions, for the training of a native ministry for Burma, and this cost will be regarded with the greater complacency, when it is remembered that more than two thirds of it is contributed by the Karens themselves! Of course this does not include the personal expenses of each pupil, which are generally provided for by the friends and relatives of the pupil, and in a few cases by kind specific donors in the United States.

Burman Theological Seminary

Number of pupils, 26.

(*Statistics for 1902.*)

Report of Dr. Eveleth:

en Gradu-
es

A class of ten men was graduated from the seminary on January 26. Of these, nine secured the requisite percentage in their examinations, and received diplomas; the tenth man lacked six per cent. to complete an average of fifty-five per cent. and received a certificate of attendance only. The highest average per cent. taken in the class was ninety-one. Notwithstanding the fact that the larger portion of the class were not Burmans, the Burmese of their graduating addresses was highly complimented. Nearly all of these men are already engaged in mission work.

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The recommendation of the trustees that a fourth year of study be added to the regular course was approved by the Executive Committee in Boston, and we have secured a bright young Burman, a graduate from the seminary, as a third teacher. He is with us now, and Mrs. Eveleth is aiding him in his preparation for his future duties. We had one dormitory in excess of our needs, and this was rebuilt on a pleasant site, and on a plan adapting it to the wants of a teacher. The cost was less than one third of that required to build a new house.

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eachers

There is a prospect of a small class of fourth-year men for the present year, made up from the ranks of recent graduates. The calls for more Burman preachers come to me often, but the supply is pitifully less than the demand. Pray the Lord of the harvest that he call more *Burman* workers into his vineyard. The large increase in local contributions last year betokens a growing interest in the work of the seminary.

Anglo-Vernacular Department

Report of Mr. Thomas:

As the seminary has this year contained no students qualified to pursue their studies exclusively through the use of English text-books, we have made use of English only in connection with the usual classes in New Testament Greek. The prospects, however, are good for classes in the near future which shall contain men who have passed their first arts in the Baptist college before coming here. Meanwhile, it was a great joy to myself and Dr. Smith to unite last week with Dr. Cushing of the college in the ordination of Maung Po, the first F. A. graduate of the seminary, as pastor of the town church of the Henzada Karen Mission.

This lull in the English department of the seminary has left us leisure for vernacular work in New Testament exegesis in addition to the training of Karen students in Burmese tracts and religious literature, which is becoming more and more imperative if our students are to do the most effective work among the increasing number of Buddhists of all nationalities in the country. For if, as Dr. Fairbairn says, Buddhism and Christianity are the two leading missionary religions in the world, the final battle between the religions of the world must be fought in the Buddhist world.

The Impending Struggle

It has been a great relief to the seminary to be released during the year from the care of the Tharrawaddy Karen Mission by the appointment of the Marshalls who are already efficiently taking it over in charge. It has heretofore been a constant source of anxiety both to Dr. Smith and myself, who have been in alternate charge of the field, that we could do no more for it without interfering with our duties to the seminary. It must, therefore, be looked upon as a veritable God-send that the Marshalls are now ready to enter into this field "white already to the harvest," owing to the divine blessing on the labors of Ko San Ye, one of the most important centers of whose work is within the limits of this mission.

A Field White for the Harvest

In addition to the regular routine of work in connection with the seminary, I have also been able to attend four associational meetings as well as an ordination in the Moulmein Karen jungle, besides the annual meeting of the Burma Baptist Missionary Convention. It has also been my privilege to serve on the Committee of Revision of the Burmese Bible, which has consumed a good share of the time and strength of some of us, although we have not thus far much to show as the result of our efforts. The importance of the work, however, would seem to justify whatever expenditure of time and money it may involve.

Revision of the Burmese Bible

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2. MOULMEIN — 1827

Burman.—Rev. S. R. McCurdy and Mrs. McCurdy (in U. S.), Miss Agnes Whitehead, *Miss Lydia M. Dyer (in U. S.), †Miss Flora E. Ayres.

Karen.— Rev. Walter Bushell and Mrs. Bushell (in U. S.), †Miss E. J. Taylor, †Miss Stella S. Hartford.

Talain.—Rev. A. C. Darrow and Mrs. Darrow.

Tamil and Telugu.— *Miss Kate W. Armstrong (Rev. W. F. Armstrong and Mrs. Armstrong at Rangoon).

English Church.—Rev. F. D. Crawley and Mrs. Crawley.

English School.—*Miss Sarah R. Slater (in U. S.), *Miss Lisbeth B. Hughes (in U. S.), *Miss Ella F. McAllister, *Miss Mary S. Smiley.

Burman Department

Churches, 4; members, 406; added by baptism, 20.

Report of Mr. McCurdy:

The year with us here has been marked by pretty constant endeavor and in some ways we feel there has been a healthy advance. In the town schools there has been an increase in attendance. The boys' school enrolment and attendance have materially increased. Since beginning the new school year there has been an increase in boarders, the number now being sixty with very mean accommodations. The enrolment during the year was 225. The religious interest has been excellent throughout. This year we have introduced a new plan of Bible teaching based on "The Union Bible Lessons." We believe that better work by teachers and pupils is coming from it. Morton Lane Girls' School opened in November an Anglo-vernacular department, which is attracting quite a number of new students and has necessitated the occupation of the old dispensary building as additional classroom space. The vernacular school at Dainwoonquin has maintained its work steadily. The heathen children there have assisted in the singing at a series of evening gospel meetings held in the school building during the rainy season.

Growing Schools

The church has shown a strong and healthy life. It continues to support a pastor and a pastor's assistant as well as to care for all its other work. During the year we have been trying more systematically to reach the people of the city. Every Tuesday, meeting alternately at Mutpun, a section three miles to the south, and at Dainwoonquin, two miles to the north, we have held gospel evangelistic services. Miss Whitehead came to play the organ and some of the teachers and pupils from Morton Lane school, members of the church choir, came to sing, while some of the church members also, especially the leader of the choir, aided in the meetings. In both places good attendance, good attention and some very earnest inquirers were met with again and again. Besides this I have put on an extra Burman preacher who, with the assistant pastor of the town church, has been making a systematic house to house visitation leaving packages of Christian literature somewhat on the Mormon preacher's "I'll call again" plan in America. Wherever they get an opportunity they stop to preach. We hope in the course of about two years to cover the whole city thoroughly. I have made a number of visits to all of the regular outstations during the year and two somewhat extended trips to places very seldom reached.

Need of a Preacher at Amherst

Amherst, old Amherst, about holds its own. The school is doing good faithful work. I have recently secured two more fully qualified teachers and hope to do even better in the future. I wish we could put a preacher at Amherst, godless, forsaken, still heathen Amherst, the last resting place of the beloved Mrs. Judson, the present abiding place of debauchery, corruption and unmentionable sin. But it was my pleasure during the year to baptize here two girls of the fourth generation of Christians. We rejoiced as again we buried the Master's disciples in baptism in the placid waters of the Indian Ocean.

At Kamawet the new church building, of which I spoke in my last year's letter, seems now to be assured. Four missionaries have had a hand in it and it ought to be consummated. We pray that it may be this year a reality. For the first time also, in some years, this church has paid the pastor's salary in full.

Buddhists Support a Mission School

In Mudon last June, at the request of a number of the leading citizens, who are Buddhists, I opened an Anglo-vernacular school which now has an enrolment and daily attendance of over fifty. This school has flourished, while a Buddhist school not two blocks away has languished. This school is self-supporting. The old vernacular school there and the native preacher as well have done faithful service. At present there is one very hopeful inquirer. At Paawk and near by, among the Talains, there has been an exceptional interest. A number of earnest inquirers have come to the preacher and some have come in to Moulmein to talk with Mr. Darrow asking honestly for further instruction. Some of the Moulmein Christians with the town preachers have gone down there from time to time and remained all day to preach, pray and distribute literature. At Thaton we have re-opened the school on a self-supporting, or nearly so, plan. It is steadily growing. The teacher in charge has exceptional ability as a teacher of Christian truth. Here is presented the unique spectacle of a Sunday school of heathen children larger than the day school. We hope the coming year to have Miss Ayres resi-

Sunday School Outnumbers Day School

dent at Thaton and thereby increase the efficiency of the work one hundred fold. The pastor there has maintained the regular services and Sunday school on Sunday and visited the heathen through the week. Thaton is a growing town and it is highly important that we have a resident missionary there to continue the noble work of Mrs. Kelly and Miss Barrows.

At Kawbein the school has been re-opened and this time on a self-supporting basis. Through the year the attendance has averaged from fifty to sixty. This has been taught by the son of the former preacher. And this leads me to record the death of this preacher who for many years lived and wrought in these river towns, Ko Shwe Gyah. He was in town to see me one week. Four days afterward I received the news that he was dead and buried. Cholera had taken him suddenly.

Long-neglected Districts

I have tried in my travels to reach some of the comparatively unreached sections. My first extended trip was along the road from Martaban to Thaton,—forty miles of excellent road, along which, except for one stretch of about three miles, I was never a stone's throw away from houses. And there are a score of very large villages. Except for about ten miles of it, no missionary had been there for six, and no preacher for four years, so I was told. We preached and distributed literature all day and showed the stereopticon on the life of Christ at night to audiences of from two to six hundred. We distributed about five thousand tracts and Scripture portions. The second trip was beyond Thaton towards Bilin and Chaikto towards Shwegyin, a stretch of sixty miles, through a densely populated, strictly Burman section. But I was called back suddenly from this trip by the serious illness of my children, and thus could not finish it. That section has had practically no work done in it for years. These are but two routes out of the many on this field, easily reached if one could but put three days' work into one, or divide himself and be in three or four places at one time.

But we take a little courage as we sum up: one new school and two others which had been closed for more than a year, now all three opened on a self-supporting basis; all the outstation schools holding their own and the town schools increasing; an increase of self-support and contributions for evangelistic work by the churches; a more aggressive town evangelization; a growing desire manifest among the native brethren for evangelistic service among the heathen about them; twenty baptisms. God grant that we may rely more fully on him and that we may continue and grow yet more.

Of ourselves the report is more gloomy. Despite our best hopes Mrs. McCurdy has been poorly all the year and now the physicians have ordered her to America before another hot season sets in.

Karen Department

Churches, 22; members, 2,091; added by baptism, 113.

Report of Mr. Bushell:

A New Worker for the Karen School

It is easy enough to prophesy when you know. I knew that under the united labors of Miss Taylor and Miss Ayres our school would rapidly improve, hence the prediction to be found in the second paragraph of my last year's report. The prophecy has been abundantly fulfilled, as the results of the examinations held last October fully prove. Ninety-three per cent. of the one hundred and thirteen scholars passed, and the inspector's remarks are commendatory of the work done and speak encouragingly of the future prospects of the school. According to the original arrangement made when she came here, Miss Ayres has now reverted to the Burman work. Her presence here was very helpful and we are grateful for the aid thus rendered. We are glad, however, to welcome Miss Hartford in her place, as she will be permanently attached to the Karen department.

What the Pupils Become

I am glad to report that as our boys and girls grow up and pass out from our school, a good proportion of them devote themselves to Christian work. It has been my privilege this year to attend the closing exercises of the Karen woman's Bible school and of the two theological seminaries at Insein. I was pleased to find that of the fourteen graduating from the woman's Bible school, one was a girl born and educated on the Mongnai field, while two others have received a part of their training in our station school. Ten were graduated from the Burman Theological Seminary, of whom one was a Karen from Mongnai, a member of one of our Karen churches. Of the fourteen graduated from the Karen Theological Seminary, four came from Mongnai, all of whom have been connected with our station school. Seven boys passed the seventh standard examination at our station school last October. Of these five are now taking the normal course in the Baptist college in Rangoon and one has joined the normal class at the government school in Mongnai. I mention these facts for the information and encouragement of our home workers who are interested in the educational part of our work, for such facts mean a great deal for the future of the work in Burma.

The payment for our girls' dormitory has been completed, and all concur in pronouncing it a very convenient and useful building. We are now planning for a new dormitory for our boys, but it will take time for the building to materialize. During the year we have lost by death the oldest ordained man on the field; but at a council held in October last, his son-in-law was ordained to take his place. I hope ere I turn my face homewards to see two more of our well tried pastors set apart for the gospel ministry.

Mr. Cronkhite, the missionary in charge of Bassein Pwo Karen field, being now at home, it was thought by the reference committee that my presence with them for a little while would be helpful to the work; so I have paid two visits to that field during the past year, and expect to go there again before leaving for home.

The leper asylum has again claimed quite a little of my time; time I give reluctantly too, because I think we ought to have a physician here in Moulmein, a part of whose work it should be to look after the welfare of this institution.

I attended every meeting of the reference committee held during the first nine months of the year, but in October the three years for which I was elected came to an end, and I gladly stepped down, for some one else to take up that duty. The general condition of Moulmein has, I think, never been so promising as it is today. At least that is certainly true so far as the eight years of my own experience are concerned. I earnestly hope that during my coming furlough God's presence may be abundantly manifested in the hearts and work of these my brethren, and that the work may go on with even greater success.

Talain Department

No report has been seen from this work. It is as yet in its beginnings. The formal separation from the Burman work, with which it has been connected throughout the history of the mission, has not yet been made; but Mr. Darrow, aside from preparatory work in study of the language, has already made strong beginnings in the work soon to be more fully developed.

Tamil and Telugu Department

Churches, 1; members, 80; added by baptism, 4.

(*Statistics for 1902.*)

This work is conducted under the supervision of Mr. Armstrong whose report for Rangoon covers in general the work carried on for these peoples.

English Church

Churches, 1; members, 118; added by baptism, 22.

(*Statistics for 1902.*)

The pastor of the English Church, Mr. Crawley, has been unavoidably absent from the field since the early summer of 1903. When on the eve of returning from a brief visit to England, he was taken very seriously ill, his return to Burma being delayed for some months. During his absence the work of this church advanced, through the activity of its membership and the aid generously given in preaching by missionaries in other departments of the work at Moulmein.

3. TAVOY — 1828

Burman.—†Mrs. H. W. Hancock.
Sgaw Karen.—Rev. H. Morrow and Mrs. Morrow, M. D., †Miss M. M. Larsh (in U. S.).

Burman Department

Churches, 1; members, 29; added by baptism, —.

Report of Mrs. Hancock:

Zayat and Street Preaching

The past year has not been as productive as was hoped at its beginning, but the fruitage will come later. The church has been aggressive. Two of the members as a thank offering have placed two much needed glass windows in the chapel. We have a neat little zayat by the roadside close to our front gate, where the passers-by are reached with portions of Scripture and the preached Word. For this the church has contributed freely. Street meetings have been held in various parts of the town, Karens from Mr. Morrow's compound kindly assisting us by singing. Your missionary has visited Mergui and is quite satisfied that the time has come for the Missionary Union to redeem its pledge to Rev. D. L. Brayton, made many years ago, that they would send a missionary to Mergui, now a fine large city.

The district of Tavoy has not been neglected, but the laborers are too few to do much outside this city. The Michigan Baptist Convention, or personal friends gathered there, have sent me a small sum for a colporteur, and I hope to report more extensive jungle work next year. The Master said, "I must take the good news of the kingdom of God to the other towns as well." A greater readiness to listen to the gospel is observed, although the acceptance of the gospel is withheld. We labor in hope.

The school is prospering in numbers. The Sunday school attendance is larger than that of the day school. The financial commissioner of Burma and his secretary visited the school recently and gave us a donation for some needed desks.

A Missionary Needed for Tavoy

Your missionary in Tavoy needs an associate immediately. When our Baptists of America are ready to work in earnest for the *Burmans,* God will reward their efforts. Take Tavoy and Mergui upon your hearts. Our Master's words apply: "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

Flint, Michigan, and St. Louis, Missouri, united to give us a very merry Christmas, and it is with a very grateful heart your missionary begins the work of 1904. May the prayers that ascend around the long table in the Mission Rooms at Tremont Temple be speedily answered and this long-neglected Burman work find a warm corner in the hearts of the Baptists of America, and by their efforts our King be exalted in all lands.

Sgaw Karen Department

Churches, 27; members, 1,181; added by baptism, 59.

Report of Mr. Morrow:

I do not know that I can better describe our work during the past year than by saying it has been a continuation of the work of the year previous, or largely so at least, and that has been an effort to Christianize the Christian Karens. We, like our brethren in this work, have hoped that with increased educational advantages would come more correct views of what it means to be a disciple of Christ. There is an improvement in individual cases, but the great mass of immersed Karens are yet groping in the dark.

An Unwise Beginning

False systems of religion are not easily replaced by that which is true. It is not too much to say that the beginning of our work among these people was the introduction of a false system. Their being so widely scattered rendered direct oversight by the few missionaries impossible, and poorly instructed native ministers went everywhere baptizing. The baneful results of even this long-ago mistake remain till the present. I can recall hearing a Karen pastor, and a really good man, say, "A man is born again when he is baptized," and again, "If we do not tell them they will be saved by baptism they will not be baptized." In the case of one man supported by a specific donation from home, that most unwise method of contributing to missionary work proved a snare, as it tempted him to seek to swell the number of baptisms, that he might be able to report success to his patron. Specific donations rarely if ever produce good results.

Evils of Specific Donations

Another and perhaps the most fruitful cause of the admission of unregenerate members to our churches was the hope of obtaining the assistance of missionaries in their numerous cases of litigation, or when imposed upon by Burmans and others. They are now better able to defend themselves, and those who would oppress them fear punishment. But cases of great injustice do yet occur, one very marked case of which might come legitimately into our report for the past year. It cost me much trouble, but the result I believe will not be disadvantageous to me or to the interests of the work.

The above statements well explain the present condition of our churches. We are seeking a higher and better kind of religious life and shall go on till we succeed or die in the attempt.

Study of English Unsatisfactory

During the year our health and that of our school has been good. As good progress has been made in study as is usual in Karen schools, though far below what we desire and hope to attain in the near future. Unless we can have better success in the study of English we shall give it up. Little progress is made in this study in all our schools on account of pupils refusing to speak English, though studying it for half a score of years. For the future no pupil will be allowed to study English who will not practise what he or she learns from day to day.

4. BASSEIN — 1852

Burman.—Rev. E. Tribolet and Mrs. Tribolet.
Pwo Karen.—Rev. L. W. Cronkhite and Mrs. Cronkhite (in U. S.), †Miss Louise E. Tschirch, †Miss Alta O. Ragon.
Sgaw Karen.—Rev. C. A. Nichols, D. D., and Mrs. Nichols, *Miss E. E. Scott.
Tamil and Telugu.—(Rev. W. F. Armstrong and Mrs. Armstrong at Rangoon.)

Burman Department

Churches, 4; members, 177; added by baptism, 2.

Report of Mr. Tribolet:

Development of Irrawaddy Delta

Another new district has been carved out of the old Irrawaddy division. Deltas have always been the seats of large populations and flourishing civilizations and the Irrawaddy delta promises to be no exception. The population is growing apace and so is the wealth of this favored section of the Indian Empire. Ten years ago a man with his wife and a lady assistant were plodding along at Henzada, and another man with his wife was making a beginning at Bassein. Improvement all along the line has taken place during the decade; but in spite of the creation of two new districts out of the old territory, the man and his wife and lady assistant at Henzada and the man with his wife at Bassein are still left alone to face the new condition of things.

The preaching and itinerating part of our work must of necessity suffer so long as I am burdened with our large town school and the seven district schools. One of the evangelists has done a little touring and colportage work during the year —the other one is still in the seminary. A number of people have been baptized in the northern section of our field, but I prefer to consider them as probationers for the present. We still report four organized churches with widely scattered members, but their Christian life is at a low ebb for want of Christian training.

Pwo Karen Department

Churches, 48; members, 1,907; added by baptism, 105.

Mr. Cronkhite, whose stay in this country has been protracted by the illness of Mrs. Cronkhite, writes concerning this work.

Report of Mr. Cronkhite:

Harder than going as a Missionary

There may be many things harder than going as a missionary. There certainly is one; that is, not going. The continued detention in this country arising from the doctor's veto upon my leaving Mrs. Cronkhite alone as yet has been one of the severest trials of my life. I regret that I can give no first-hand report of this year's work, but can only glean from the letters which have reached me from the field. There has been very much to rejoice over.

And first, disturbances arising out of unsustained charges against the leading pastor, and which threatened to make serious trouble throughout the association, have subsided, though not without leaving some traces. The church at a recent associational meeting showed renewed confidence in the pastor by choosing him as their moderator. His work was of such large importance to the whole field that this vindication means very much.

Unprecedented Interest

We rejoice again in the unprecedented interest among the heathen on our field. Never have so many of the villages been calling for Christian teachers.

This is partly the outcome of the Ko San Ye movement, but very largely also is the result of the enlarged work which our local Pwo evangelistic force has been doing for some years. Heathen visitors to each compound are very numerous. This is a rare time for work among Karens.

Our Bassein school has been greatly prospered. Never in the 50 years of its history has its attendance attained to that of its closing term for 1903. From an attendance ranging from 100 to 150, we have now gone up to 180, and there seems every reason to believe that the increase is permanent. The quality of work done by teachers and workers has been excellent; and as to finances, despite severe difficulty from the phenomenally high price of rice, the school year has closed without debt. The years given to Bible study have flowered in the manner in which pupils and teachers passed All-India Sunday School Examination; while the baptism of 27 of our dear boys and girls during the closing days of the old year and the opening Sabbath of the new speaks of the faithfulness of missionaries and teachers (all our Karen teachers are whole-hearted Christians) in things spiritual.

Fruits of Faithfulness

Miss Anderson was relieved in October by the return of Miss Tschirch from furlough, and has entered upon the work for which she longed at Loikaw, one of our most faithful Pwo girls going with her. Very nobly has Miss Anderson fulfilled her mission at Bassein, patient, spiritual, untiring in the work of each and every day. My appreciation of my co-workers grows each passing year, and while now kept at home for a time, I rejoice that the work is in the hands of two such devoted and capable Christian women as Miss Tschirch and Miss Ragon.

Sgaw Karen Department

Churches, 120; members, 11,648; added by baptism, 545

Report of Dr. Nichols:

While no special new lines of work have been inaugurated during the year, inasmuch as the work of organization has been going on for the last two generations, yet we have been doing our best to accomplish all possible along the usual lines of effort.

During the year we have had the meetings of the conference and convention with us, and to us of the Sgaw Karen department it was especially enjoyable, inasmuch as it was the first time that the convention has met with us since we rejoined in its work, after working apart for twenty-five years. At my suggestion, the Karen brethren spent in devotional meetings the two days preceding the regular sessions of the convention, while the missionary brethren were holding their conference. The result was very manifest in the deeply spiritual tone of the convention meetings and the consequent harmony which prevailed throughout. While the scope of the convention is similar in some respects to that of our American state conventions, yet it is much broader, including that of our American Anniversaries as well. It furnishes the only opportunity of the year when the native brethren of all races and stations may meet and compare respective methods of work and enter into closer fellowship. It at the same time furnishes one of the most effective means of dispelling race prejudices which flourish so rankly in a heathen atmosphere and is preventive of misunderstandings and irritations which otherwise might easily develop in the work of evangelization.

Entertaining the Convention

Our town school, which is thus far the only Karen high school, has been having the largest attendance in its history. There were present in December 409, including 138 girls. The development and maintenance of an efficient high school among our people is as yet a task of much difficulty, financially and educationally.

For the pupils to secure enough facility in English, in addition to that in Burmese and Karen, not only to render it a success as a linguistic study, but also to be able to use it as the medium of learning in all branches of study, in subjects which traverse fields of knowledge and experience which are all as foreign to them as the language itself, however familiar these may be to the European, all these difficulties combine to discourage the student long before he can reach the standard of the matriculation of Calcutta University which is that prescribed for passing the high school grade. Again, for various reasons, the average health of the students is far below that of pupils in America, because of the malarial and other fevers which are so common to the country, with cholera and other epidemics, which are invited not only by the general unsanitary habits of the people, but also by the gases arising from the very rapid decay of both animal and vegetable matter which takes place here. The long, hot rainy season largely prevents the purifying influence of the sunlight, and no severe cold is present to arrest decay and tone up the system. Accordingly, the amount of illness which is inevitable as yet stands very seriously in the way of attainment in our schools. Still again, the demand for teachers of lower grades for our jungle schools, and other lucrative employment, together with the ease with which it has been possible to satisfy the needs of a family, have all tended to induce students to leave their study before they finish. Such may with little difficulty assure themselves of a comfortable support from the cultivation of rice, to which work the people have for generations been accustomed. The necessity, however, for the intellectual training which the high school comprehends only increases with the lapse of time. By having a high school here we are able to secure more pupils for the higher course than would undertake it were they left to go to Rangoon Baptist College or elsewhere, possibly to institutions where Christianity has but little if any influence. Hence we are trying our best to sustain and to develop this grade in our school. Our people are willing to sacrifice for its current support, and the wise foresight of Mr. Carpenter in starting the endowment of the institution, which the liberal contributions of the Christians have increased to its present proportions, has made it possible for us to go on with the work of the school on these lines without being obliged to charge fees which might prohibit some from availing themselves of the full course of instruction.

Ill health o
Pupils

Allurements
to Leave
School

Endowment
Provided

Unfortunately ill health has not allowed Miss Robertson to aid in the teaching work of the school during the year as she would have wished, with her very complete equipment for the work. She has been compelled to be away from the station for several months of the year, and now finds it impossible to stay on for another rains. This brings us face to face again with the question of securing a successor who shall be as well prepared as she is for the position. We have a most faithful and efficient corps of sixteen Karen teachers, one of whom has had the advantage of a year in Colgate Academy and two years in the college department of the university. Four others have had collegiate training up to the F. A. grade in the Rangoon Baptist College or in Calcutta.

Teaching
Force

Most of our 120 churches, scattered over nearly 6,000 square miles, I have visited during the year, principally by the aid of our launch and usually in company with some of our pastors or other helpers. This constant travel among the people, together with our pastors' meetings of two or three days at the beginning of the rains, the home mission meetings in October, the large associational meetings in March and assembling of the pastors for Bible study for the month of September, give us a wide opportunity to keep in touch with one another and thus to be mutually helpful in our work. The Bassein-Henzada-Rangoon line of railway, also, which has been opened up during the year, will further facilitate our communication with the different parts of the field, but it will also open up more fully the way for the dreaded liquor shops, which are licensed by the government and quickly multiply along lines of travel, to the swift ruin of the people, and for a fur-

Railways nc
wholly a
Blessing

ther increase in the sale of opium which is so fast spreading throughout the province, with its quick devastating power. Thus the increased facilities for evangelization, as always, at the same time provide new avenues for demoralization.

We are trying to do our duty to the remaining heathen. On our last trip, attended by the seminary students on their return from their year's work in Insein, we baptized twelve, in our visits to a number of villages. At the village where the largest number was baptized, quite elaborate preparations were made for our entertainment, elaborate, considering their ability in that line. At this place one of the middle-aged women who was a candidate for baptism was quite suggestive in her rather blunt reply to my question as to whether she had fully made up her mind to break away absolutely and finally from her former heathen customs, now that she was to be baptized. With a searching look, she replied, "If I had not thus made up my mind, you may be pretty sure that I would *not* be found among those who are now submitting themselves to the rite of baptism!" This gave me opportunity for reflection on her position, as I partly realized what it really meant to one of them to take this step; to give up cherished customs which have held sway over them and their ancestors for generations, to meet ridicule of the keenest kind from most of those around them, to trample resolutely under foot the fears which are always inherent in heathen superstitions, to incur the dread, which they all more or less have, and so often express, of separation from loved ones living and those who have died in the ancestral faiths, a thought which keeps so many from acceptance of the Christian faith,—these are only some of the considerations which stand in the way of one who is asked to accept Christianity.

Decided Convictions

Truth Coming to Fruitage

In general, I think that I can say that we have never had so general attention to preaching on our tours among the heathen as this year. Possibly this may be partly accounted for by the awakening resultant from the Ko San Ye movement, but more of it is doubtless the result of the incessant work which has been kept up for years past, whereby the truth has gradually been brought into contact with so many hearts and which is now coming to fruitage. Of course there occur some relapses into heathenism, but the proportion is not large. In fact, considering the temptations, we may well wonder that the proportion is not still greater. On the whole, when we consider the general devotion of the leaders of the people, the average of faithful Christian life among the churches and the spirit of harmony which generally exists among so large a body of Christians, nearly 12,000 in number, working unitedly in one association, we can be but thankful and take courage, even in the face of difficulties which at times seem disheartening.

Tamil and Telugu Department

Churches, 1; members, 128; added by baptism, 6.

(*Statistics for 1902.*)

This work is conducted under the supervision of Mr. Armstrong whose report for Rangoon covers in general the work carried on for these peoples.

5. HENZADA — 1853

Karen.—Rev. David Gilmore and Mrs. Gilmore, †Miss Violetta R. Peterson, †Mrs. Jennie C. Morgan.

Burman.—Rev. J. E. Cummings and Mrs. Cummings (in U. S.), Mrs. J. E. Case, *Miss Julia H. Stickney.

Karen Department

Churches, 71; members, 3,412; added by baptism, 147.

Report of Mr. Gilmore:

At no time since I took over charge of the mission in December, 1899, has the condition been so satisfactory or the prospect so bright as at present.

The school, which had done poorly for two or three years, was enabled, by a rearrangement of the staff, and by united effort on the part of missionaries, teachers and pupils, to make a satisfactory showing in the examination of last November. The work of Miss Peterson and Mrs. Morgan has had much to do with this. I expect that the school will continue to do good work and achieve creditable results.

Conversions in School

The religious condition of the school is more satisfactory than I have ever known it. We have been blessed with a good number of conversions in the school, thirty-eight having been baptized during the year. Equally gratifying has been the growth of the Christians in spirituality, and the uniformly good tone of the prayer meetings.

Ko San Ye Movement

The most striking development has been in the district work. The movement of Ko San Ye, to which I have referred in my reports for the past two years, has begun to bear fruit. There has been a real awakening among the heathen. The number of converts from heathenism (as distinguished from children of Christians) baptized during the year has been two or three times as great as the average number for the five preceding years. I shall not get the figures in time to include them in the statistics sent with this report, but I think it will not be far from 150; and it is likely that the ingathering will continue. The difficulty is going to be to look after the converts properly. We are fully alive to our responsibilities in this matter.

The Henzada and Bassein branch of the railway has been opened during the past year. This gives us easier and quicker access to certain parts of our field, and makes possible a great saving in expense when mission business or private affairs necessitate a trip to Rangoon. It is also bringing our mission into relations of mutual helpfulness with the contiguous missions of Bassein, Tharrawaddy and Rangoon.

Mrs. Gilmore's return has strengthened our forces much. During her stay in America, in addition to the usual work which falls to the lot of missionaries on furlough, she prepared the copy for the Karen Sunday school paper. Her return to active participation in the affairs of the mission is particularly opportune in view of the fact that Miss Peterson is to go on furlough in April.

My only regret is that impaired health is making it impossible for me to follow up the opportunities which lie before us as energetically as the case demands. This regret is mitigated by my great confidence in my native fellow workers (a term more appropriate, on this field, than the time-honored one of "native helpers") and by the knowledge that after all God is the great worker, and that he is by no means dependent on the instruments which he deigns to use.

Burman Department

Churches, 5; members, 328; added by baptism, 26.

Report of Mr. Cummings:

The Year's Advance

The year 1903 was a year of manifold duties and of general growth. Twenty-six converts were added by baptism. One new church was organized, now making five in this field. One new jungle chapel was finished and another begun. Two new schools were started, one of which should become permanent, and increase was made in the number and character of pupils in the older schools.

I have served as secretary of the Committee of Reference, of the Board of Trustees of the Burman Theological Seminary, of the Board of Trustees of the Rangoon Baptist College and of its standing committee, which in addition to the work on my own field, kept me very busy. All this, coming in the seventh year of continuous service without furlough, was very exhausting and drove me to the hills for a brief respite during the hot season, and to the dry belt in the rains to escape the most depressing rainy season I have ever experienced.

I attended three associations, our own at Sagagyi, which was helpful in strengthening Christian ties; the Prome Association to preach to Burman Christians on the support of their pastors, and the Bassein Sgaw Karen Association to see how they did it. I was especially impressed with the culture, independence, vigor, enterprise and unity of the last association, and with the capacity of its missionary, Dr. Nichols, for work and leadership. His patience, tact and resourcefulness seemed sufficient to cope with every difficulty. Some three thousand Karen Christians were in attendance.

Growth at Zalun

Marked growth has taken place during the year at Zalun where we now have a registered third standard Anglo-vernacular school of forty-three pupils taught by Maung Po Saw and Ma Mo Bwin who were formerly Mrs. Case's trusted helpers at Myingyan. They have taken hold of the religious work too with vigor. A church will be organized there before I go on furlough.

Our school near the bazar has grown to one hundred pupils, taught by three teachers, and has attained self-support. It has a delightful Sunday school, and the front steps of the building afford a favorable place for holding down town open air meetings in the midst of the densest population.

I have traveled in the district as much as other duties permitted. People in the smaller towns and villages more readily become converts and there the most of the growth of the mission has taken place. In the larger towns the people are more affected by the revival of Buddhism which exerts social pressure against giving up the ancestral religion.

resent Tendencies and he Opportunity

The increased scale of living, the imitation of Western vices, worldliness, gambling, licentiousness, the use of liquor and opium are making havoc of the Burman town population, which Buddhism is powerless to check. We are trying to save the children through the schools; but unless these people become Christians, there is little hope for them in this world, and none in the world to come. I feel that the time is ripe to push a vigorous evangelistic campaign among the Burmans and that we must have more missionary men in Burman work preparing for this service, to which God has clearly led us by all his blessing on the work of the past.

6. TOUNGOO — 1853

Burman.—Rev. W. A. Sharp and Mrs. Sharp.

Paku Karen.—Rev. E. B. Cross, D. D., and Mrs. Cross, Rev. A. V. B. Crumb and Mrs. Crumb, †Miss Elma R. Simons.

Bghai Karen.—Rev. A. Bunker, D. D., and Mrs. Bunker (in U. S.), Rev. C. H. Heptonstall and Mrs. Heptonstall, †Miss Thora M. Thompson (in U. S.).

Burman Department

Churches, 2; members, 60; added by baptism, 4.

Mr. Cochrane closed his work in this field early in September, the condition of his wife's health forbidding the continuance of residence in Burma. This loss to our missionary force is deeply regretted, the service given having been of marked efficiency and devotion. The large responsibilities of this work conducted at the two important centers, Toungoo and Pyinmana, as well as in out-districts, have now been assumed by Mr. Sharp, who thus, after years of valued service at the college, resumes work in the Burman tongue.

Report of Mr. Sharp:

Welcome to Pyinmana

By far the greater part of the year was spent in the normal department of the Baptist college. The results of the year's work were fairly satisfactory in two of the classes, and perhaps all that should have been expected in the other class, though disappointing to me and also to most of the class. In October I took over charge of the work of the Pyinmana and Toungoo fields, my family moving at once to Pyinmana, while I continued in the college till December 15. Neither the fields nor the work were new to me, as I spent two and a half years on this field before I entered the work at the college; and as only about four years had passed since we left it, we had many friends to extend to us a hearty welcome on our return.

It was a real joy to us that Mr. Cochrane should be permitted before his return home to gather the first fruits of the Pyinmana school, which he established as an outstation of the Toungoo Mission fourteen years ago. On our return to the field Pyinmana was made the central station, and the result is most encouraging. The school has increased from 130 to 175 in six months; the Sunday school has nearly doubled in attendance.

Many Inquirers Seeking Guidance

The churches at Pyinmana and Toungoo have both recently called pastors and are attempting to raise a definite part of their support, adopting a plan of systematic beneficence, which we hope will soon result in both becoming strong, independent churches. The school work in Toungoo has fallen off some, partly due no doubt to non-resident supervision. Cheering news comes from many parts of the field. Many inquirers are reported, some of whom have come to the town for instruction and guidance, while others have called for the preachers who have done considerable traveling even in the absence of a missionary to direct.

Great Needs

Our great needs now are, a *missionary family* to take up the Toungoo field, a field with unlimited opportunities, promising large returns; a *mission house* for Pyinmana, also a dormitory and additional school rooms, and a *gospel wagon* for evangelistic work. It is my great desire to emphasize this side of the work more. I hope to secure at least two more evangelists for the combined fields of Pyinmana and Toungoo. This would give us six preachers for our little parish of something like a half million souls. Pray for us, that the Lord of the harvest may send us more laborers.

Paku Karen Department

Churches, 75; members, 2,262; added by baptism, 220.

Report of Mr. Crumb:

I think I am justified in saying that, taking the work of the Paku field as a whole, there has been real progress in all departments of the work; not as great as we might desire, but, perhaps, as great as we have reason to expect, when we take all the conditions under consideration.

It is impossible for a missionary to visit all parts of the field in the same year. There are over seventy churches that must be reached, scattered over a large area of one of the most mountainous districts in the world.

The portion of the country occupied by these seventy-five churches is but a small fraction of the whole Paku field. There is a very large heathen population that we are doing what we can to reach. I have just been making a tour in southern Karenni, where we are meeting with much encouragement. The pioneer work that must be done by the missionary and native evangelist has been done and now the way is opened for the native pastor. The demand for native pastors to settle in these villages is beyond our ability to supply. I trust, however, that we shall be able to occupy some of these villages this season. In Grelow village, where we located a native pastor last year, the gospel has made great progress. There are several believers there, but they need further instruction before becoming eligible for baptism. The large attendance at the meetings, the close attention paid to the preaching, the great kindness shown to me by the heathen in all the villages visited are evidences that the gospel is making its impression on them.

Progress in Southern Karenni

Changed Conditions of Work

The circumstances are very different from what they were when the work was first commenced among this people. Then, Boolo, a large village from which I am writing this report, and Quakee and other villages in this neighborhood, were being raided by the Red Karens. When the missionary came among them he was gladly received, chapels were built, native pastors were settled and hundreds were baptized. There is no doubt that the belief that their change of faith would be a protection to them from their enemies was one of the causes of the movement. The same thing was true in the Brec revival in the Bghai Mission. But it is different now. Peace reigns over the whole land. These wild Red Karens and Brecs, who lived entirely on the plunder they obtained in raids on their more peaceful neighbors, have been brought under control, so there is no worldly element to enter in to influence the people to build chapels and receive native preachers. It is the power of the gospel alone that must gain the victory. I am very careful to hold out no worldly inducements to gain converts.

Intemperance

The condition of the churches in southern Karenni is about as last year, excepting at Santpoo, a small church in the southern part of the district, which is in a very low spiritual state. Their pastor left them eighteen months ago, and, being left without a leader or public worship, they relapsed, and at the time of the last harvest they filled the old harvest jug with rice whiskey, and men, women and children drank, and a number of them did not leave off when the harvest was over. When I reached the village and saw the condition of the church, to say that I was blue and discouraged does not begin to express my feelings. We spent the Sabbath with them and succeeded in making them see the disgrace they had brought upon themselves and something of the dishonor they had done to Christ and his cause. They think they are going to keep their church covenant in the future, but I shall not be surprised to hear that some of them fall again and again. Strong drink has a great power over the Karens. It is a great stumbling block to our work among the heathen. Intemperance is the cause of most of the exclusions from the Karen churches in this district.

I have thus far visited only a few of the Paku churches, but as soon as we have visited five villages more in this tribe we shall cross over the water-shed and spend several weeks in the Paku field, after which I hope to make a tour among the Karens in the western Yomas.

The school in town is, I think, in very good condition. We hope to organize a large central vernacular school at Maw Too Der on the frontier. We ought to have one on this side of the hill, the Karenni side, but I fear we cannot secure a teacher for it.

Lack of Pastors

One of the great needs of the work here is more native preachers; we need a large number for work among the heathen, and many of the churches in the district are pastorless. Many of the young men educated in our mission schools are active Christians, but few of them seem inclined to take up preaching as a life work. The income of the native preacher is so small and his difficulties so great that most of them would rather enter other fields of service. They are not lost to the mission, they are the strength of the churches; the mission would be very weak without those educated Christian laymen. Still many of them might fill places of greater usefulness as pastors.

I am making a great effort to organize the work so that the youth and children will have more attention from the pastors, and to increase the attendance at the Sunday schools. Young people's prayer meetings have been started in many of the churches, and I hope soon to have them in all the churches. We have good day schools, vernacular, in many of the villages. We ought to have them in every village, but in some parts of the district the people are too poor to bear the expense of a good school.

I think we can enter into the work of the new year with increased confidence in the sustaining grace of the God of missions.

Bghai Karen Department

Churches, 82; members, 3,462; added by baptism, 290.

The year brought to this work many changes. Dr. Bunker, wno has given to it the devoted service of more than thirty years, was compelled by broken health to return to this country. In the interval preceding the return of Mr. Heptonstall from furlough, the large work represented at this center was under the care of Mr. Seagrave and Mr. Vinton of the Sgaw Karen work at Rangoon. Miss Emily H. Payne has given important aid in the work of the school. Mr. Seagrave reports concerning the general work.

Report of Mr. Seagrave:

Depleted Forces

The return of Dr. and Mrs. Corson to America and the transfer of Miss Davis to Tharrawaddy in February left the Bghai Karen Mission in a very depleted condition. Dr. Bunker remained alone till June, when long-continued ill health necessitated his return to America. From June to October most of my time was given to this field, largely in the way of oversight of the station work, care of the school and advice to pastors who reported from the jungles. Miss Payne arrived in October and at once assumed charge of the medical department and the care of the school.

Schools Maintained

So far as can be gathered from reports of preachers the general church work has moved on much as usual. Some very encouraging reports have been received. Evangelists have continued their work among heathen villages and jungle schools have been sustained. Efforts to establish central vernacular schools for the advanced pupils, thus reducing this work in the station school, have not been very successful for various reasons. One of these schools is still maintained. The station school is much in need of building up, though the results at the last examination were much better than was expected. Great difficulty is experienced here as elsewhere in securing certificated teachers.

It has been quite impossible in the short time here to get a grasp of the field or to understand the real needs. This could come only from extended touring among the people. Conditions seem very different from those in our own field at Rangoon. The return of Rev. and Mrs. Heptonstall to this work for which they are so well qualified makes the outlook for the future bright.

7. SHWEGYIN — 1853

Burman.—(Under the supervision of Mr. Harris.)
Sgaw Karen.— Rev. E. N. Harris and Mrs. Harris, †Miss Stella T. Ragon (in U. S.), *Miss H. E. Hawkes (Papun), *Miss Isabella Watson (Papun).

Burman Department

Churches, —; members, 4; added by baptism, —.

(*Statistics for 1901.*)

The work in this department has been conducted, as heretofore, under the supervision of Mr. Harris.

Sgaw Karen Department

Churches, 58; members, 2,242; added by baptism, 177.

Report of Mr. Harris:

Results in the School

The work of the past year has gone steadily on, acquiring increasing impetus with each week, so that in general it is stronger than at the beginning of the year; but no one feature has been more prominently developed than another. For some reason which I have thus far been unable to discover the results of the school examinations in secular subjects were less satisfactory than usual, but this was partially compensated by the fact that the results of the annual Scripture examinations under the auspices of the India Sunday School Union were much in advance of those for last year. An outbreak of cholera obliged us to close the school for two weeks during the rains. Not all of the pupils returned, so that the attendance has diminished somewhat; but this was to be expected, and the loss will undoubtedly be made good as soon as the alarm has passed away and confidence is fully restored. A good American-bored well would probably do more to establish permanent sanitary conditions than anything else, but as I have had no experience in well-drilling and am short of funds—the latter being the more serious hindrance—I have done nothing yet in this direction.

A Plea that could not be Refused

The work at the three outstations has made encouraging progress. At Nyaunglebin the school has been maintained as heretofore, and now a project is under way for the erection of a good, permanent building. Kyaukkyi has not only held its own and made some progress in the line of temporal equipment, but has sent to the theological seminary three as promising young men as we have ever had there. These young men are the direct fruits of the work at Kyaukkyi, and would make that work well worth all the money and labor it has cost, even if nothing more should come of it. The most distinguishing feature of the work at Papun this year has been the prayer in faith and the endeavor in faith on the part of the people to get a missionary lady, or "mamma" to assist and direct them. When I attended the annual meeting of their young association in the early part of the year, they asked me to find a "mamma" for them. The next evening they met together and raised a subscription of about Rs. 2,000 for the purpose of erecting a little bungalow for her when she should come. Even then I was doubtful how much would come of the matter, but four or five months later I heard that the bungalow had been completed and was ready for occupancy. For a time I felt almost sorry that the people had gone forward so eagerly and involved themselves in so great expense, fearing that I might not be able to get them the "mamma," and then they might be discouraged. But I am glad to say that their faith is being honored, and that soon not one missionary, but two, Miss Hawkes and Miss Watson, will go to their assistance. I have confidence to believe that these ladies, who have both had large experience in the work, will find their labors heartily seconded by the people and abundantly blessed of God.

As to the work at large, we again have occasion to render special thanksgiving to God for blessings poured out upon the churches as a result of the extension movement begun in 1898. In former reports I have called attention more particularly to the grace of giving, showing how, after the establishment of the three outstations mentioned above, the contributions of the churches for all objects went up from about Rs. 7,500 in 1898 to over Rs. 10,000 in 1899; to over Rs. 14,000 in 1900; and in 1901, when a special effort was being made for the erection of the Rs. 10,000 chapel at Papun, to over Rs. 20,000. I am glad to say now that this grace of giving has shown no falling off; for in 1902, the last year for which statistics are at hand, the contributions of the churches with no special effort aggregated over Rs. 16,000. But I have the joy of recording still other manifest blessings. In 1898 we had 45 churches with 1,850 members; now we have 58 churches with 2,242 members. From 1893, when I first came out, to 1898, while most of our churches were having a steady growth, none of them experienced anything like a revival, but last year two of our churches had a gracious ingathering, and just recently 45 have been baptized into another church. Moreover, the number of students for the ministry is increasing. When I first came out I was greatly distressed to learn that the Shwegyin churches had only three or four young men at the theological seminary; but this year, to our great joy and satisfaction, we have ten. All this I regard as the manifest blessing of God upon the work of mission extension. It is another of the numberless proofs which history affords of the beneficial reactionary effects of the missionary enterprise.

Steady Advance in Giving

The force of missionary workers at the station is being considerably reduced. In November Miss Ragon left for America under doctors' orders. Miss Watson has recently joined the mission, but she and Miss Hawkes are soon to go to Papun to take charge of the work in that important outstation. This is a time when, humanly speaking, we can ill afford to spare Miss Hawkes, but the need at Papun is very great and we feel that we cannot disappoint the faith of the Papun Christians. Moreover we trust that the promise, "Give, and it shall be given unto you," may be fulfilled in our case, and that we may receive other assistance to take the place of that which we now surrender.

8. PROME — 1854

Churches, 3; members, 191; added by baptism, 7.

Burman.—Rev. L. H. Mosier and Mrs. Mosier (in U. S.), †Miss E. H. Payne.

Report of Mr. Mosier:

The illness of Mrs. Mosier has overshadowed everything during the past year. She underwent a very serious operation on January 15, 1903. She seemed to be doing well at first, but she began to decline in May and her condition has been a continued source of anxiety ever since. Though Mrs. Mosier's illness has interfered with my work somewhat, yet a review of the past year reveals grounds for rejoicing. I have succeeded in visiting my churches, have had the preachers out on the field and have revised and stereotyped a tract and a leaflet that I hope may be working forces for the evangelization of the Burmans after my active labors have ceased.

Reforms

The time has passed when there is any justification for paying wages to the teachers of Burman schools in the villages. The results do not justify the practise. The teachers should be content with the fees and government grants and still work eforms

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for the conversion of their pupils as the Karens do. But, failing of the ideal with this race, I have offered to pay, instead of wages, grants based on the results of the examinations and in proportion to the time spent on the Bible studies as compared with the time spent in the secular studies. The teachers were not pleased at having their wages stopped, but four schools have taken the examinations under the new plan and the examiner is confident that much better work will be done during the present year. At any rate the teachers will be earning what they get instead of being fed by the mission, and we will be able to respect them and they can respect themselves. I have also instituted a reform in the case of the preachers. There has been a tendency on their part to consider that their principal work consists in the touring and that when they are in the city they are in a measure at leisure. I have made them and the churches face squarely the fact that government employees, teachers and all others who earn their own living, have to labor not less than six hours regularly each day and have insisted that preachers and Bible women must not give less to the Lord than they would to secular employments. They freely confess the truth of my position and there is an improvement. The new Tamil-Telugu work that I started last spring has been one source of great satisfaction to me. At my request, Mrs. Armstrong furnished me a young Tamil preacher named Lazarus. As the result of his efforts several have been accepted for baptism, our cook being of the number. I have raised funds enough to carry the work during the year without using the money of the Missionary Union. The Indian Government having sent orders over to Burma to check the increase of Anglo-vernacular schools, the department of public instruction not only repudiated its promise to give grant-in-aid to our Anglo-vernacular school, but also refused to register it. When the pupils found that the school would not be examined and that, consequently, they would get no government certificates, they left the school and we had to give up what promised to be a powerful factor for the evangelization of the natives. But Sayah Hla is employed in the Prome municipal school and is still a great help in the work. We have long tried in vain to get Ma Yone to have Bible study in her school, but she now has a Sunday school and Sayah Hla is the superintendent. He is also leader of the Young People's Society of Christian Endeavor, and often preaches good sermons. The Prome church has at last decided to call a pastor, partly as the result of his efforts. By much persistent effort I have succeeded in forming a new Sunday school class of young men, who were not attending Sunday school before. They had become quite regular before I left for Sagaing on Mrs. Mosier's account.

At Out-
stations

I have just received several letters of rejoicing because the ringleader, who drew away several of our people to the Romanists in that section, has confessed his sin and asked for restoration. The church has hopes that all who went after him will return. As in the past years, Sayah Chin, who resides at Paungde, has visited this church once a month to administer the ordinances. Aside from this the preaching has been done by the members. Two of them have done much work among the heathen, U K'doke being particularly active. As a result, several have been baptized. The large Laungyi school has taken the first examination under the new plan and the Waigyi school has also fallen into line.

The work at Paungde has been nearly at a standstill. Sayah Chin is so old (seventy or more) that I do not feel like censuring him if he does no work at all. But I have recently put Sayah San Oo there as an experiment, and if it works well as seems likely, I shall continue him there and hope for good results. Thet Pu has brought her school up from the first to the fifth standard and that will soon be a great help in the work and nearly or quite self-supporting, I hope.

A group of disciples at Toundwingyi in a remote corner of my field are talking of organizing a church, and if I am able to remain on the field I am hoping to visit and help them.

Not least among the causes of rejoicing is the fact that I have been able to get rid of the ugly pagoda ruin that was right by our house, with the consent of the Burmans who threatened a predecessor with imprisonment for attempting the removal.

9. THONZE — 1855

Churches, 2; members, 308; added by baptism, 5.

Burman.—Rev. W. H. S. Hascall and Mrs. Hascall, *Miss Katherine F. Evans (in U. S.).

Miss Evans, to whom full oversight of work at this center passed on the death of Mrs. Ingalls, continued her service throughout the year. In the late fall, the return to Burma of Mr. and Mrs. Hascall, which afforded no little gratification to the mission as a whole, brought relief to Miss Evans and reinvigoration to the work of this station. The work now falls entirely to their care, Miss Evans returning to America for a long needed rest.

Report of Miss Evans:

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Loss

The opening of the year found the churches of the Thonze Mission in the shadow of a great loss. The one who had not only founded the mission, but who had carried the burden so wisely, so faithfully, so successfully, for so many years had entered into rest, leaving the flock without a shepherd. The work she laid down had to be taken up and carried on by one who was all unfit for it, especially as it had to be assumed in addition to the school work. As soon as possible, plans were made for supplying the place left vacant, and an urgent invitation was sent to Mr. and Mrs. Hascall to come to our help. They were warm personal friends of Mrs. Ingalls, as well as dear friends of my own, and the ones I was sure she would have chosen to take up her work. Then came months of uncertainty, followed by the joyful news that they were coming. This hope enabled me to stay during the intervening months with some degree of courage, though that it has been a very hard and trying year every one will understand.

Native Age
cies in Ope
ation

We have been very short of helpers. Of the two preachers here, one was kept at home a good deal by illness in his family, but he, with the other man, was able to go out on short trips in the vicinity, and a few times on longer trips in the district. They found ready listeners, but few who were willing to take any decided stand, though some five have been baptized. The preacher who was detained at home by illness severed his connection with the mission in December, so that only one man is on the working force at the end of the year. The preacher at Leppadan has been steadily at work as shown by his monthly reports, but I have not been able to go there to supervise the work at all. His reports show that he has preached to a large number of heathen, has been on a number of trips in the jungle and has done much house to house work in Leppadan itself; but, there as here, we do not see the results we desire. A new departure has been the selling of portions of Scripture, both at the railway station and in this and surrounding villages. This work was begun in June, since which time hundreds of these portions have been sold, many tracts sold and given, and over a thousand leaflets distributed. Much seed has been sown in this way, which we trust may bring forth some fruit in days to come. I wish I could report a year of marked success, but many causes have conspired to make it otherwise.

New Worker
Welcomed

With the end of the year came the joy of welcoming Mr. and Mrs. Hascall, and the zeal, earnestness and enthusiasm with which they have taken up the work, and the hearty interest which they manifest in all classes far exceed even my expectations. The people have given them a warm welcome, and I can leave Thonze feeling *more* than *satisfied*—fully assured that the work which has necessarily suffered for efficient care will in the near future be blessed with abundant prosperity. I feel that I cannot be thankful enough for the coming of these consecrated workers. May they have many as happy and far more successful years of service in Thonze than I have had.

10. THARRAWADDY — 1876

Churches, 29; members, 1,055; added by baptism, 90.

Sgaw Karen.—Rev. Harry I. Marshall and Mrs. Marshall, †Miss Sarah J. Higby, †Miss Bertha E. Davis.

Perhaps no one of our Burma stations has greater cause than Tharrawaddy for satisfaction in the changes of the year. Miss Higby has long been bearing burdens far beyond her strength. The coming of Miss Bertha E. Davis afforded relief in the work of the school, and the appointment of Mr. and Mrs. Marshall for service at this station has at length fulfilled desires long cherished, by full provision for the care of the far-reaching work of this important center.

Report of Mr. Marshall:

Introduction

It is hard to write an adequate report on two months' acquaintance with the field, especially since we are not able to live at the station because our house is not yet completed. My principal work this year is to get the language. Meanwhile we make weekly trips from Insein to the district, spending our Sundays with the churches at the various villages. We find the people very glad that, after their long years of waiting and praying, they now have a missionary of their own. The churches seem to be in a prosperous and healthy condition.

Fruits of Ko San Ye Movement

The influence of Ko San Ye is strong in this field. His immense rest house at Leppadan has become the centre of a great work. The church there has grown to a membership of over 800. In October before I arrived 159 new converts were baptized, and now we are making plans for another baptism of about 170 who have signified their desire to make a profession of their faith. These people are nearly all middle-aged men and women from the jungle villages where hitherto there have been no Christians. They are not from one or two villages but their homes are widely scattered over a large area. Many of them come from a section which has not allowed teachers to come to them, but now they have come to the teachers. We hope during the year to divide this church and from it organize several churches in the villages from which these people come, thus making them a light to their neighbors.

The great problem that confronts us is to develop these converts in Christian knowledge and living. They have been attracted by the strange personality of the prophet. They have heard the gospel, and have believed that Jesus is their Saviour. But that is all they do know. Unless we can follow up this planting with the watering and tending by capable teachers little lasting good will be accomplished. The opportunity is grand. May we make the results as magnificent.

A Prosperous School

The school in town is prospering as usual under the efficient care of Miss Higby and Miss Davis. It has far outgrown the shaky thatch building that has served as school and chapel. Classes meet in every available space, even in the teachers' houses and on Miss Higby's veranda. However, we are glad to say that this condition will not last long. The Karens are coming forward with their money to build a new chapel and schoolhouse combined. Only $400 of the $1,333 which is their share of the $5 333 needed (the rest being $1,333 from America and $2,666 from government grant) still remains unpaid. Contributions are coming in each week, and we hope to raise the whole amount by the association meeting in February. We expect to have the new building before another year.

One very pleasing feature of the school is that, though it is a Karen school, the Burman children from the town have been coming in, till now they number more than one third of the enrolment. The races mingle on most friendly terms. Among them Miss Davis has started a Sunday school of about fifty children who show remarkable enthusiasm for Bible study. They carry the gospel to their heathen homes. As she has opportunity Miss Davis calls at these homes and finds that much seed has been sown. We feel sure that many of the children have been truly converted and many parents' thoughts turned toward the true light.

Both Mrs. Marshall and myself are very grateful that our new home is to be established in the midst of such opportunities for service.

11. ZIGON — 1876

Churches, 2; members, 212; added by baptism, 14.

Burman.—*Miss Eva C. Stark.

Report of Miss Stark:

A Leper's Faithfulness

As I review the work of the year 1903, I see many mistakes and not a few trials, but they have been more than balanced by the joys and blessings. During the jungle travel last cold season we were kindly received everywhere and good attention was given to our message. In one village a man came to learn more about the religion of which he had heard from a leper who sat up till midnight to tell him about a Saviour. When we talked with the leper he said, "It has been years since I could attend a church service, but my trust in Jesus has not wavered. I do not know how I could endure life if it were not for this hope." In another village we were told that a Catholic priest from Gyobingauk had visited them twice, but no Protestant missionary had ever been there. "What you tell us is good, but the Buddhist priests are here all the time to keep us in the old paths. Come again and come *soon* that we may better understand this new way and learn to follow it."

The Tharrawaddy Burman Association was held here in March. We had a good attendance and good meetings.

Ko Nan Ton, who has taught so long in Kimayna, died of consumption last April, having lost three sons from the same disease within three years. Two other children have followed since that. It was two months after Ko Nan Ton's death before I secured another teacher, and I am not certain that the man now there is the one needed. I have secured a free grant of land for a school, and permission to cut the teak trees in this compound for building material.

In Gyobingauk it was impossible to get the school registered or to collect a fair amount of fees. The people not only wanted a free school, but wanted English free, so I decided that the money could be expended to better advantage in some other part of the field. I have stationed a preacher there.

The Zigon compound had to be remeasured and a new grant obtained. We now have a good fence around the compound.

School Work

Because it was impossible to secure qualified teachers, I was obliged to teach more than usual during the rains. We registered at one time 124 pupils, the largest in the history of the school, I think. The fourth and fifth standards did poorly in examination, but the others did better than I expected. The nine who entered from the seventh standard all passed.

The spiritual results have been more encouraging this year. Seven pupils have been baptized, four of them from heathen homes. Of the other seven who have been buried with Christ in baptism, four have been from jungle villages, one a girl from a Christian home in Zigon, one a Telugu man, and one young man living in a Christian home in Gyobingauk. This makes the total number of baptisms fourteen. There has been a little increase in the monthly gifts for the general work and also some advance in the contributions for other departments of Christian work. We praise God for the blessings of the past and look hopefully to the future, "being confident" "that he which hath begun a good work" here "will perform it until the day of Jesus Christ." Pray for great blessings upon this field.

12. BHAMO — 1877

Kachin.—Rev. W. H. Roberts (and Mrs. Roberts in U. S.), Rev. Ola Hanson and Mrs. Hanson, *Miss Margaret M. Sutherland (in U. S.), *Miss Lillian Eastman.

Burman and Shan.—W. C. Griggs, M. D., and Mrs. Griggs.

Kachin Department

Churches, 3; members, 203; added by baptism, 14.

Report of Mr. Roberts:

Twenty-five Year's Retrospect

As Mr. Hanson has furnished quite a full report of our work for the year, may I briefly recount a bit of history and experience during a quarter of a century?

Twenty-five years have passed since my brethren called me from a pleasant pastorate in Illinois, and sent me to represent them and our Lord in an attempt to enlighten and lead these wild, ignorant and enslaved mountaineers to a saving knowledge of Jesus Christ. What years of trials, waiting and partial success these have been! For the first seven years under Burman rule the local officials, from the highest to the lowest, did everything in their power to prevent our gaining the confidence of the Kachins whom they hated, feared, and spoke of as the wild men of the hills "whom none could tame or educate." In 1884, when an opportunity was afforded them by the sacking of Bhamo by the Chinese, the Burmans sought to take our lives, and destroyed our mission plant; and it was not until 1887, eighteen months after the annexation, that we could procure land and commence work on a permanent basis. With your hearty sympathies, earnest prayers and liberal support we have overcome the distrust and prejudice of the people, constructed three substantial teak bungalows, two permanent dormitories capable of accommodating 150 boarders, a commodious brick chapel and a number of native teachers' homes, all on a terrace compound of freehold land. We have now one of the best mission and educational plants in upper Burma.

Substantial Accomplishments

We have pushed education as fast as means and the prejudices of parents would permit. In our town school our headmaster and two of his assistants are certified Kachin teachers. Five of our eight jungle school teachers hold normal certificates, and we have reason to believe that two more of our pupils have passed the teachers' test examinations. Nine years ago we sent out our first missionary with Mr. Geis to Myitkina, and with what he has earned from the government as teacher we have supported him. Two years ago we sent one of our graduates to assist in school work at Namkham. This year two of our strongest Christian villages have called two of our seventh standard boys as teachers, and have undertaken their support. We have ordained two, and have five unordained young men doing good work in heathen villages. We have organized three churches and ordained deacons. We have established two Christian villages in the hills and nine

Villages Transformed

in the plains. In these Christian villages the people have erected chapels. We have now a baptized membership of over 160. In our villages there is a purer moral sentiment, and gradually cleanliness and virtue, of which there is none among the heathen, are becoming desirable. The unknown language has been learned and written, and we now have (thanks to Mr. Hanson) translations of Genesis, Exodus, Psalms, two of the minor prophets, Matthew, Luke, John and Acts, with some 200 or more hymns, and a large catechism in the hands of such as can read. Our Bassein Karen brethren who undertook this work with us have supported from two to four of their number on this field during these twenty-five years. One of these Karen brethren who came up with me in 1878 is still with us, and another has been here over eighteen years. These have proved faithful and have led many to accept Christ.

Time for an Advanc

To some of our occidental supporters twenty-five years may seem a long time to labor and wait for such comparatively meager results as we have sketched, but to us who have lived for years in the "slow old East," and who understand the difficulties to be surmounted and something of the working of dark oriental minds, the time has seemed short. It now seems that these are prepared for an advance and enlargement, and we should reach out and establish another station at Namkham for the Kachins to the south and east. If the coming year is not one of advance and ingathering, I pray that you remember that you share the responsibility; for you are our spiritual, as well as financial supporters, and we can rise no higher in spiritual attainments than you lift us. Results will be according to our joint faith and faithfulness.

Report of Mr. Hanson:

Our gains have not been as large as last year; 14 have been baptized and two restored. Two have been expelled, three suspended and eight have joined the triumphant host above. Our net gain in membership is but three as compared with 47 a year ago, but we can receive only as it is given us from above.

Printing o Books of New Test ment

In literary work the book of Acts has been printed and the third edition of the Kachin spelling book has been sent forth, revised and enlarged. By the time this reaches you all of Matthew will be in type, and Mark and the catholic epistles will follow in due order. Within a few months we hope to see two thirds of the New Testament in the hands of the Kachins; it seems too good to be true. I know of no greater cause for thanksgiving. A promising feature of last year's work has been the large number of Kachin books sold to Kachin young men, mostly of the military police, stationed in Bhamo, and in Sadon in the Myitkyina District. We have sold books to the amount of $39, not including what may have been disposed of by Mr. Geis. This has never before happened in Kachin land. The books mostly in demand are the spelling book (of which we have sold some 175 copies to young men outside of schools), the hymn book, Genesis, the Psalms and Luke. It has done us good to see these strong young men learning to read, assisted by some one from their own number, or by some of our larger schoolboys, since, with few exceptions, they have never been to school.

A Mounta Church

A new church was organized the first Sunday in November, taking in three of our villages on the plains, and it seems to have added a new interest to the work in this part of the field. Our one mountain church has struggled bravely to dispel the surrounding darkness, but has had only one addition by baptism during the year. Yet, as several families have lately given up their demon worship, and professed Christianity, we hope there will soon be a time of refreshing for the little flock up there. The leaders in these churches have done good and faithful work, and look forward with faith and hope.

Our mountain schools have been a constant cause of anxiety and uncertainty.

truggles of
ountain
chools

Four of them have shown some signs of progress, two have fallen below the mark, two seem stationary, and one has broken up owing to the failure of the teacher. Of the schools opened two years ago, the one giving the greatest promise at the outset may have to be closed. We hope and pray, however, that the Lord will turn the tide. While the children and many of the young men are anxious to learn, the old men and women, and especially the demon-priests and prophets, are determined to fight us to the last. But this we must expect, and it should urge us on to greater efforts. Two new schools have just been opened in Christian villages and have started on the self-supporting plan.

ungle
ouring

Of jungle travel Mrs. Hanson and myself did a fair amount last dry season, and we look forward to a pleasant time during the next two months; but I wish we could do more of this needed and promising work. If we could spend five instead of two months in the jungle each year, corresponding results would be sure to follow; but at present the literary work, of which proof-reading is an imperative part, must have the right of way. But I am sure when Mrs. Hanson is with me more than double work is done, as she is a better jungle preacher than I am.

I have greatly enjoyed the daily hour of Bible study with my class in our Bhamo school, and also the month we spent with some of our teachers and preachers, studying the book of Acts. The outlook is hopeful, but we are in a transition period, when new methods are being tried, and as usual we have to profit by our failures as well as by success. Work is plentiful and for this we are thankful; the grace of the Lord has been abundant and in this we rejoice.

Burman-Shan Department

Churches, 1; members, 18; added by baptism, 2.

Report of Dr. Griggs:

As in former years the work to be reported falls under two heads, the medical and the school work. Unlike most missionaries it is impossible for me to make jungle trips of any length, as the problem of being able to be in two different places at one time has not yet been solved. If I leave the city, even for a day, the medical work stops altogether and the school is more or less crippled, as there are no other missionaries here in the Shan or Burmese departments to relieve me during my absence. Unfortunately also our busiest time is the hottest time, for Bhamo is very unhealthy during the rains and the hot season. Just when one wishes to enjoy a vacation or at least to rest or take things easy is the time when more work than ever demands our attention.

he Dis-
ensary

The following are the dispensary figures:

Number of attendances given at the dispensary	15,257
Number of visits to patients' houses	689
Making a total of	15,946

During the year 25,446 prescriptions or dressings were given out, 179 minor operations and ten major operations (under ether) were performed and 354 daily clinics were held in the hospital.

The amount received in free-will offerings from patients was Rs. 768-4-9 ($256.05) and the amount paid in purchasing drugs and supplies was Rs. 769-14-0, so that when one thinks of the large number of prescriptions and dressings given to patients—over twenty-five thousand—I feel sure no one will charge us with being wasteful or extravagant. It should be further noticed that the money necessary to buy these drugs was collected upon the field, none came from America; in other words, this part of the work is self-supporting.

I earnestly hope, however, that during the coming year it will not be necessary to practise such strict economy as has been necessary during the past, also that it will be possible to purchase a few new instruments which are badly, very badly needed.

The School

The number of school children upon the roll today is eighty-two. During the year two scholars have been received into the church, both coming from heathen families and in both cases in the face of considerable opposition on the part of their friends. One boy who was baptized last year has left to enter the Baptist college in Rangoon for training as a teacher, the first we have sent there. During the past year, too, several boys coming from distant villages have entered the school. Two boys came from Bankham, three days' journey from Bhamo. This is a very helpful sign as it shows that the feeling that there is a need for education has spread even upon the Shan and Kachin Hills.

Services have been held in a village upon the outskirts of the city during the past year. This is a "pig village," or in other words the villagers earn their living by raising pigs which are slaughtered and sold in bazar. Mrs. Selkirk of the China Inland Mission—formerly Miss Manning of our own society—started the work. The men are all Chinese, but the women are Shans and neither they nor the children can understand the Chinese language, so one of our boys has helped her by going out each Sunday and teaching the women and children.

13. MAUBIN — 1879

Churches, 21; members, 908; added by baptism, 51.

Pwo Karen.—Rev. B. P. Cross and Mrs. Cross, *Miss Carrie E. Putnam, *Miss Minnie B. Pound.

Report of Mr. Cross:

Visiting the Churches

The past year in this mission has been very much like the few years preceding it. The meeting of the convention in 1902, coming as it did during the traveling season, took just so much out of the time I had for visiting the churches; and, though I visited all of them, I did not stay with some of them as long as I otherwise would. Besides this, trouble with one of my feet made it impossible for me to wear a shoe for about a month, so that at the places I visited during that time I was unable to walk out, as I have heretofore done, to the neighboring hamlets to visit those who were reported to have shown some interest in the gospel message.

During 1901 and 1902 we had two men, Thra Plour and Thra Uria, who gave their whole time to traveling and preaching among the heathen; but as the Committee did not see their way to renew their appropriation for Thra Plour's support, he has been obliged to return to his school; and Thra Uria, who had his support from the association, was prevented by sickness in his family from going out at all during the rainy season, though he is now in the work again. So there has been much less evangelistic work done in this field during the past year than during the previous year.

Preachers and Elders

The meeting of "the preachers and elders," as we call it, in October for Bible study, was this year much the most satisfactory we have had since I have been on this field. We had a much better attendance of our leading men, and they took hold with much greater zest in questioning and discussing.

Preparing for the Ministry

The Rangoon Pwo Karen Association has never sent many young men to the theological seminary. I think that there are only six men among us who have ever studied, and only two who were graduated there. In the past, no doubt, this has been largely due to the fact that our people do not understand Sgaw Karen; but now that we have a Burmese seminary, this ought no longer to furnish an excuse, and I am glad to report that this year we have had the pleasure of sending two promising young men to the seminary.

We were made glad in November by the coming of Miss Pound to be a helper with us in the work of uplifting and Christianizing this people.

14. MANDALAY — 1886

Burman.—Rev. E. W. Kelly and Mrs. Kelly, †Miss Cora M. Spear.
High School.—Rev. H. B. Benninghoff and Mrs. Benninghoff (in U. S.), †Miss Julia E. Parrott.
Tamil and Telugu.—(Rev. W. F. Armstrong and Mrs. Armstrong at Rangoon.)
English.—Rev. C. L. Davenport and Mrs. Davenport, M. D. (in U. S.), *Miss Annie M. Lemon.

Burman Department

Churches, 2; members, 297; added by baptism, 50.

Report of Mr. Kelly:

During the early part of the year I was able to do some faithful jungle work and was greatly encouraged. In Amarapura and Myiltha, especially, I met with hopeful indications. We report this year more than the usual number of baptisms from the district. Two items are of special interest.

The Scene of Judson's Imprisonment

Aungbinle.—This is the oldest outstation of the field. The historical interest of this village as the prison site of Dr. Judson's sufferings has always attracted visitors. In 1888 I was so fortunate as to obtain by purchase for the Union the compound in which the prison stood, a compound in which Dr. Judson and Mrs. Ann H. Judson verified the power of the gospel of Christ to give in this our day the noble and heroic strength of the martyrs. In 1899 the monastery on the land where it was purchased was burned to the ground. We not only mourned the loss of this interesting building, but have been unable to rebuild. In January of this year two generous Baptist travelers and their families visited Aungbinle, Mr. Ambrose Swasey of Cleveland, Ohio, and Mr. Edward Canby of Dayton, Ohio. Unsolicited they gave me $800 to build here a suitable brick chapel as a prison site memorial and a house for a native preacher. The two buildings were erected and a front fence placed on the compound and the whole place put in order. It seems like a model outfit for an outstation. On September 13 the chapel was dedicated with pleasant and appropriate services. Maung The Nyo, A. T. M., of Mandalay, gave the furniture and entertained the gathering for the day. The furniture given is worth more than $80. These new buildings help us to work Aungbinle from vantage ground.

A Memorial Chapel

Amarapura.—This is an old capital of Burma. From here the seat of government was transferred to Mandalay. The town is now small and has been for many years largely occupied by weavers.

A New Church Formed

In this town and section much evangelistic work has been done. There are a number of converts and inquirers and it has seemed best this year to form these into a separate church. On December 13 the Amarapura Burman Church was organized with forty members. Dr. Sutherland and Mr. Mosier were with us and helped us greatly in the work.

In the city of Mandalay the work has been marked by harmony and some progress. The strong and efficient schools, the Burman girls' school under Miss Spear and the high school under Mr. Benninghoff have both done fine work. The discipline and management of these schools during the year has been of a high order. The return of Mrs. Kelly after a long stay at home and the arrival of Miss Parrott have been most welcome. If Miss Spear has to take a furlough, Miss Parrott will take the girls' school and its continued success will be assured. During a great part of the year I had charge of two Bible women supported by the women of the West. They were faithful and blessed in their work. We begin the new year hopefully.

The work of the high school was conducted through the year under the efficient supervision of Mr. Benninghoff. The possibilites of service from this school grow continually larger. The necessity for the return of Mr. Benninghoff to this country is not a little regretted, particularly in view of the heavy additional burden brought again upon Mr. Kelly, whose many-sided efficiency in missionary service has been too often overtaxed. It is hoped measures of relief will soon be found practicable.

Tamil and Telugu Department

Churches, 1; members, 36; added by baptism, 3.

This work is conducted under the supervision of Mr. Armstrong whose report for Rangoon covers in general the work carried on for these peoples.

English Department

Churches, 1; members, 58; added by baptism, 13.

Report of Mr. Davenport:

A Trial of Faith

We left Mandalay in June. I write just a few words by way of report of the part of the year we were in Burma. In the school there was little to discourage and very much to encourage. There were many things to try our faith; chief among these was the following. Just as the new year's work opened we secured the use of a large hotel building, then vacant, for our school. This provided amply for the boarding department as well as for day pupils. The owner had promised us the building as long as we wanted to stay and, as the rent was reasonable, we felt as though the whole arrangement was providential, for we had outgrown the building where we had been. Just a little more than one month after we took possession, a hotel keeper came along and offered a larger rent and a long lease and we were given a month's notice to leave. Other parties had rented the building we had previously occupied, and what to do, or where to go, we knew not. Finally we heard of a building just vacated, in a central position for our work, and going at once secured possession. All this searching came at the Christmas holidays, and by the time we wanted to open school again everything was in readiness in the building secured. A small house near by was secured later for the use of our small boarding department, and while we were not satisfied with the arrangement, yet it was the best we could do.

Needs of t
Eurasian
Work

The interest in the church work is on the steady increase, and the church is growing in numbers and in power. We feel that this is a critical time in the history of the Eurasian work in Mandalay. It seems to be a case of now if ever. It has been fifteen years on probation. Has it not waited long enough? One thing seems sure; namely, that with proper buildings in which to labor, this work will be practically self-sustaining.

The Burmese work in the northern part of Mandalay has been carried on through the help of our very efficient Bible woman, Ma Thein Kin. A larger staff of helpers could be employed successfully if we had the means.

Report of Mr. Kelly:

English School

Mr. and Mrs. Davenport left in June and transferred the charge of their work to Miss Lemon and myself. Miss Lemon assumed the responsibility of the teaching in school and her careful and watchful supervision has been maintained throughout the year. Although the results of the examinations have been less satisfactory than the previous year they seem only to have stimulated to new endeavor. The new year begins with an increased attendance. The government correspondence and finances of the school have been in my hands. After some quite serious financial disappointments I am glad to report all goes well again.

In the English church work, both the Sunday school and Sunday evening service are encouraging. Since her return Mrs. Kelly has taken an active part in the Sunday school and pastoral work. Three have been baptized since Mr. Davenport left and ten before.

We earnestly hope for the early return of Mr. and Mrs. Davenport with the necessary funds for the erection of a new school building.

The Burman work on the north side has been marked by some changes. No separate church has yet been organized. There are quite enough Christians in this part of the town to organize, but unfortunately they are widely scattered, living in different sections of the town. One man has been recently baptized, whose conversion gave hope of considerable usefulness. The work done by the Bible women was faithful seed sowing and their preaching of the word cannot return void. I hope to keep two preachers in the field during the year to come.

15. THAYETMYO — 1887

Churches, 5; members, 150; added by baptism, 11.

Chin.—Rev. G. R. Dye and Mrs. Dye (in U. S.), Rev. H. W. B. Joorman and Mrs. Joorman.

To this station also the occurrences of the year have brought changes the necessity for which is deeply regretted. The execution of the plans wisely formed by Mr. Dye was interrupted by his enforced return to America through illness affecting most seriously several members of his family. The work of the station was cared for, for a time, by Miss Carr of Sandoway, and passes now to Mr. Joorman also of the same station. Thus, as so often happens in the history of mission work, one station suffers that the greater need of another may be relieved. Mr. Dye writes concerning this work.

Report of Mr. Dye:

right rospects

The early part of the year 1903 was very promising. Widely extended jungle tours were made with good results. Some new villages were visited in the western mountains, and on old fields fresh interest was everywhere evident. One lapsed church was reorganized and one new church formed. Five native pastors and two traveling preachers rendered faithful assistance. Two Bible women did valuable work among the women and children. The station boarding school increased from thirty-five to forty-five pupils during the year. One new building was erected on the compound at a cost of twenty dollars for material only. The work on this building was done by members of the class in carpentering, under the superintendence of the missionary. Its construction included a complete outfit for grinding the school rice and it was otherwise equipped for the beginning of a small manual training department of the school.

Illness and Removal

But our much loved work was cut short. In June, at the beginning of the wet season, our troubles of the previous years reappeared. The serious ill health of the children and the worn-out condition of Mrs. Dye threatened to be more than serious if they remained longer in Burma. The physician's orders became imperative. Accordingly Mrs. Dye and the children sailed for America on June 12. That left one to do the work of two. But trouble did not come singly in our case. The family had scarcely sailed when I was practically confined to the house with a malady similar to that which had attacked the others. After three months' strenuous efforts to cure me, the English physician advised immediate return to America. It seemed the only thing to do. Accordingly I also left Burma on September 12. Perhaps I ought to add that the cause of our sickness was attributed by the physician to a well of bad water on the compound. This well had previously been condemned by him. But the fact was not known by us until too late.

Since my departure Miss Carr has come to Thayetmyo and taken charge. It was a great sacrifice for her to leave her home and her work at Sandoway, but it is very fortunate that so efficient and experienced a worker was willing to assume our burdens.

Since our arrival in America rapidly improving health makes us hopeful of a speedy return to Burma. In the meantime we are giving missionary addresses in the home churches and storing up strength against the day of our return to the front.

16. MYINGYAN — 1887

Churches, 1; members, 17; added by baptism, 2.

Burman.—Rev. J. E. Case (in U. S.), (Mrs. Case at Henzada), Rev. H. E. Dudley and Mrs. Dudley.

Report of Mr. Dudley:

A Glance over the Year

My first year at Myingyan has just closed. When I arrived there was no native pastor on the field. A young man from the seminary came in February, together with an older man who had formerly been on the field. They worked together until April when the older man left. As I was not able to get another preacher, laymen from Mandalay at two different times assisted my young preacher, one of these being Moung Sat, Mr. Kelly's tract distributer. He had very poor success, however, though he offered them for a cent or a half-cent apiece. In this town the gospel is an old story as my preachers say, while in the jungle they are often afraid of anything new and many do not know how to read. In September, however, we were glad to receive into the church two of our older schoolboys, one of whom has recently become a teacher, the other being in the sixth standard. Our preacher seemed to have special influence over the boys and they all liked him and would run to meet and talk with him upon his return from a jungle trip. Trouble arose between him and the head teacher and he thought it best to leave. Just before he left, we are glad to say, we were given an older and more experienced man from Mandalay. Our former preacher stayed a month with the new one and visited the jungle Christians.

A Sad Story of Affliction

The saddest incident of the year was the visitation of cholera and the death of our head teacher's wife, father, mother, and baby brother. Returning to Rangoon he nursed his father-in-law until his death. Heart-broken he wrote my wife again and again about his bitter lot, his doubts and fears; and just this week came another letter which read, "My little sister died this morning at Toungoo. I can only say to our Heavenly Father, 'Thy will be done.' I do not think troubles will ever cease coming to me. Yours most unfortunately, Moung Pan." The poor man came to Myingyañ against his own choice, urged by Dr. Cushing. He suffered many persecutions by the people of the town after Mr. McCurdy's departure, but thought that his troubles were ended upon my arrival. He begged me to let him go to Rangoon on his wife's account, but I urged him to stay, little thinking what a sad future lay before him.

Growth in the School

From these dark days of May and June the school has had a steady progress and at present we have 150 pupils as against 90 or 100 last year. We are fitting out new rooms beneath the present building and also erecting a special dormitory for single women teachers and little girls.

Progress in the language is also going slowly. I hope to do better in my second examination than in the first. I must say that this has been a busy year, and on this account a happy one. I hope that we shall be prepared at the proper time for progressive evangelistic work and that the Lord will grant here also abundant blessing and joy in his service.

17. PEGU — 1887

Churches, 2; members, 307; added by baptism, 25.

Burman and Karen.—*Miss Zillah A. Bunn.

The work of this station has continued under the faithful supervision of Miss Bunn, whose report, dealing largely with the work at the school, is found among the annual reports received by the Woman's Baptist Foreign Missionary Society.

18. SAGAING — 1888

Churches, 1; members, 25; added by baptism, 3.

Burman.—Rev. F. P. Sutherland, M. D., and Mrs. Sutherland.

Report of Dr. Sutherland:

Losses and Gains

We closed the old year with many pleasant reminiscences and turn to the new with the largest hopefulness. We found our little band sadly broken; scarcely a remnant of the nearly seventy on our roll when we left were here to greet us on our return. But it is a robust remnant, for Burmans, of the kind that is sure to add to itself in the near future. Three have come in to repair our losses and there are several that are making a serious study of the matter. One of these is an intelligent priest, who would make a most valuable addition to our preaching force should he turn his attention that way.

A New School Building

We have acquired for the mission a valuable piece of property. It squares our compound on the north, giving us an entire corner and getting rid of a dilapidated house that was always a menace to our dwelling. This has been converted into an admirable school building, which could not be duplicated for one thousand dollars, at a cost of about five hundred for ground and structure. Our tools are ready, but we are still awaiting, somewhat disappointedly, the means needed to open the work. We hoped, by this date, to be well on our way with this part of our work.

Reasons for Optimism

Superb health has been and is still mine, the best I have ever known, and wife was never so well favored as now. Rather optimistic our letter perhaps, but really it is a most difficult matter to find the opposite with a Book full of promises at our elbow and their fulfilment bristling all about us.

Our touring has been seriously curtailed by our building operations; scarcity of funds necessitated the taking down of the old and the putting up of the new building under our personal and constant supervision; there is no other way if the work is to be well done. What touring we have done has not assured us of any material change of Buddhist sentiment, but this is not a sign we are building our hopes upon. He will take his inheritance at his own good pleasure. Our medical work has lost none of its attractiveness and is still our most valued auxiliary.

19. SANDOWAY — 1888

Churches, 16; members, 442; added by baptism, 27.

Burman and Chin.—*Miss Melissa Carr, *Miss Helen Bissell.

We regret that no report has been received concerning this work. As mentioned elsewhere, Miss Carr was absent for a time rendering aid at Thayetmyo, and Mr. Joorman is now definitely transferred to work at the more eastern station.

20. MEIKTILA — 1890

Churches, 1; members, 21; added by baptism, —.

Burman.—Rev. John Packer, D. D.

Report of Dr. Packer:

We thank God for the privilege of sowing the word of life upon this field another year. Hopelessly sterile and barren it would seem to be, judged merely by visible, statistical results. Not one soul, so far as we now know, has yielded obedience to the truth, at least by open confession thereof, though it has been spoken to the ear and addressed to the eye of hundreds in the towns and villages of Meiktila and Yemethen. And worse even, apparently, a few that at the beginning of the year we hoped would soon be ready to come out loyally on the Lord's side, have gone back and no longer follow with us.

Seriously Examining the Truth

Although there is this discouragement of no apparent conversions, there are not a few marked elements of encouragement in the religious situation here in Meiktila and upper Burma at large. While the truth is in many cases treated with indifference, in some with positive hostility, there is a growing tolerant, even respectful, attitude toward it on the part of many. The number of those who are seriously weighing the claims of the Light of the world against those of the "Light of Asia," Gautama Buddha, to be man's only Lord and Saviour, though small, is steadily increasing; and the rate of increase is bound to be accelerated, if only we are faithful and true to our privilege and opportunity in spreading the light of gospel truth in word and life.

A Spent Revival

The spasm of the revival of Buddhism, which has run through this upper country the past few years, by a natural and necessary revlusion has nearly spent itself. The signs of this are to be seen in the decreased attendance at great religious festivals and in the lessened expenditure in the building of religious shrines, monasteries and other works of merit; also in the decadence, in some cases the death, of the Buddhist Anglo-vernacular schools, started in opposition to our mission schools. As always, the truth of Christ has not been the loser, but the gainer rather by this mental and religious ferment.

Looking at home, our Christians are growing more assured and more in love with the truth; and, consequently, more bold to confess it and press its claims upon others. The fellowship and communion of the saints is becoming to them more and more a precious reality, through which they realize that they are co-partakers of the life of Christ and members together of his mystical body.

Advance at Yemethen

Furthermore there has been encouraging growth and enlargement in two branches of our work during the year. The work at our outstation at Yemethen promises to become a self-sustaining church and congregation before very long. The disciples there, then numbering thirteen, members of five households, early in June undertook the support of a preacher, who should give most of his time to their spiritual ministration besides such evangelistic work in the town and neighboring villages as his duty to them would allow. Providentially, Mr. Kelly just then was able and glad to relinquish for this urgent and inviting work Syah Nyun, who had proved himself a faithful, capable preacher. The prospect is good at this writing of obtaining from the government a freehold grant of a suitable, centrally located site for a preacher's house, with temporary accommodation for preaching and a school. The latter is a pressing need for the children of our Christians, who naturally do not like to send their children to the Roman Catholic school, the only one at present in the place.

Our school work has been unusually prospered this year. The attendance, both the average (55) and aggregate (79), has been much the highest we have ever had here. There has been a corresponding increase of fees, which have risen from $211 in 1902, to $270 this year. The discipline and morals of the school have been healthy, and above all, the religious work both week days and Sundays in connection therewith has been faithful, and hardly ever more promising of saving results.

The Sunday morning preaching services, with an average attendance of 50 and our Sunday afternoon and midweek prayer and conference meetings have been regularly and profitably maintained. As heretofore much the larger element of the morning congregation consists of the children of our day and Sunday schools. They are, the older ones at least, the most attentive and hopeful, as well as the most receptive and intelligent in Bible truths, of our unconverted hearers. It is gratifying to note that our people and congregation have maintained the fair standard of Christian beneficence they had hitherto attained. The Yemethen congregation have begun well in this important line of Christian duty and service by contributing their weekly offerings directly to the Burma Baptist Missionary Convention.

Christian Beneficence

What with the care of the home work and school, with trips to Yemethen of longer or shorter duration to look after our interests and work there, and occasionally to Myingyan for advice and help to Mr. Dudley, jungle evangelization has had to fall almost wholly to Syah Nyun who, as heretofore, has about halved his time between town and jungle.

21. HSIPAW — 1890

Churches, 1; members, 42; added by baptism, 3.

Shan.—Rev. George T. Leeds, M. D., and Mrs. Leeds.

Report of Dr. Leeds:

This has been the most unhealthful year that Hsipaw has experienced in many years. The population of the town is about 4,000 souls. During the months of

An Unhealthful Year

August and September there was an average mortality of sixty-five per cent. While Hsipaw is considered the unhealthiest town in Burma, this is much above the average death rate. Myself and family have by no means escaped the fevers. We have had much more sickness this year than any previous year since coming to Burma. The school children and native helpers have all likewise had their share.

January and February were occupied in making two extended tours, one to the north and the other to the south of Hsipaw. In both cases every opportunity desired for preaching was afforded us, many tracts were distributed and friends were gained. While immediate results are seldom seen from these long tours, yet new ground is broken; much seed is sown; many hear who afterwards come in touch with the gospel messengers again, sometimes expressing satisfaction that they heard once and have another opportunity of hearing. The preachers have regularly at appointed intervals held meetings in the five places where we have public preaching. Also in the surrounding villages regular preaching visits have been made. In the town visitation is also carried on. At the funerals of acquaintances is a good opportunity, which we accept whenever possible.

At our outstation the evangelist reports good interest and more respect and willingness to listen than previously. One boy has come to Hsipaw to go to school. The people say they are ready to send their children to school if we will open one for them. I expect to have a conference with them as soon as possible. The preacher has been doing a great deal of good by giving some simple remedies to the people. Since the death of the pastor, I called one preacher to Hsipaw.

An Efficient Worker Gone

While there were three baptized and two restored, this was offset by two deaths and two exclusions. One death was that of a Tamil, a telegraph operator living some distance from Hsipaw. The death of the pastor has made a gap, which so far as preaching is concerned will be very difficult to fill. He studied his Bible and was a safe instructor in its teachings. In touring he was at once the leader of his fellows. In preaching he had a winning manner, unassuming, yet commanding respect and attention, and gaining friends for himself and his cause. He will be greatly missed, yet we confidently believe that God knew best.

The school is always an encouraging feature of the work. The highest enrolment, fifty-two, was reached this year. Two schoolboys were baptized. We have now three teachers for five classes. An Anglo-vernacular Buddhist school with three teachers was recently opened in Hsipaw. This is due to the efforts of the Society for the Propagation of Buddhism in Burma.

Christian Medicine Boycotted

Hospital attendance was some less than last year, because while I was away, there being no assistant, the hospital was closed. We try to be where the spiritual need is greatest. The fees are much less than last year, which happens this way. Most of my paying practise was among the Mohammedans and Hindus. When visiting them, not being able to pray or tell them the way of salvation, I purchased some tracts from India. When called to see them, I would give a tract and ask that it be read carefully and considered. After a few months this stirred up antagonism against me, amounting to a strict boycott on me and my medicines. To show you how strong it is, I will relate this instance: In two families where I had previously treated regularly, deaths have occurred. I would not imply that had I treated them they would not have died; but one thing is certain, they did not receive good treatment and allowed death to come rather than call me. I have trained two Eurasian young men fairly well as assistants. As soon as they were able to do something, and be of some use to me, in each case they were caught using my medicines and working up a practise of their own outside the hospital. As I was not able to stop it, they were each given broader fields in which to operate. The system of bribery is so inwrought into the nature of the people of this country that they do not look upon it as wrong. It is very trying to do all your own work in the hospital, and attend to the medical work outside, and then have all the other work of the station to look after. A new brick hospital has been built this year costing $4,500, which was raised on this field. A total of 1,846 out-patients, 20 in-patients, 165 visits, 15 operations under chloroform, receipts Rs. 334, forms the record for the year.

22. MONGNAI

Churches, 1; members, 54; added by baptism, 12.

Shan.—Rev. W. W. Cochrane and Mrs. Cochrane, A. H. Henderson, M. D., and Mrs. Henderson, *Mrs. H. W. Mix.

Report of Mr. Cochrane:

When Mr. Morrow heard that each missionary was requested to send, monthly, at least, a card to *The News,* he pithily replied, "The editor has forgotten that we at frontier stations have nothing to write about," or words to that effect. The report for one year, with change of date and other slight modifications, will ordinarily do for any other year.

The Same Need. The Same Supply

There is the same imperative need from a wide and comparatively untouched district, among a people whose religion on its bookish side has been styled "learned nonsense" and on its superstitious side "puerile conceit." There is the same gospel of hope and helpfulness, of sweetness and light, that so finely fills this "long felt want." There are the same agents and instruments, the same methods and tactics, to bring want and supply together. There is the same appreciation of the worth of souls, of the divine efficiency of the message, and of the certainty of ultimate success. This general declaration may seem to have little to do with a station report, but the spiritual realities which it suggests have a large place in every missionary's life.

More definitely—the native Christian church still remains in a healthful condition with the usual interest in work and worship. The baptism of twelve converts introduces some new and desirable members, though three expulsions and a number of absentees whom we cannot trace, but who were included last year, bring our present figures a little below last year's report.

A New Outstation

Besides the local evangelistic work at the down town chapel, bazar and hospital, and the general visitation often spoken of before, a new work has been undertaken at Panglong, which bids fair to develop into an important outstation, two converts having been already baptized there. A native preacher is now on his way to Laikha to secure from the chief a grant of land for an outstation compound. On his return he will begin at once to put up a suitable dwelling for himself and family and settle there.

The Maukmai outstation had, through the major part of the year, a large and apparently successful school, with a heavy drop toward the close of the year due to asking a small tuition fee. We had hoped that the school would have a missionary value in itself and give additional opportunity for religious instruction, over and above that which the children would receive in their hour a day of Bible study. Of the evangelistic work at this station all we can say is, we hope it has not been in vain, though the visible results have not been large. Missionaries have often had this experience even at outstations that have given large returns later on. Maukmai is a populous center and must be held. We may need to change our methods of work there, but should not lose our grip.

A Change for the Better

Whether we are losing ground or not must be judged rather from the drift of things than from any mathematical calculations. Judged in this way, I can do no better than to quote an unpremeditated remark made by Dr. Henderson at our bazar meeting yesterday, "I see a change for the better in the way the people listen to our message." As Dr. Henderson has been here ten years, and is not an enthusiast, the statement carries weight.

Mrs. Mix will reach here on her return from furlough within a few days. Her arrival is awaited with sincere pleasure by us all and by a host of friends among the heathen themselves. In taking charge again of the orphanage and school, she will add greatly to our missionary force and to the prosperity of the station work.

Report of Dr. Henderson:

Operations No Longer Feared

The year has shown encouraging growth in most respects in our medical work and last year it might fairly be said to have got on its feet; for we met all expenses (excepting the salary of the hospital assistant), expended a little on buildings, and had a small balance in hand with which to start the new year. The number of in-patients treated shows quite a decrease, which can be explained partly through the doctors having been absent from the hospital for four months of the year. This is somewhat offset by the character of some of the cases treated—cases of serious accident in which recovery has been effected and quite a good impression created. I attribute to this cause the fact that people now come in and ask for operations where before they would run away if one were suggested.

Services at the Dispensary

This year I have kept a full record of the numbers attending the services. The plan of these services has been the same as formerly. Before each dispensary a portion of Scripture is read, and then the patients are questioned on it and the various lessons are brought out. These meetings I keep in my own hands and most thoroughly enjoy. Those who attend regularly, like the chronic and tedious hospital cases, nearly always leave us with a pretty fair knowledge of the way of salvation. Only one or two have been baptized this year, but others have left professing to believe, and we have heard of one woman who apparently lived and preached Christ in her village till her death. Of this woman we never should have known, but two others from the same place happened to call and told us about her. The figures representing the work of the year are: Patients treated in dispensary, 4,176; treated in hospital, 38; out-cases visited, 326; attending service at hospital, 1,895; cash received, Rs. 99-2-0.

23. NAMKHAM — 1893

Churches, 1; members, 42; added by baptism, —.

Shan.—Rev. M. B. Kirkpatrick, M. D., and Mrs. Kirkpatrick (in U. S.), Rev. Robert Harper, M. D.

Report of Dr. Harper:

The year under review calls for praise and thankfulness for the way God has made his ways known and for the work which he has permitted us to do.

A Difficult Position

Shortly after Dr. Kirkpatrick left, an uprising between the Shans and Kachins of Mongmow, China, took place and I was called to treat the wounded Shans; but fearing the Kachins might think I was taking sides with the Shans against them I refused to go and invited them to bring their wounded to Namkham. This action met with the hearty approval of the superintendent when he was here last month.

The medical work has given much encouragement. Seven lithotomy cases from distant villages came for treatment before the new hospital was built and all save one recovered. One successful case of cataract, one Colles fracture and one fracture of the upper third of the femur were treated, besides a number of cases of fever, dysentery, conjunctivitis, etc. Some advance was made towards self-support and $59 was received for drugs.

The evangelistic work has been that of sowing. Many of the distant states have been visited and the large villages in the plain have had several visits from the teachers, and the bazar meetings have been fairly well attended.

A teachers' Bible class was carried on through the rains and proved a rich blessing to both the teachers and myself.

New Buildings

A new school and a hospital have been completed and I feel greatly encouraged as I look upon what was considered almost an impossibility a little over a year ago. I have also a new school and church well on towards completion at our outstation, Selan. This church and school is the gift of the Baptist Church of Bethlehem, Pa., and is to be called the "Bethlehem Mission Church."

Five have asked for baptism, but it seems best that they should wait till they know more intelligently what it means to be a Christian. One of our best workers went to Kengtung to help Mr. Young; four died, six were excluded and one restored.

24. MYITKYINA — 1894

Churches, 1; members, 65; added by baptism, 14.

Kachin.—Rev. G. J. Geis and Mrs. Geis.

Report of Mr. Geis:

Ten Years Ago and Now

In December, 1903, it was ten years since brother Roberts and I had some Christian coolies from Bhamo landed here and camped under a large tree to open a mission for the Kachins of this region. Our reception committee was still scattered in the mountains, using its bamboo torches to burn villages and its dahs to cut down fellow-men. The year previous to our arrival the Kachins had attacked our town, and a few months after our arrival they came within ten miles of Myitkyina and killed the chief of a friendly village. To win such wild, lawless tribes by the preaching of the gospel did seem foolishness, when viewed from a human standpoint. However, in the Master's name the seed was sown and watered in villages along the river and in the mountains, and in due time he gave the increase. After a little over three years the first four candidates were received by baptism and these have since been followed by sixty-five others, fourteen of these during the past year. Some of these Kachins were formerly slaves, others village elders and still others prominent priests who presided over big feasts when offerings were made to demons. These all have been gathered together and organized into a Christian village where they may serve God without persecution from heathen neighbors.

Our joy would be great were the lives of these sixty odd Kachins fully consecrated to their Master. There would then be no doubt about the future of his work in this region. But regeneration is not sanctification; some of these babes in Christ have made slow growth in grace, while others showed by their lives that they were not of us, and therefore turned again to their former way of living.

Preaching in Many Villages

During the traveling season of the past year many villages have been revisited and some new ones visited for the first time. At one time three parties were out in different directions preaching the good news. Our hearts were made glad when we returned and told each other how God prospered us in our work. I was permitted to tear down the altars of several families and bring the households to our Christian village. In all this work I was nobly assisted by my native helpers, Ning Krawng, Kan Gyi, Po Nyo and Tha Dwe.

The boys and girls of our school still remind us at times that they come from homes where obedience is unknown. However, in time their wild natures yield to kind treatment and love. Besides attending school six hours five days in the week they did two hours' work on the compound each day and thus raised enough vegetables for their curry. At the last examination all but one passed. I believe the work we are doing for these children is being appreciated by at least some Kachins. When one of our older members was on his death bed, he told his wife to be sure and not neglect the education of the children, however much it may cost her, for they will be better children when grown up. Two of our boys are thinking of becoming workers for their people.

"The Taming of the Wild" in the Schoolroom

Personally this has been a memorable year. At the beginning of the year Mrs. Geis' sister arrived to spend four months in our home. The joy of her visit, however, was somewhat marred by the serious illness of Mrs. Geis, and yet we believe God sent her to us just for this time. When Mrs. Riedel returned to America she took with her our two older children, Emma and Alfred, thus leaving places in our small circle which never can be filled.

25. HAKA — 1899

Churches, —; members, —; added by baptism, —.

Chin.—Rev. Arthur E. Carson and Mrs. Carson (in U. S.), Rev. E. H. East, M. D., and Mrs. East, Rev. H. H. Tilbe, Ph. D., and Mrs. Tilbe (in U. S.).

In the absence of both Mr. Carson and Dr. East, Dr. Tilbe has remained at this station. His work, while having to do with all interests, has been particularly notable in the service rendered to the alphabet and grammar of the dialect of the people, this work extending also to other kindred dialects. Dr. Tilbe now returns upon furlough to America, while Dr. East resumes work at this center in the North Chin Hills. No report has been received from Haka this year.

26. LOIKAW — 1899

Churches, 5; members, 143; added by baptism, 11.

Karen.—Rev. Truman Johnson, M. D., and Mrs. Johnson (in U. S.), Rev. Samuel E. Samuelson and Mrs. Samuelson, †Miss Johanna Anderson.

At this station, Dr. Johnson throughout the year continued alone, his most efficient work. It is deeply regretted that the health of Mrs. Johnson now compels his return to this country. Mr. and Mrs. Samuelson, who come as new appointees to Burma, now assume the responsibilities of this work, the presence of Miss Anderson giving greatly valued aid both in the work of the schools and in the general work.

Report of Dr. Johnson:

New Workers

We have just entered upon the fifth year of work in this station. As we review the four years of service we can see that great progress has been made. During the year just ended it is, perhaps, more marked than during any other of the years. The promise of success in the future is very bright. We were glad to welcome Mr.

and Mrs. Samuelson and Miss Anderson to the work in December. We had feared the work might be left alone on my return to America. Their coming has greatly cheered the native workers and they are entering upon the work of the new year with renewed zeal.

There were eleven baptisms during the year. Self help has been developed along many lines. In December the five churches in the mission organized an association. This will be a great help in the work among the heathen. The station school for boys was kept up during the year, and although the number in attendance was small marked progress was made. Now that Miss Anderson has come to take charge of the school, the number of scholars has largely increased and includes several girls. The medical work has been cared for as far as time would permit. One thousand nine hundred and twenty-one new cases were treated at the dispensary during the year.

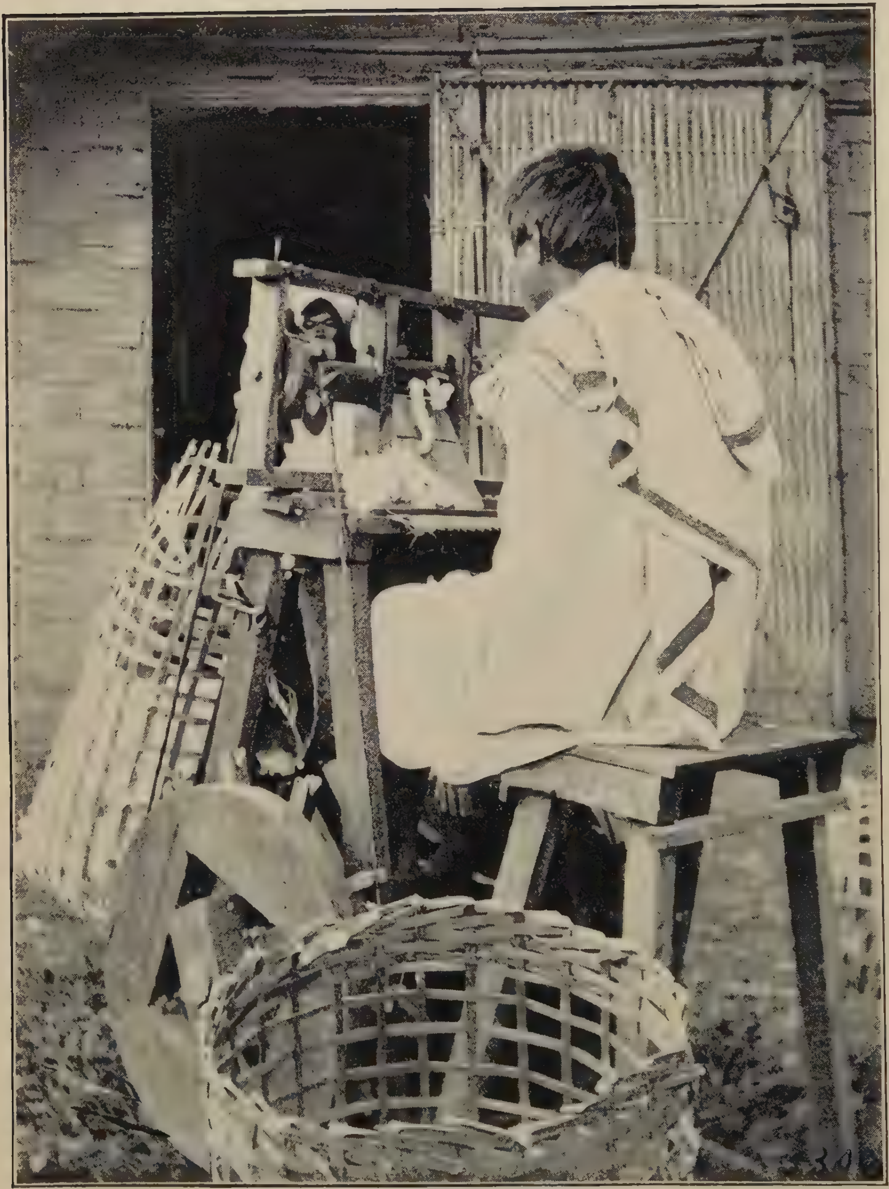
27. KENGTUNG — 1901

Churches, 1; members, 7; added by baptism, 1.

Shan.—Rev. W. M. Young and Mrs. Young, Rev. Howard C. Gibbens, M. D.

No report has come of the work at this frontier station. Mr. Young has labored unremittingly along evangelistic lines and has made a beginning in school work. Toward the close of the year Mr. Young left his station for a visit to Rangoon for the purpose of securing the teachers necessary for the Kengtung school.

The relief, long and earnestly asked by the faithful workers at this station, has now been given in the appointment of a medical associate, Dr. Gibbens, who reached the field early in 1904. Large hopes are entertained for the work thus reenforced.



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Assam Series — Orient Pictures.

NO. 223.—A COTTON GIN.

This picture shows a Garo schoolboy at work with a cotton gin which Rev. M. C. Mason of our mission at Tura, together with Sanjeng, a native carpenter, has invented and expects to have patented. Power is furnished by the feet; the cotton is fed into the machine by the hands, then passes on into the basket behind, while the seeds fall below. It has already attracted the attention of the Indian Government from which orders for machines have been received; and one Garo boy has been sent by the government to the Naga Hills to teach its use there.
This illustrates one way in which the missionaries are able to help the natives to self-support and a higher civilization. For the usual method of ginning cotton in Assam, see Orient Picture No. 153. Photograph by Rev. W. C. Mason.

II. MISSIONS IN ASSAM

THE needs of this land of widely diversified conditions maintain strongly their claim upon Christian interest. The work of the year has been without marked incidents. The wide-reaching work among the Garos has received reenforcement in the return of Mr. and Mrs. Dring. The work in the Naga Hills grows in its out-reach and promise. Work for the Mikirs gives increased signs of success, though this little mission has suffered sadly during the last year through the illness of a devoted worker. Work for the immigrant classes is still rich in its rewards, greater strength and promise of permanency being secured through direction of attention more largely to the villages formed by representatives of this people after the migratory life in the tea gardens has ended. The number of missionaries engaged in work for the indigenous people of the land, the Assamese, is unhappily small. A memorial was adopted by the conference of Assam missionaries at their last meeting, in which earnest appeal was made for enlargement in this department of the work, and for the strengthening of effort for the land as a whole. No one familiar with conditions in this mission can fail to be impressed by this appeal, and to unite in the earnest longing of the missionaries that the day of larger achievement may soon dawn.

A suggested development contemplates the resumption of work at Sadiya, a station where the pioneers, Dr. Brown and Dr. Bronson labored long ago. Plans are under consideration by which it is hoped this enterprise may become practicable in the near future. It is possible that funds from the estate of Mr. Arthington, whose interest in work for the scattered tribes of this section was profound, may be available, thus making possible the early appointment of missionaries to this interesting field.

Reference has been made in our general introduction to plans under consideration for the development of a school for native preachers in upper Assam. This school already has made a beginning at Nowgong. A permanent site for its work has been secured at Jorhat. It is anticipated that the coming year will see fuller realization of plans long cherished for this work.

28. SIBSAGOR — 1841

Churches, 16; members, 714; added by baptism, 101.

Assamese and Immigrant.—Rev. A. K. Gurney and Mrs. Gurney (in U. S.), Rev. C. E. Petrick (and Mrs. Petrick in Germany).

Report of Mr. Petrick:

The year of 1903 has been to me one of uninterrupted labor. I am thankful the Lord restored my health, so that I was able to attend to the manifold duties of my work.

A Substantial Growth

We had 10 churches in the Sibsagor field last year; this year closes with 16. Of this number two churches have more than 100 members each, Tiok having 149 members and Bentbari 112. Some of the other churches, though not large in numbers, are very satisfactory in Christian life and give much promise of growth in numbers also. The membership of all the churches is at present 714. We baptized during the year 101 persons. All of these were Kols, except six, of whom three are Assamese, one a Hindu from central India, one a Uriza and one a Miri woman.

Evangelistic Work Among the Churches

I have been able to tour over all parts of the district, and with the help of the native assistants evangelistic work has been done in all parts of it. I was on tour during the year 181 days. The churches require our help continually, as far as advice and instruction are concerned. They should have more time given to each than it has been possible to give them. Work among the churches is necessary to lead them more deeply into knowledge of Christ and spiritual experience and life. I have at present seven native helpers, who do evangelistic work. Two of them spend their whole time in this work; the others a part of their time. All have wrought faithfully. One of my preachers was chosen as associational preacher. He is at present working in North Lakhimpur. He is expected to work six months during the dry, cool season as evangelist and spend one month on each field. Each church has a pastor, conducting the meetings of the local church.

Rainy Season Occupations

During the rains I taught a Bible class for five weeks, part of August and the whole of September. It was attended by seven men. I taught the life of Christ, church life during the first three centuries, and singing. An Assamese brother of the Sibsagor church taught Assamese reading. The students had to conduct meetings three times each week; their addresses were afterwards criticized. I translated the prize catechism of the Baptist Publication Society into Hindi. There was no catechism available in that language for our use. An edition of 3,000 copies of the catechism has been printed in Calcutta, and 2,000 copies have already been sold. This proves plainly the need of it. I use my present spare moments to get a hymn book in Hindi and Mundari ready for our Christians. We have no denominational hymn book at present in those languages for our many immigrant Christians. For our rapidly growing Christian community we need denominational literature. To make our Christians firm in the truth which has been entrusted to us, we must teach them ourselves and give into their hands books which teach those precious truths.

School work has developed satisfactorily. I have at present five village schools, and since the first of October the school in Sibsagor has been opened again. The station school has grown quite rapidly. At present 47 pupils attend it; among them are 12 girls. In all the schools 110 boys and 23 girls read, and I have no doubt this number will grow considerably during the year. We have Sunday schools in six churches, attended by 220 children. The international lessons are taught.

I close this report with the words of the prophet: "O Lord, thou art my God; I will exalt thee, I will praise thy name, for thou hast done wonderful things."

29. NOWGONG — 1841

Churches, 4; members, 322; added by baptism, 48.

Assamese and Immigrant.—Rev. P. H. Moore and Mrs. Moore, †Miss Anna E. Long, †Miss Ella G. Miller.

Report of Mr. Moore:

The first day of 1903 found most of the Assam Baptist missionaries gathered in conference at Gauhati. One prominent topic of discussion at that conference was a project to establish a Bible school in the Brahmaputra Valley for the training of native workers. In my retrospect of the year, that Bible school is the outstanding object, around which the year's work is grouped. A Bible school in Assamese, for the instruction of the men and women whom God calls to his evangelistic and teaching service here, has been with me a long cherished dream. Much prayer and thought have been given to the subject. The need of such a school is too patent on all sides to be denied. Rather than see the establishment of the school longer postponed, I consented to undertake to teach, for the summer of 1903, such pupils as could attend. Accordingly after such touring as I could do in the cool season, I began on April 9 a class in Bible study for four hours each day, and kept it up until the end of September. Only five pupils were enrolled during the term, and the attendance was only three most of the time. We gave two hours in the forenoon for six days in the week to study on the life of Christ, as it is portrayed in the four gospels, and two hours in the afternoon for five days in the week to Old Testament study, beginning with Genesis and proceeding as far as the book of Ruth. Usually a short time each day was given to learning to sing our vernacular hymns. The fact that no one of the pupils had ever read the Bible through, and that their attainments in general education were limited to an incipient mastery of "the three R's," may be taken to indicate fairly the very elementary nature of the work that it was necessary to undertake with the class. While my evangelistic work, itinerating, treasury accounts and correspondence, and superintendence of village schools, were not given up, yet this Bible class work was sufficiently prominent to make it the characteristic feature of my work for 1903, and thus mark this year off from the other 23 years of my service in Assam as Bible class year.

Theological Seminary in Miniature

Bible Class Year

The general evangelistic work in the station and district has gone on much as in former years. There have been a few baptisms at each of the churches, but no large ingathering at any of them. In December it was my privilege to baptize a little group of four men in a new locality, and there is hope that this may be a new center of light.

The home mission work undertaken by the Nowgong Baptist Association in 1902 has been carried on through 1903. All our churches have a share in this, and together support one evangelist, whose work is chiefly among the immigrant class throughout the district. God is giving the seal of his blessing on this work, and making it a bond of union among the churches.

Home Mission Work

30. GAUHATI — 1843

Churches, 5; members, 750; added by baptism, 20.

Assamese and Garo.—Rev. C. E. Burdette and Mrs. Burdette (in U. S.), Rev. S. A. D. Boggs and Mrs. Boggs (in U. S.), Rev. A. J. Tuttle and Mrs. Tuttle, *Miss Henrietta Morgan (in U. S.), *Miss Isabella Wilson (in U. S.).

In the absence of Mr. Burdette who returns to America upon furlough after a full term of service, Mr. Tuttle reports for this station.

Report of Mr. Tuttle:

The past year has been a very busy but pleasant one for the missionaries in Gauhati. We have the joy of knowing that our labors have received the Father's blessing. The year has brought no changes in the force of workers on this field. During the year most of the active mission work has been done by Mr. Burdette. He very considerately laid little of the work on me, thus allowing me to devote most of my time to the language. Early in December I passed the second year's examination.

Woman's Work for Woman

The number of village schools remains the same as last year. The school which the women of our churches have been supporting for the past two years in a heathen village gives promise of bearing fruit for the Master. The people there are wanting to become Christians. During the past year they have built a church and schoolhouse. I was very much impressed on visiting this village to find that, of the twelve pupils in the school, ten were married men and women. The school meets at night so that these people can attend. It was as inspiring as pitiable to see the village head-man, and women with children in their arms or tied on their backs, bending over books in order to gain some knowledge of reading and writing. For the support of the teacher in this village our Christian women contributed during the past year about $30. They are much rejoiced to know that the people there are expressing a desire to follow Christ. Doubtless they have some pride in the fact that in their school the most advanced pupil is a married woman—a good example of women's work for women.

At the annual association early in the year provision was made for the maintenance of the station school by placing in Mr. Burdette's hands funds for the teacher's salary and for the expenses of three pupils. The enrolment during the year was seventeen. The school was kept in session four hours daily. All of this time was spent in recitation, the lessons being prepared outside of school hours. Inasmuch as this school prepares preachers and teachers for work in the villages, the instruction was both religious and secular. Two periods daily were devoted to Bible study in which Mr. Burdette gave courses in the Pentateuch and the Acts of the Apostles. Besides the missionary and the teacher paid by the villages one of our best educated Christians in the station taught in the school giving his services gratuitously.

An Unfaithful Village Returns

Early in the year Mr. and Mrs. Burdette, Mrs. Tuttle and myself made an extended tour of all the Christian villages on the field, inspecting schools, teaching and preaching. Our tour was very pleasantly broken into by the annual association which was an unusually large one. The number of delegates and visitors, including heathen, from a distance, was 483. The largest attendance at a single service was 695. The few heathen present were there to gain some further knowledge of the Christian religion. On this trip we were received by one village of unfaithful Christians who had not been willing to receive the missionaries into the village for some years. We are glad to report that, since our visit, the head-man of the village has been restored and the Christians in the village have maintained regular Christian services. We found the condition of the churches, on the whole, very satisfactory. While not as much alive spiritually nor as ready to assume their obligations to the heathen about them as we could wish, they are carrying on their own work in a way gratifying to the missionaries. The churches on this field are a credit to those who have labored so long among them, and are such as our Christians in America may well be proud of. In November Mr. Burdette, in company with Mr. Stephen of Goalpara, made a preaching tour of about ten days on the north bank of the Brahmaputra going as far as Barpeta, an important Hindu center in Assam and a subdivisional station of the Kamrup District. During the month of December I made a short tour, visiting our three Rabbha Christian villages and one heathen village.

The condition of the station church is encouraging. Early in the year the church reorganized and since that time has held regular services, some one of their number usually preaching; the missionaries have preached occasionally at the request of the Christians. Two have been baptized here during the year; there have been other requests for baptism. During the greater part of the year one or more heathen gentlemen have been studying the Bible with Mr. Burdette. The Gauhati

Christians have done some very good work in bazar preaching and evangelistic work generally during the year. One of them had the stereopticon for some little time and preached to the people in several villages near his home. Our hearts are rejoiced and we feel much encouraged when we see people engage in such work gratuitously. We feel that they have a true love for Christ and a desire for the salvation of their fellow-men.

Work of Native Christians

The statistics show a falling off in the membership of the churches this year. An unusually large number of deaths, a rigorous exercise of discipline and an abnormally smaller number of baptisms account for this. We feel that real progress has been made during the year past and the prospects are bright for the one to come. The native Christians are happy and united and show more willingness to work than for some years. Both they and the missionaries look forward with regret to the furlough of Mr. and Mrs. Burdette in the spring. We all trust that the work will progress during their absence and that they may soon return to the work on this field.

31. GOALPARA — 1867

Churches, —; members, —; added by baptism, —.

Garo and Rabbha.—Rev. A. E. Stephen and Mrs. Stephen.

Report of Mr. Stephen:

After a pleasant visit to the home land, we commenced the new year with renewed energy, new hopes and higher aspirations for the advance of the kingdom of God.

The touring season was far advanced by the time we reached our station, but I made one trip into the district and visited the Rabbha village where we have had a school for over three years. I examined the boys and found they had made fairly good progress in their studies Several of the boys said they would like to become Christians, but because of the opposition of their parents to Christianity, they have not made any public confession. One thing I was glad to know; all the boys who have been reading in school have given up drinking liquor. That is a big step in advance, for drink is the besetting sin among the Rabbhas. In June this school was closed very abruptly. A disease broke out among the cattle in the neighboring villages, and to save their herds the villagers took them off into the hills. All the men and boys went with the cattle, leaving only women and children in the village. In about two months they returned, but the teacher, a Christian Garo, had got tired of teaching and declined to commence work again. I had no other one to send and the school has remained closed.

Christian Influence in a Rabbha School

In the town regular open-air meetings have been held during the year at various places. A shop was rented in August at about $1.50 per month, and has been used for evangelistic services when the weather would not permit of open-air preaching. We have also had a Sunday school on Lord's Day morning, into which a varying number of ignorant, undisciplined, heathen children have been gathered and have heard the story of a Saviour's love. On Sunday afternoons during the rains I have conducted a Bible class in English for the boys attending the government high school, and any others who cared to come. The regular services on Lord's Day and the prayer meeting on Wednesday, held on the mission compound, have been continued. These are attended by our servants, and Christian Garos who come into the town on business. A Bengali evangelist commenced work about the end of August, and has daily, by conversation or preaching, made known the way of life to many. We have sold over three hundred gospel portions, and distributed over 4,000 tracts for Hindus and Mohammedans, also many Sunday school

Preaching in the Town

leaflets to children. Thus the message of God's love and grace has been carried into homes beyond our reach, and in days to come we may meet "this one and that one" who was led to Christ by this ministry.

Converts at Dhubri

In May we commenced work in Dhubri and since then I have gone there regularly once a month. The meetings have been held in Bengali and English, as there is a large number of English-speaking natives in government employ. The services have been well attended and a few have shown real interest in things spiritual. One man, a Brahman, professes to have accepted the Lord Jesus as his Saviour, but has not come forward for baptism. This is the second young man in Dhubri who has been led into the light. The other is a Mohammedan who trusted Christ while he was reading the Bible with me in 1893. He went to Calcutta a few months ago, and was baptized secretly, as he had not the courage to be baptized in Dhubri or Goalpara, because of the opposition of his relatives.

Preparing Teachers

No evangelist has been at work among the Rabbhas this year. It has been impossible to get a man who knows their dialect. The few Garos who know it have not been available. I have had two Christian Garo boys studying with me in Goalpara with a view to sending them as teachers among the Rabhas. One of them is ready to go out now, and I am hoping to have him commence work as a village teacher at the end of the touring season; the other wishes to take another year at his studies before he begins work.

I have just returned from a thirty-two days' itinerary and have had meetings almost every night. The people have been very friendly and have listened attentively while I have tried to make known the riches of God's grace. The only signs of a change is their friendliness to the missionary. I trust this is a forerunner of a change in their attitude to the Lord Jesus Christ.

32. TURA — 1876

Churches, 16; members, 3,892; added by baptism, 283.

Garo.—Rev. M. C. Mason (and Mrs. Mason in U. S.), Rev. E. G. Phillips and Mrs. Phillips, Rev. William Dring and Mrs. Dring, G. G. Crozier, M. D., and Mrs. Crozier, Rev. Walter C. Mason and Mrs. Mason, *Miss Ella C. Bond.

The return of Mr. and Mrs. Dring is reported with satisfaction from this station. Mrs. M. C. Mason returns to America, Mr. Mason remaining. Mr. Phillips and Dr. Crozier give reports of the work.

Report of Mr. Phillips:

In glancing over the past year we wish to record thanks for the return of Mr. and Mrs. Dring and for the many temporal blessings granted us as a mission band. If we do not count Miss Mason, our whole foreign force was on the field for a little while, but Mrs. Mason has already started on the homeward journey, leaving Mr. Mason to labor on in loneliness, though not alone.

Encouraging Increase

Our statistics, as just gathered, show a small increase in the number of baptisms over last year, also in the contributions by the native churches. This latter increase is the more satisfactory, as it is made notwithstanding a very large lawsuit in which the whole tribe has been engaged, and which has absorbed a large amount of both attention and money.

Worldliness in the Church

The condition of the churches has not been wholly satisfactory. I have had occasion to mention the very regrettable prevalence of a spirit of worldliness, a natural result, perhaps, of the increased temporal prosperity that follows the acceptance of Christ by such a people as the Garos. This has led, in some cases, to a deplorable state of spiritual coldness, both in individuals and in churches. There has been a deplorable lack of workers. The number of evangelists has been reduced to three, instead of the twelve to fifteen we have had during some years. There has been a lack of pastors, even though the churches have been seeking them. At the beginning of the new year the outlook is a little better, and there are six new evangelists entering the field. If all work who are now under appointment, there will be nine at least.

Need for Christian Teachers

The supply of teachers for our village schools has been insufficient to meet the demand. Although there were during the year more than ninety of these evangelistic village schools, there were twelve or more villages which asked for teachers in vain. It is painful to have to refuse such requests, when one knows that these schools, taught by Christian teachers, become so generally the centers of new Christian communities. It is not that there are not men who are qualified to do this work, but rather that the men prefer other and more remunerative work.

Providing a Literature

Much time and strength are expended in trying to meet the needs of this growing Christian community for a literature. The supply is meager, but gradually growing. Our little monthly periodical has been doubled in size and in price, and is, I think, increasingly appreciated. The "Peep of Day" and Genesis with notes have been republished, and the gospels, "Practical Arithmetic" and Sunday school lessons on the life of Christ are now in the press. Part of the edition of the gospels will be paid for from the Lord Radstak fund and will be distributed as a memorial of the late queen empress. All of our present publications, except the monthly periodicals are in the Roman character.

The work in the training school is prospering. The cotton ginning industry in the school is progressing well. The day of giving stipends for the support of pupils in the school seems to be at an end, and a promising feature of the situation is the large number of young men applying for an opportunity to pay their way and study in the school.

Report of Dr. Crozier:

It has been a year of blessing and joy in the Master's work, and in the line of medical sales, at least, a year of decided extension of the work. There is also increasing demand both for medical and surgical work. People are beginning to realize that a knife does more than cause pain, and tooth forceps have a calm rest back of their startling appearance. For instance, five cataract cases came last week demanding operation before my things arrived from camp, and while on tour one woman came from a neighboring village bringing four women with her, in remembrance of last year's experience, to have decayed teeth removed.

Total number of patients treated, 3,425, of whom 34 were "hospital in-patients"; daily average number, 9.24.

Total number treatments, 4,603; daily average, 12.6; a little more than two-thirds were men. There were 100 more children than women.

Patients were divided thus: Europeans, 30; Eurasians, 2; Mohammedans, 40; Hindus, 598; Garos and others, 2,755.

Principal diseases: Malaria, 920; digestive system, 666; skin, 439; respiratory system, 347; eye, 304.

It is for these diseases that the bulk of the sales of medicines is made. Last Saturday (our fullest day) we had at the dispensary forty-four patients, and there were forty-nine cash sales of medicine and other dispensary materials. Six individuals out in the district have kept medicine on hand for sale, their sales amounting to over $100, two thirds of this amount being by one of the evangelists. The apparent decrease in the number treated during the year is partly accounted for by the fact that many people now simply come and purchase so much of this or that medicine, having already learned about the medicine and how to use it, so that many patients even near Tura are treated without being recorded.

My assistant, Dohorot, gives instructions to the student helpers in the preparation and use of medicine for many of the more common diseases. For the past year I had thus under instruction (besides what attention I could give myself) two student helpers. This present year there are three. One of them gives most of his time to the work and will doubtless be a permanent dispensary and camp helper. The total expense during the year for purchase of medical stores and salaries of assistants was $712.

33. IMPUR — 1876

Churches, 9; members, 551; added by baptism, 94.

Ao Naga.—Rev. E. W. Clark, D. D. (and Mrs. Clark in U. S.), Rev. S. A. Perrine and Mrs. Perrine, Rev. W. F. Dowd and Mrs. Dowd.

Notable among the events of the year at Impur has been the return of Dr. Clark, who brings to the station an experience of two score years and the enthusiasm of an undying youth.

Mrs. Clark's health forbids her return to Assam, but by her own choice, as well as that of her husband, Dr. Clark continues his zealous labors for the Naga people.

Report of Dr. Clark:

Strategic Importance of Impur

With the new year I entered Assam with health better than on leaving America, for which praised be His name. I find the evangelical work, of which Impur is the headquarters, widening on all sides. Christianity has entered new villages of the Ao tribe, has a number of converts in the Lhota tribe and is entering others. Wherever it gets a lodgment in these hills it is for victory. Impur was chosen for its strategic position. It commands access to a number of tribes. The Ao tribe touches unevangelized Naga tribes on the east, west and south. It is not isolated like the Garos; hence you may soon expect to hear the cry for more missionaries wanted for these parts, not for the Aos but for other tribes. Take a map of the Naga Hills, and directing your eye to Impur you will see what the position means and that for years there must be every now and then a demand for more laborers.

Report of Mr. Perrine:

The Field

Let us take a glance at the field. In three directions, to the northwest, southwest and northeast we are about 50 miles from the boundaries of our work. In the other direction, to the southeast we cannot tell where the boundaries of this work ought to be; but run it back only 50 miles and we are directly in the center of a field 100 miles in every direction. This territory will be worked, must be worked, from this station. Of course the population is small. We have 33 persons to the square mile against 43 in the Garo Hills; and, of course, compared to one or two spots in Assam, and all of Bengal, we have not enough population to talk about. There are in all the tribes of Aos and Lhotas about 46,000. The Sema Nagas have been estimated by three officials as 130,000, but by a fourth, as not more than 100,000. The census shows that there are 17,623 Zungie Nagas, those for whom we started to labor, and into whose language Dr. Clark put his books. The Mungsen Nagas are more or less related to these and so are called Ao Nagas also; they number 10,512 according to the census. These understand more or less the Zungie language, but for that matter so do the Lhotas and Semas and all the rest of these tribes dovetailing into this subdivision.

Difficulties

The difficulties are: the many dialects, of which among the Aos, so-called, there are nearly as many as there are villages; and the mountains. The work in the plain and here differs in time, toil and expense, as would be the case if you were to try to maintain a railroad or carry on warfare in the two places. Christian warfare here is not unlike the more carnal warfare in the same environment. There is no great difficulty in reaching the people when once we can get to them; the difficulty is really to get to them.

Hills and Valleys

The villages are from five to ten miles apart, usually, and to get from one to the other one must descend hundreds, it may be thousands, of feet into a valley and then go up again as far. We are at 4,000 feet elevation, and we have two outstations at over 5,000 feet elevation. With the high mountains, the deep valleys, the far apart villages, the sparse population, it must be seen that the physical difficulties in the way of reaching such a people are very great.

A Cosmopolitan School

There have been no brilliant movements on this field, and yet there have been some things worthy of notice. First, there have been in our training school representatives from six tribes. The work in this school the past year has been more than satisfactory. We have baptized converts from five of the many tribes surrounding us. Village schools have been started in seven new localities, three of these in the largest and most important villages we have here, and measures have been taken to start others. A good corps of evangelists has been started and maintained. Two of these are sent out and supported by the Ao churches, with our help, to the Mozunger Nagas; and it is their purpose to send some, if they can find the men to go, with our help again, to the Sema Nagas, the largest and in some senses the most important tribe in this whole country. A few months ago our best evangelist, a man who can neither read nor write but an old man of ripe experience and undoubted piety went to Lungsa, a village away beyond the Diku River and so in the very heart of the heathen country. He has in a few months gathered about him a Christian community, numbering some 40 Christians and adherents, and besides has won the respect and confidence of the whole village, one of the largest and most strategic villages in this country. This village is made up of Aos, Semas and other peoples and makes a splendid outstation from which to work among the tribes round about.

We have one convert, a chief man from the Mozunger Nagas, and one from the Mirir Nagas, and several more from among the Jankie people. At the invitation of the government official a Sema village, made up of Semas from away back in the heart of the Sema country has been established on the government road to the plain. This seems providential.

The Government Interested

One of the most notable events was the baptism of 43 new converts into a church of only 51 members and only two years old. Another was the change of heart of the government, due largely to the attitude of the new chief commissioner. The deputy commissioner examined our training school and was so impressed that, among other things, he proposed sending a lot of grant-in-aid students to us. One has already arrived. The government has now a clearer and more just appreciation of the value of the missionary in educational and industrial work, to say nothing of purely moral and religious work; and this means much for the future of our work. The Lhotas have been counted by government officials the most degraded of all the Naga tribes. We find them the most enterprising and tractable, the most faithful and encouraging. The best boys in the training school the past year, the best in deportment and in class work in both the Ao and English languages, were Lhotas. The other day we baptized nine from a village hitherto untouched, and so in our mind the least likely to produce results.

Results beyond Expectation

Besides, the teacher was, we supposed, less capable than some of the others and so the results were the more unexpected. He assures us there will be others ready for baptism soon. This has been a year of encouragements in the work; and if only funds sufficient could be granted to do it with, these peoples could be trained into the most virile, enterprising and valuable of Christian workers. Besides there are few more strategically located peoples in the heart of Asia.

Report of Mr. Dowd:

More and Better Village Schools

During the year our nine village schools have been increased to 16, and the enrolment more than doubled. A course of primary study in the vernacular has been made out for these schools and arrangements made for regular visitation and examination of the work of both teachers and pupils. There has been a decided change in the attitude of the villages in regard to education, so that now many of the more influential communities are calling for teachers. The work done in these schools is far from ideal, but as we are sending out every year better prepared teachers we expect, and will get, better prepared pupils for our training school, and thus the work will be slowly but surely improved all along the line.

English in the Station School

The past year has been a prosperous one for our station school. The attendance was larger than ever before, and good behavior and a fair degree of industry on the part of the pupils have been attended with satisfactory progress in all departments. We have reached the point when we can begin to select the pupils for our school. Last year several had to be turned away, and during the coming year we can be still more strict as to terms of admission. A regular course of study has been laid down and we are gradually trying to make the work more systematic and of a higher grade. Early in the year it seemed wise to the missionaries to drop all work in the Assamese language and devote all our energies to work in the vernacular and in English. The results, I believe, are already beginning to justify this step. A large number of pupils made a good beginning in English after the change, and several of those who already had some start in the language have been studying arithmetic, grammar and physiology in English, with very fair results. We hope during the coming year to do considerable work in the English Bible and thus open to the students parts of the Scriptures not yet translated into their own language.

Many Tribes Reached Through the School

More than two fifths of our pupils are from foreign tribes. The majority of these are Lhotas, but a good number of Semas have been in school and other tribes have been represented by smaller numbers. These boys quickly learn the Ao language and thus have access to a part of the Scriptures. Some of the Lhotas are among the most advanced of our pupils, and all who stay any considerable time are in no way behind the Ao pupils who study in their own language. Thus it is proved that boys from outside tribes can be successfully trained in our school. The Lhotas trained here make workers in every way as good if not better than the Aos, and we are making a beginning with boys from other tribes. By this means our station school is solving some of the most serious problems arising from the great complexity of the work we have in hand. The few missionaries here could never learn all the languages of this field; but with a school to train pupils who will in turn teach their own people the problem becomes much simpler. And our school evangelizes directly as well as indirectly, for many of our pupils come to us as raw heathen and few stay any considerable time without accepting Christ.

Native Heralds of the Truth

Of the indirect evangelistic work done by our school I might mention a few examples. Four years ago, Imtionen, after a course in the Impur school, returned as a teacher to his own village. At that time he and his wife were about the only Christians in that region; now they have a church of more than 90 members, and Imtionen is giving the work over into other hands to go and take up pioneer work in a new and distant village. One of our Lhota boys went out during the present winter vacation for a short period of work in his own village. A few days ago he came in with nine men and boys for baptism, all of whom were received after a careful examination by the Impur church. These of course are somewhat exceptional cases, but many others, though less immediately successful, go out to spread intelligence and the knowledge of Jesus, to teach better ways of living in this life and the only way of life eternal. In the present stage of our work I believe that our station school is our most effective means for establishing the kingdom of God among these people.

34. KOHIMA — 1879

Churches, 1; members, 23; added by baptism, 7.

Angami Naga.—Rev. S. W. Rivenburg, M. D., and Mrs. Rivenburg.

Report of Dr. Rivenburg:

New Mission House

The year 1903 has witnessed the birth and death of more bright hopes, perhaps, than any one of the score of years, after the first, it has been my privilege and duty to report to you. As we sum up the net gain, however, there seems to be a substantial per cent. on the outlay. At the commencement of the year we were made very happy by the recommendation for the appropriation of money for a new house at Kohima. In March the money came, but it reached us too late in the year to saw lumber. Now the lumber is being sawed and the corrugated iron for the roof is on the way here, so next October we will be able to rise and build. We are very grateful to Dr. and Mrs. Clark for their share in this gift.

Large Plans for School Work by Government

Disappointments

In February the chief commissioner of Assam came forward with a grand scheme for schools for this people. No vernacular school work has ever been done here. He asked me to revise my books and he would reprint them at government expense. He also asked me to prepare nine Nagas to teach village schools, using these books, primer, Matthew, John, Acts, hymn book and arithmetic. He promised to give me the land adjoining the mission compound for my new house, a fine site, and two buildings, with corrugated iron roofs, costing between four and five thousand rupees, for school buildings. The primer, John, hymn book and arithmetic have been printed, 500 each. Acts is in the press. Matthew has been ready since May. I have also translated "The Way to Health," a sanitary primer which is also in the press. In June I started the teachers' class and long ago the desired teachers were prepared, but no money has arrived to put them at work. I have continued the school, however, in my office. The land has been surveyed, and I am assured I will get it sometime and on this assurance am leveling a place for the new house site.

The last of February a new outstation was started at a village called Jakama. The evangelist, Salichu, went there to live. When the books were reprinted he opened a school and for a time he was greatly encouraged. A number seemed on the point of becoming Christians, but at present he is discouraged by the prospect.

An Angami Convert

One Angami woman has learned to read. In a tribe of 25,000 people only this one woman knows A from B. I baptized her in June, and since October Mrs. Rivenburg has had her doing Bible work among the women. Since I began the school work the medical work necessarily has decreased. Sunday services have been maintained at Kohima throughout the year.

35. NORTH LAKHIMPUR — 1893

Churches, 11; members, 392; added by baptism, 40.

(*Statistics for 1902.*)

Immigrant and Daphla.—Rev. John Firth and Mrs. Firth (in U. S.), Rev. H. B. Dickson and Mrs. Dickson.

Report of Mr. Dickson:

Anxieties for the New Missionary

The year has been a strange one. At the beginning we were in the midst of tumult. The field had been greatly disturbed by the action of the German Evangelical Lutheran Society, as referred to last year. We took charge of the field in our inexperience with fear and trembling, yet as we look back over the year we see clearly that God has led his people. Gradually the troubled sea calmed, those who had left our ranks were becoming uneasy and we soon began to hear that various ones wished to return. But we desired that they should understand that we were not here to barter in souls, but to extend the kingdom of Christ. As the year advanced the missionary was called for from all quarters of the field to come and receive some of those who had gone from us. The Seryuli church, or at least twenty-eight of the forty-nine members, were restored; at Ellengmara six were restored, and one at Gaerlia. Several are to be restored at Derbil, but we have been unable to go and attend to it as yet. There has not been a large increase in baptisms. We are glad to have been able to hold what Mr. Firth left in our charge, and also to receive some back who had left us. Twelve have been received by baptism, and four are waiting.

Wanderers Return

Mr. Petrick came to see us in October, and on the Sabbath one hundred Christians gathered for worship. He did us much good. The churches have grown strong and we feel sure they are in good condition. We have just entertained the Upper Assam Baptist Association and all the missionaries say it was one of the largest and best we have had. It has done the North Lakhimpur people a world of good. Some of the Christians came to the bungalow after the meetings and said, "We did not understand about the association, but now we understand, and we are having great joy in our hearts." The entertainment was carried out by well arranged committees without the aid of the missionary, as he was ill and unable, much to his sorrow, to attend the meetings.

Entertaining the Association

The station school has done well through the year. The boys in attendance are sent and supported by their parents. A class in English was started, and although we have been unable to give much time to it the boys have made good progress. A new schoolhouse is being erected in the station which we hope to have fitted up properly, making it more attractive than the old one.

On the Bishnath field the work is moving along nicely. Two evangelists are at work at present. Some are waiting for baptism. Twenty-three were baptized during the year, making thirty-five for North Lakhimpur and Bishnath. Our Mikir school is progressing finely. There are fourteen boys in attendance, and the pundit reports the boys very much in earnest in their studies. Although we have been compelled to be away from the field on account of Mrs. Dickson's health, we are very much encouraged. We are looking forward to Mr. Firth's return and hope and pray he may be able to carry on the work as vigorously as in years gone by.

36. UKRUL — 1896

Churches, 1; members, 16; added by baptism, —.

(*Statistics for 1902.*)

Tangkhul Naga.—Rev. Wm. Pettigrew and Mrs. Pettigrew (in England).

No report is received from this very interesting field. Mr. Pettigrew in the fall returned to England upon furlough. Arrangement is made for a visit to Ukrul by Dr. Rivenburg, but more than this is not allowed by the chief commissioner of Assam in view of the peculiar political situation in the Manipur State. In a letter written in November, Mr. Pettigrew speaks with great hopefulness of his work. A Manipur boy, the first of his tribe, had been baptized and was engaged in study. As a result of our school work, two boys had been appointed teachers for the Naga people, among whom mainly our work is conducted, and two others had received appointment to official position. Four native evangelists continue the work, while the pastor of the church sends monthly letters to Mr. Pettigrew.

The translation and printing of the gospels, a hymn book and other literature, have occupied much of the time of the missionary.

37. TIKA — 1896

Churches, 1; members, 44; added by baptism, 22.

Mikir.—Rev. P. E. Moore and Mrs. Moore, Rev. J. M. Carvell and Mrs. Carvell.

The absence of Mr. and Mrs. Moore, through the deeply regretted illness of the latter, has left the continuance of this work to the care of Mr. Carvell. The deepest sympathy of a host of friends has been given to Mr. and Mrs. Moore in their sore trial. The prayer that some means of restoration for the sufferer may yet be found is very earnestly offered. The return of Mrs. Carvell to Tika is a pleasant incident of the year.

Report of Mr. Carvell:

Fruits of Personal Work

The work carried on from Tika moves slowly but steadily onward. There has been no great ingathering, yet we have had the joy of burying in baptism two Mikirs, ten Garos, nine Bengalis and one Assamese within the year. A very encouraging feature in connection with the gathering in of these twenty-one souls is that they are largely the result of personal work done by native brethren. This is the best kind of work. May the Lord lead them into greater effort in coming days!

Progress among Mikir Christians

There has been a spirit of prayer on the part of some of the Mikir Christians, also more reverence in their worship. The Sabbath services have been regular and the attendance good. About one half of the services have been devoted to evangelistic teaching and the other half to subjects intended for Christians. The offerings of the Mikir Christians have been larger than ever before. Some of them are learning to give. The church building has been seated with rough seats hewn from logs; and a bell, purchased from Montgomery, Ward & Co., has been mounted.

Government Plans for Education

Education among the Mikirs has been taken up in real earnest by the government. The chief commissioner of Assam last April told Mr. P. H. Moore that the government wished the Roman characters used in all the literature of the hill tribes schools and that they wished to encourage education among the Mikirs by paying better wages to the teachers and by opening a larger number of schools.

The chief commissioner asked our mission to submit for his consideration "A Draft Proposal for the Advancement of Education among the Mikirs." He also stated that the government would print Mikir text-books at its own expense if we would compile them. After a long talk with Mr. P. H. Moore, we together drafted a "Proposal." The plan submitted was approved by the chief commissioner and is to go into effect from April 1, 1904. The text-books that we pledged ourselves to compile within the year will be finished. I am working on the *last* book, when other work will allow. We all feel that the cause of education among the Mikirs is to be pushed, with a much brighter outlook than ever before.

The general outlook is much the same as last year. We have been able to tell the good news to a large number. I am sure we shall reap if we faint not. I am in good health and have been able to work hard. With the exception of time spent in reference committee work I have had no interruption. The literary work in addition to the evangelistic work has often been exacting, but in it all the Lord has been so near and the joy of service so great that what might seem hard for the moment has been forgotten.

38. GOLAGHAT — 1898

Churches, 13; members, 652; added by baptism, 69.

Assamese and Immigrant.—Rev. O. L. Swanson and Mrs. Swanson.

Report of Mr. Swanson:

After a furlough of eighteen months in America we returned September 29 to our station in Golaghat. I cannot say that the months spent at home were a complete rest, as I was kept constantly busy traveling and speaking from place to place. I do not think that I had five Sundays when I was not engaged. Yet the change and the fellowship with the brethren at home was a great help and inspiration.

On our arrival here we were heartily welcomed by the people, heathen as well as Christians. It is a great encouragement to see that our work in some degree is being appreciated by the people. Mr. and Mrs. Paul have had charge of the work here during the greater part of our absence, together with the care of their own field, Dibrugarh. We gladly acknowledge the good work of our brother. Had it not been for his leadership our work would have suffered great harm from rival missions now on the field. During this time there have been a hundred or more added to the church by baptism.

Touring in the Gospel Wagon

During the three months since our return I have not only visited all the churches, preaching, baptizing and administering the Lord's Supper, but have also toured in new villages, tea gardens and market places. My ability to reach so many places in this short time is due to the rapid transit of our "gospel wagon." Many times we have preached until ten or eleven o'clock in the evening, generally using the magic lantern, by means of which we draw large audiences. After this we have packed up and started for the next place. So the wagon, as compared with the bullock cart, means not only comfort to the missionary, but also a great saving of time.

A Chief's Son Baptized

Perhaps the most encouraging incident I have to report is the following: One of the chief men of an Assamese Hindu village four miles from the station has been an occasional visitor for about five years. From the first he seemed to be greatly impressed by the truth, but he has not been able to break away from the bonds of caste. Yet he has practically done this in allowing his son to become a Christian and still live in his own house. This young man was baptized a week ago and must endure persecution from his brothers and the people of the village. We first noticed that he seemed to be interested in Christianity while he was attending our station school. One day he said, referring to Christ's death on the cross, "It makes my mind very pained." Space will not permit me to tell of his experiences before fully deciding for Christ. We trust that before long the father will have the courage to follow his son in open confession of Christ.

Then in an opposite direction from this village and about eighteen miles away on the other side of the station, there is a quiet awakening among the Assamese. Two weeks ago I had the privilege of baptizing three Assamese and nine Bengalis at this place. We hope and pray that the good work may go on among these people.

Bible in the School

For the present there is only one school in our field besides the one in the station. The station school continues to be an evangelistic agency. The boys do not stay much longer than is necessary to learn to read and write, but while here they are constantly imbibing Bible truths. So we believe that they are going to be the means of spreading the gospel in their own villages. The pupils of the village school are children of Christian parents, the average of whom can neither read nor write. They are beginning to value the education of their children.

39. DIBRUGARH — 1898

Churches, 4; members, 155; added by baptism, 25.

Assamese and Immigrant.—Rev. Joseph Paul and Mrs. Paul.

Report of Mr. Paul:

Nine months of the year under review were spent at Golaghat while still in charge of that district. I need not say how glad we were to have Mr. and Mrs. Swanson back again and to hand over the work of the station and district to them. Though we were there but a year, all told, we had learned to love the Christians with whom we had become acquainted and to like very much the healthful location. It was with regret that we parted from the people, who escorted us out of the compound with songs and good-bys. As Mr. Swanson had been well informed as to the work of the field during his absence, I will leave him to report for the whole year.

Visits to Dibrugarh

The work done in Dibrugarh District during 1903 was limited, of course, to the time available from the Golaghat District. There was also an interruption for about two months, during the outbreak of plague, during which time we were excluded from the tea gardens where we have Christians. Nevertheless two long and several short tours were made and the gospel preached in towns, villages, gardens and markets; sometimes our audiences were very large, sometimes very small. As usual, when the gospel is preached, some heard the word gladly, believed and were baptized, while the majority hardened their hearts and turned a deaf ear to the gracious sound.

Classes of Hearers

Our evangelistic tours may be divided into three classes: first, those dealing with the people of the district generally—without respect to caste or ethnical division. On such tours we met with "all sorts and conditions of men" especially in the markets. Second, those tours which have been among the immigrant classes alone—mostly in the tea gardens; and third, those journeys which were made by boat on the rivers among the Abors and Miris, between Sadiya and Dibrugarh.

Varied Results

Among all the Assamese we have met and spoken to only one who has expressed a desire to become a Christian. It is worth mentioning that this young man, whom we expect to baptize soon, has been appointed by the deputy commissioner of this district to superintend the school work of the Naga tribe which welcomed Dr. and Miss Bronson some sixty years ago. The Buddhists in the neighborhood of Jaypur gave a very attentive hearing to the gospel, and one of their number has asked to be baptized, and one of their very influential men is much interested in the great truths of the gospel. But the immigrant people have given the greatest heed to the gospel message, and from among them in various places twenty-five have been baptized during the year.

The treatment of the sick all over the district has had much to do with a second welcome in many places, and God has greatly blessed the medicines used to the healing of the diseases treated, and we hope to a more gracious acceptance of the truths we preach.

Wherever we have gone we have distributed Christian literature, mostly single gospels in different languages. The people really read these books, and they can go where we cannot. May the Holy Spirit go with them!

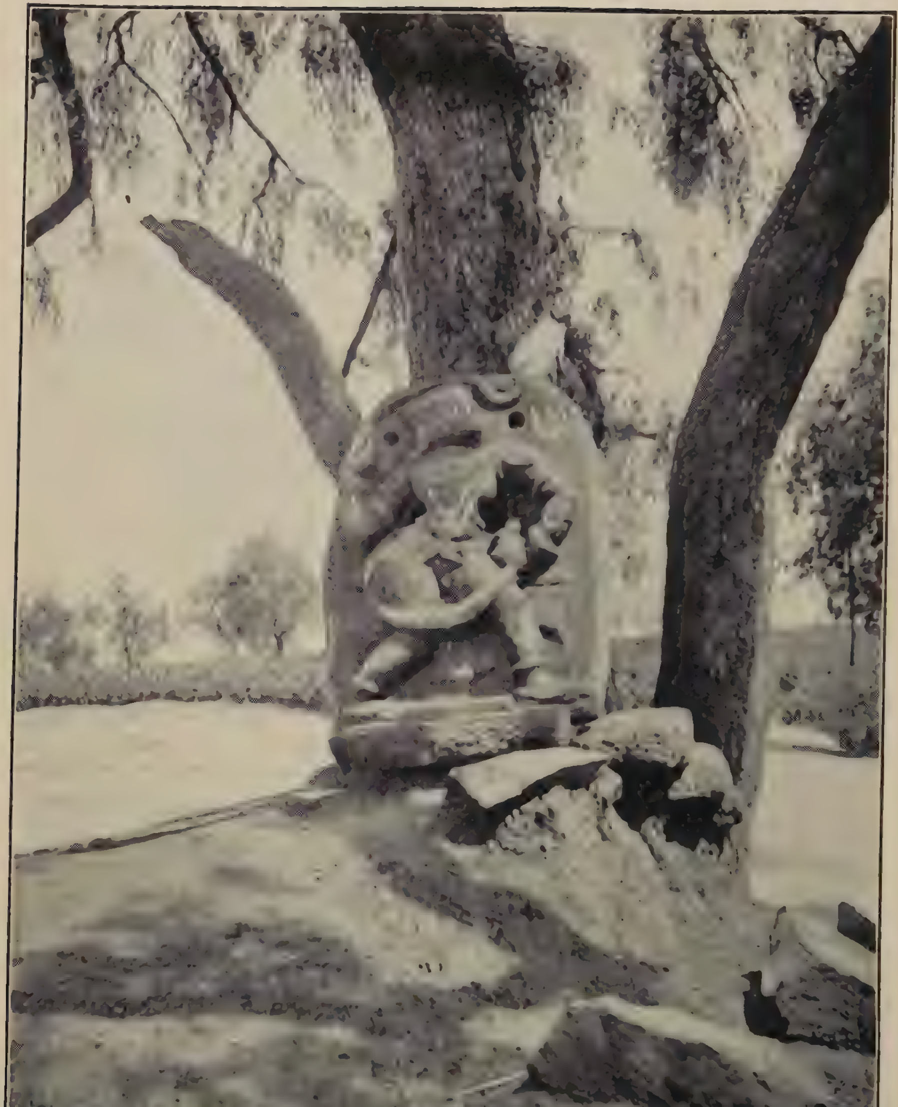
Christian Village

Our one Christian village has grown during the year; five have been baptized; nearly all attend the Sunday school, and nearly all during the same period have learned to read, and have been fairly well instructed in the New Testament. A piece of ground near the public road has been selected for a new chapel and schoolhouse and for a graveyard; and it is expected that during 1904 it will be occupied for those purposes. This village has demonstrated, in one short year, what might be done with this class of people on the gardens, were we only free to establish day, night and Sunday schools. But I am sorry to say that our tea garden work lacks permanence and effectiveness because we have no chance to instruct the people. Even on Sundays they are kept so busy by their European—nominally Christian—masters that it is with the greatest difficulty that we can hold a service long enough to win them away from the vices, superstitions and degradations by which they are surrounded. The fact that these Europeans—many of them—live bad lives and often subscribe to the expenses of, and attend the worship of idols, makes church discipline in their gardens practically impossible. Indeed, I very much question the wisdom of spending much time or money in this kind of work. In this district, however, we shall have very little chance to extend our garden work if we wish to; for the German Evangelical Lutheran Mission, which has Christians in nearly all the large gardens, have already extended their work to no less than twenty-five places in this subdivision, and the Society for the Propagation of the Gospel twenty-two. Both these missions work exclusively for the immigrant classes.

Obstacles in he Tea Gardens

Since coming back to Dibrugarh town to live, regular services have been held for the Christians. Whenever I am here on Sundays I preach; at other times Mrs. Paul gives Bible readings. Several of the students from the medical college are regular attendants here, and seem very much interested. I most thoroughly agree with our brother Moore that "a missionary could profitably spend much of his time in the town of Dibrugarh." If there is any place in Assam where we might establish a school as an evangelistic agency, surely it is Dibrugarh. I have engaged a new man to devote his whole time to the sale of Christian literature, the free distribution of tracts, etc., and to preaching wherever he gets the chance. We sincerely hope that something substantial will be done for Dibrugarh during 1904.

In conclusion I wish to thank our heavenly Father for good health and for the health of all our family, for the great opportunities for preaching the gospel, for the thousands of blessings and privileges he showers upon us. May his name be praised!



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India (General and South) Series — Orient Pictures.

NO. 221. — HANUMANTHUDA, THE MONKEY GOD.

Hanumathuda is a common object of worship in South India, and is the tutelary god of the children, many of whom wear flat metal images of the god as a charm against evil. There is a tradition that under the name of Hanuman, as general of an army of monkeys, he subdued the giant Ravan, ruler of Ceylon and an apostate from his duty to the gods. In the accomplishment of this, he tore mountains from their bases, and casting them into the sea formed what is now called Adam's Bridge, the remains of which are still to be seen. Having reached Ceylon, he fell into the hands of his enemies who set fire to his tail. He secured his revenge, however, by leaping from place to place, setting fires everywhere and burning the whole town. Photograph by Rev. W. E. Boggs, D.D.

III. MISSIONS IN SOUTH INDIA

WITH profound thankfulness we remark the absence from the reports of the present year of a feature which past years have made painfully familiar. The heavens have given rain and the earth has brought forth its increase. It is difficult for one having but slight acquaintance with work in this field to appreciate the relief, directly and indirectly, afforded to Christian work by deliverance from the famine of bread and thirst for water. Conditions, indeed, have been so favorable that incidentally a new difficulty has developed which, however, can be borne with cheerfulness in view of its novelty,—children being kept from school that they may aid in gathering the unusually plentiful harvest. India, as a whole, will not soon cease to be hungry, but its want relatively is relieved.

The year has been one of strong endeavor and of gratifying rewards. Progress is seen in many lines. Not all developments are as swift as the workers desire, but gains are apparent in the constitution and development of churches and acceptance of the responsibility belonging to the people of the land for its conquest for Christ.

Signs multiply of the widening of influence of the leaven diffused in India by the multiform work of Christianity. A rapid disintegration of the old faith would be a realization of the near future, if the prayer of the Decennial Conference at Madras for such reenforcement of missionary workers as should give a missionary family to every 50,000 of the people were to meet the response due to it, and to the Divine Leader who inspired the desire which it expresses.

The year has brought long needed relief to certain fields, the Kurnool, Palmur and Hanamakonda districts now being subdivided. The acquisition of the high school at Nellore, a school for boys with an attendance of 300 pupils is an important gain in our educational work. Both the college at Ongole and the seminary at Ramapatam have enjoyed the best year of their history. The gain has been in the quality of pupils and of work rather than in numbers. The outlook for these institutions is particularly encouraging.

A project which is enlisting hearty interest both among the native people and among missionaries is that of the erection at Ongole of a church edifice to be known as the "Day-Jewett Memorial." The building used as a place of worship at this great center has long been overcrowded. The people have manifested their interest in the new enterprise in the most practical way, a large sum having been raised by them toward the expense of building. Friends in the home land would scarcely be willing to be forgotten in an enterprise which is not only to perpetuate the memory of the pentecostal experiences with which the name of Ongole is associated, but is to contribute powerfully for the conservation of the work resulting from this conspicuous divine blessing.

The deeply regretted illness of Mr. Friesen and his enforced departure for Russia in quest of health is a reminder of the greatly valued service rendered by the group of Russian brethren connected with this mission. These brethren have won an enviable place in the esteem and affection of their fellows and are building strongly upon foundations wisely laid.

40. NELLORE — 1840

Churches, 3; members, 847; added by baptism, 54.

(*Statistics for 1902.*)

Rev. David Downie, D. D., and Mrs. Downie, *Miss Katherine Darmstadt, *Miss Frances M. Tencate, *Miss Katherine Gerow, *Miss Lena Benjamin, M. D.

Report of Dr. Downie:

It is with great pleasure and thankfulness to God that we are once more permitted to greet the friends of our mission in this annual report. The year just closed has been one of rich spiritual blessing to our own hearts, and there are evidences that our people have made real progress in the divine life, though it must be confessed that neither our own growth nor that of our people has been at all what we had hoped to see and realize.

We had hoped to see a number of new churches established this year, but evidently the time with us is not yet ripe for that forward step. It may be that the method adopted at our last conference was not the wisest and that the one suggested by our secretary should be followed. I am inclined to believe that the missionaries must take the initiative in the formation of churches. Be that as it may, no new churches have been organized on this field the past year. There has, I think, been growth in grace and a slight advance in real strength in the existing churches.

An Unwise Policy

Mr. Stone and the preachers have spent most of their time on the field and have had some things to encourage and a good many to discourage them. In a few places the village Christians have manifested a real interest in the work, but in others the spiritual life seemed to be at a very low ebb. One very serious obstacle has been, I think, in the course pursued by the representatives of the Salvation Army and the so-called "Dravidian Mission." I have talked with "Colonel" Hoe of the Salvation Army concerning the unwisdom of entering the little villages where we have churches and schools, and while he professed to regret the trouble, he claimed that he was powerless to withdraw his forces without orders from headquarters. The Dravidians follow the same course. In one village of about two hundred people, where we have a church and a school, both the Army and the Dravidians have gone in and opened schools. Three missions working in one hamlet of two hundred people, while there are whole stretches of country near by where there is neither church, school nor Christian! Our former teacher in this hamlet, above referred to is now working for the Dravidians, having been tempted by higher pay. It is difficult to carry out plans for self-support under such circumstances.

Access to the Zenanas

Miss Downie and her assistants have continued the work among the zenanas. If the continuation of this work depended on the evidences of success, it would be short lived. Gleams of hope there have been and many indications that their work is appreciated by the women. More houses have been opened than ever before, and at times the women have listened to the Word as if they were really taking it in. Here, as elsewhere, our dependence is in the promise of God, "My word shall not return unto me void." In view of the changes referred to below, it is a serious question with us now as to who is to carry on this most important branch of our work.

Chambers' Memorial Hall

The foundation stone of the "Annie Kennard Downie Memorial," our new "Converts' Home," was laid by Mrs. Banes in April, and with the money in hand we were enabled to carry up the walls to the roof, but there the work had to stop for want of funds. Some have come in since then, and we hope very soon to see the reception and class room roofed. The success of the Chambers' Memorial Hall enterprise has exceeded our expectations. It has been a pleasure to see how earnestly the Eurasian portion of the population have taken hold of the work. The preaching services, the library and the reading room seem to be greatly appreciated. The English-speaking natives have not taken hold as vigorously as we had hoped, though there is usually quite a sprinkling of them present at our services. But when lectures are delivered, they fill the hall. The fact that a lecture may have all the elements of a sermon makes no difference to them. They will come to a lecture, but not to a sermon.

It will be seen from the statistics that our schools are larger than ever before, and that too in spite of the fact that we have been pushing the collection of fees. All our pupils sent up for the primary school examination passed well. It is a noteworthy fact that one of our girls from a backward class received the highest mark in arithmetic, getting forty-one out of a possible forty-five. Seven girls were sent up for the lower secondary examination and we think they all did well, but the results are not known yet. Seven girls and five boys have been baptized. The fees charged for pupils from other stations have been reduced to the same as those charged for pupils of the Nellore station. This ought to and probably will increase the number of pupils sent from other stations. The moral and spiritual tone of the schools never was better, I might even say, never so good. The girls' high school has not yet been started. It has taken most of the year to get the buildings ready. They are now ready for occupation, and with the beginning of the new year Miss Tencate will be ready to open the school. The hospital has remained closed during the year, Dr. Benjamin having devoted her time to the study of the language. She has passed her first examination with credit, and with the new year the hospital will be reopened.

Work of the Property Committee

The work connected with the mission treasury and the property committee and other semi-secular branches of our work have continued to claim much time. The property committee has held but one meeting, but several important matters have been attended to by correspondence. Enough has been done to show the importance of the work assigned to the committee, and this, we believe, will be more and more apparent as the years go on.

Personal Items

Miss Darmstadt returned from furlough at the close of last year, looking well and happy to be once more back among her children. The missionaries and children united in giving her a hearty welcome. With the new year a division of the work will be made between her and Miss Tencate. Our daughter, Minnie, became Mrs. Stenger on December 10, and will, we presume, soon be leaving us for their own station. We shall miss her sadly and our people even more than we, but we rejoice in the assurance that what we lose some other station will gain. Thus three of our four girls have left us for other spheres of usefulness, two of them to the higher service, leaving us with only Alice, our youngest. Alice has been urged to return to the school for missionaries' children at Kodaikanal, but she feels now that she ought to be with us. Our own health and that of all our associates as well as our helpers has been good and we feel that we have much for which to be thankful. Even if things were much darker than they are, we should still be able to say with Judson, "The prospects are as bright as the promises of God."

41. ONGOLE — 1866

Churches, 15; members, 15,617; added by baptism, 373.

Rev. J. E. Clough, D. D., and Mrs. Clough, †Miss Sarah Kelly, †Miss Amelia E. Dessa, †Miss L. Bertha Kuhlen (in U. S.).

College.—Prof. L. E. Martin and Mrs. Martin, Rev. J. M. Baker and Mrs. Baker (in U. S.), Rev. Henry Huizinga and Mrs. Huizinga.

Report of Dr. Clough:

After a somewhat prolonged stay in America we reached our old station, Ongole, which is so dear to us, early in January, and soon after took charge of the station from Mr. and Mrs. Baker, who had done the work entrusted to them with no little honor to themselves and good to the cause. It is safe to say that they did a work while I was gone for the Ongole church, Indian Christians, and for the cause of Christ in India, which but a very few could have done as well. I thank God for them and for his tender care of all during my absence. When I returned I was not fully recovered from the injury which caused me to go to America, but I had made such progress towards health that I could, by the aid of faithful Telugu brethren, attend to my work in a fairly satisfactory manner. Much of my success, however, under God, was due to my faithful co-laborers and assistants, both the young ladies, who have done valiantly, and the native preachers, teachers and Bible women.

Return to Ongole

During the year 11 ordained and 58 unordained preachers have worked in connection with the Ongole station. They have gone two by two, and while making some central place their headquarters have visited the adjacent villages many times. Each couple has a field which embraces a territory containing 30 or 40 villages. This territory is under their immediate care, the missionary visiting it occasionally, as he is needed. Most of the workers feel their responsibility and acquit themselves manfully.

The village teachers at present working in schools number 250, about one half of whom are women. All of these have had a primary education and a year's training in the government training school, and hence are prepared to teach good primary schools. The total number of schools is over 200, and the average attendance at each is about 20 scholars. All of these schools are under government inspection and each receives from government a small results grant. The present and prospective progress of the Ongole Mission, under God, is largely dependent on these 200 little schools. The parents furnish food to the teachers, and a small sum is given to each teacher quarterly to pay his postage and to aid a little if sick.

Two hundred Schools

The total number of Bible women on the field is 41. Of these 26 have been trained in our Bible women's training school and are now at work in some 13 different centers. They travel from village to village, two together, and instruct women and children, telling what they know about Jesus, and help the Christians and others in every way they can. Three or four others are engaged in zenana work and two work in the training school for prospective Bible women.

Miss Kelly has kept right on as usual at her work and it has been a good success. Five schools have been under her care, having a combined enrolment of 392 pupils and 20 teachers.

Miss Dessa's work continues to enlarge year by year, and as it enlarges she takes necessary steps in advance to make it successful. Besides her boys' school work she has a school for Mohammedan women, and in this she finds the knowledge of Hindustani which she learned when a girl very useful. Four schools with 452 pupils and 18 teachers are under her direction.

Miss Smith's work has been very similar to that of the last three or four years. She aids in superintending the Bible women, the caste girls' schools and the nine Christian village schools in and about Ongole. The schools under her supervision have an enrolment of 504 pupils and 25 teachers.

Zenana Work

We have done something at zenana work all these years, but owing to the inability to follow up what we did no great result appeared. This branch of the work, however, was more thoroughly pushed by Mrs. Baker, who after a conversation with them set aside two Bible women for this special service. These two, Bundaru Mabel and Valpulu Santhamma, have been very faithful in carrying the message of salvation to the inmates of many secluded homes. They are kindly received and encouraged to come, but I regret to say that we are unable to report any conversion to the Christian religion.

Training Bible Women

The training school to instruct women who hope to become Bible women has been carried on faithfully. At the beginning of the year when Mrs. Baker turned over charge to me, there were 17 women in attendance, who had been under Mrs. Baker's supervision for a year or more. Others have been admitted during the year and some have gone out; the number at present attending school is 40. Most of them bid fair to become very efficient workers; their conduct has been very exemplary and they have made good progress in their studies. Two Bible women have charge of this school, and Miss Smith helps them occasionally as they need her aid. Two well-known Bible women, Muddala Ramanjamma and Seelem Julamma, have given their time to evangelistic work in Ongole and in villages within six miles from the headquarters. I have placed a bullock cart at their disposal, and they go out every morning as a rule to some place, hold meetings, talk with the women and children and make known what Jesus wants, to the best of their ability. This branch of the work is a great pleasure to me. They are the connecting link between the outlying churches and the missionary, and under their superintendence the work among women is growing continually and in a satisfactory manner.

Although we have no separate dormitories for orphans yet we have 227, either full orphans or half orphans, who live with Christian families or in Miss Kelly's and Miss Dessa's dormitories.

Setting off Darsi Mission

The Darsi Mission numbering about 2,000 church members was set off to unite with Mr. and Mrs. Curtis in establishing an independent mission station at Darsi. With this mission went 21 preachers, 50 teachers, and 14 Bible women. Already we begin to see good results on account of the work being done by Mr. and Mrs. Curtis, and the staff of Telugu workers, in Darsi. They will do for Darsi what Mr. and Mrs. Elmore are doing in Podili. We regard the going of Mr. and Mrs. Elmore to Podili to take the place of our beloved brother Fuller, and the going of Mr. and Mrs. Curtis as decided steps in advance. But as they will give an account of Podili and Darsi I need not say more about them. They like grown up children became of age and have gone off to do the work of full grown laborers.

Ordination of Mr. Francis

Some twenty years ago a young Eurasian by the name of Thomas Francis was converted, but he did not join our church as he had much prejudice against the Baptists. After a year or so he went to Guntur and joined the Lutheran Mission. Later he went as an evangelist at his own expense to different parts of India, visiting and preaching in many places, including Ceylon. About a year ago he came to Ongole. When Mr. Madden decided to go to Rangoon, I, knowing Mr. Francis very well indeed, proposed to him to come and help me. As he loves the Hindus, speaks several Indian languages, and is a very fair preacher in English I thought he could make himself very efficient here. He accepted my invitation and came as my assistant. On November 28, a large council met here in Ongole, consisting of Mr. Heinrichs, Mr. Boggess, Mr. Martin, Mr. Huizinga and many native brethren, and ordained Mr. Francis to the work of an evangelist.

Baptist Mission College

Number of pupils, 423.

Report of Professor Martin:

The writing of an interesting report of the working of a college is not always an easy task. A mere statistical statement does not tell much of the story of the life of a college. To say that so many have passed their examinations gives but a faint idea of the real equipment they may have received for the battles of life. The deeper things of mind and spirit defy tabulations, but outward manifestations may be recorded, and I will try to compress them within the space allotted to me in this report.

Enrolment

The fees in the school department were increased from the beginning of the year about 14 per cent. In spite of this, or perhaps on account of it, there was another large increase in the attendance. From the first of July the Ongole municipality took over the management of the lower secondary school in the town formerly under the control of a committee of Hindu gentlemen. The government allowed a special concession to the municipality in the way of fees, and a lower scale than that prevailing in the college was fixed upon. It was thought this might affect our numbers unfavorably, but so far as I am aware not one boy left us to join that school. The total enrolment rose from 392 in 1902 to 429. The increase was specially gratifying in the college department proper.

Comparing the numbers for the last three years we find them as follows, classified according to religion:

	1901	1902	1903
Christians	141	177	189
Hindus	169	204	210
Mohammedans	13	11	21
Totals	323	392	429

The new admission numbered 128, of whom 48 were Christians, 68 Hindus, and 12 Mohammedans. It may be noted that 25 of the Hindus were non-Brahmans.

Changes in Teachers

Mr. Huizinga was to withdraw from a portion of his work in the college in order that more of his time might be devoted to the development of the industrial school of the mission. At the beginning of the year, Mr. Ramakrishnarow went to Madras to study in the Christian college to prepare for the B. A. degree examination in history and English. His place for the year was taken by Mr. R. Hanumanulu, a trained F. A. from the training college, Rajanmundry. All the rest of the old teachers remained throughout the year. When classes are over 45 in number they become unwieldy; the best work cannot be done in them, and they should be divided. All the school classes passed that point early in the year, and several extra teachers were engaged temporarily to take charge of the divisions, and also to provide for the portion of Mr. Huizinga's work referred to above. These teachers were Mr. K. Srinivasan, B. A., from the teachers' college, Saidapet; Mr. D. Venkatasubbayya, B. A., one of our own old boys, and Mr. M. B. Charles, who passed part of the B. A. examination, from the Christian college, Madras. All the teachers worked with their usual earnestness and diligence; but the large classes and the overcrowded condition of the building, with sometimes two classes in the same room and another occupying an adjacent veranda, were not conducive to the very best work. And there were various outside circumstances, known to some of our friends, to disturb the minds of both teachers and students.

Fees and Grants

The ordinary cash fee income rose from Rs. 3,540 ($1,180), in 1902, to Rs. 5,209 ($1,736). The fees remitted to the Christian students, if calculated at the same rate, amounted to Rs. 2,686 ($895). The total income from government grants, including furniture and library grants, amounted to Rs. 3,103 ($1,034), an increase of Rs. 1,629 ($543), due to the new grants and the accumulated arrears drawn in January. For the fiscal year, ending September 30, 1903, the school and college cost the Missionary Union, properly speaking, only Rs. 2,874 ($958), besides the salaries of the missionary teachers. The balance of the appropriation, amounting to Rs. 7,300 ($2,433), went to the assistance of the Christian students under our care. With the raising of the fees to the government standard rate, which we expect to attain to in a few years, the college will become practically self-supporting.

Results in Examinations

Only 20 boys appeared from the third form of the school for the lower secondary examination, and these in the compulsory part only. No effort, in particular, was made to prepare the boys for this examination, as it is no longer a test for promotion in this school. Of the 20 only nine passed, five Christians and four Hindus. For the matriculation examination eight Christians, 26 Brahmans, one non-Brahman Hindu and one Mohammedan appeared from the sixth form. There was a general slaughter of the innocents throughout the presidency, as only about 18 per cent. passed. We did a little better than this, as two of the Christians and seven of the Brahmans passed, or 25 per cent. of those who appeared. There were 13 in the senior first arts class, five Christians, seven Brahmans, and one Mohammedan, and they all appeared for the examination. In this case we have no cause to boast, for of them only three of the Brahmans were successful.

Manual Work at the School

The scheme for work begun the year before was continued during the year, with only ordinary success. The amount of profitable work to be found on the compound is very limited unless more time can be given to it than I was able to give last year. But the amount that has been gained is, perhaps, the increasing sense of responsibility on the part of the parents for the education of their sons. Quite a little was collected from the parents in cash; but it is no easy task. For every rupee collected, I think I have gained an additional gray hair. Another advantage gained is the very satisfactory work done in the school by the Christian boys. Last year only 46 per cent. of the boys who came to the end of the year were promoted. This year no less than 65 per cent. passed the examinations, including those of the university. The manual labor scheme helps us to weed out those who are unworthy.

All but five of our stations in the Telugu field are represented in the attendance at the college.

When the number of the Christian boys in the dormitories reached 15 in each room, less than as many feet square, we thought the time had come when the accommodations should be increased a little. Accordingly another three-roomed dormitory was built similar to those previously occupied. This and some needed repairs on the old dormitories were all the improvements executed during the year.

The ordinary services were regularly maintained throughout the year, besides the regular teaching of the Scriptures in the various classes and daily morning prayers. The senior and junior Christian Endeavor societies held meetings weekly, and towards the end of the year had very successful rallies. The Sunday evening preaching services in English were conducted by three of the teachers of the college in turn.

The health of the missionary family was fairly good during most of the year. An attack of pnuemonia in November upon our three months' old son, was for a time a cause of great anxiety. Among the students and teachers, as usual, good health prevailed. With the exception of one Christian lad who died shortly after he had gone home in December, no deaths occurred among our number. In January I was elected as secretary of the reference committee, which took up no little of my time and strength.

42. RAMAPATAM — 1869

Churches, 1; members, 731; added by baptism, **12**.

Theological Seminary.—Rev. W. B. Boggs, D. D., and Mrs. Boggs (in U. S.), Rev. J. Heinrichs (and Mrs. Heinrichs in U. S.), Rev. W. L. Ferguson, D. D., and Mrs. Ferguson, *Caroline W. Coats, M. D. (in U. S.), Rev. John McLaurin, D. D., and Mrs. McLaurin (at Coonoor).

Ramapatam Theological Seminary

Number of pupils in seminary, 118.

The work of the seminary has been conducted by Mr. Heinrichs, the president, and Dr. Ferguson, who returned to India in the early fall. Dr. McLaurin also gave valued assistance in the interval before Dr. Ferguson's coming.

Report of Mr. Heinrichs:

Choice Students Become Enthusiastic Preachers

The condition of the theological seminary is indicative not only of the work at Ramapatam, but of the whole mission. Here gather the chosen representatives from all over our extensive fields; here they remain for four years of study during the most important and plastic period of their lives, and here some unworthy ones are mustered out, while the great majority enter just as enthusiastically as the home graduate upon their life's work. Last April only six were graduated, which was the smallest number for many years; the accounts from the missionaries whose fields they entered once more corroborate the fact that quality can more than atone for quantity. The next graduating class will number 15. The total number in attendance was 118, including the wives of the married students, the majority of whom were qualified to study in the same classes with their husbands. Some even went ahead of their partners, which always acts like a tonic in this land where woman is regarded as so much inferior to man. Twenty-three new students entered last July, three of whom soon found out that they had mistaken their calling. The rule formulated by the board of trustees last April, that married couples hereafter entering the seminary shall receive only $1.33 per month from seminary funds instead of $2 as hitherto, has somewhat militated against a larger, and possibly against a better, entering class. One station promised to send us five couples, but after the new rule became known only one, and that a very mediocre couple came. Two men entered for a partial course who had been pastors of some of our prominent station churches at Podili and Secunderabad. One of these is a Brahman convert with all the intellectual acumen characteristic of his race.

Prize Examinations

In addition to our compulsory examinations, a prize was offered to the student who could pass the best examination on our chapel talks throughout the year. This was held March 21, just before Dr. Boggs' departure on furlough.

There were three competitors, one of whom was a woman. The student who obtained the prize had the 180 homilies so well at his command that he could mention the precise dates on which they were given with the subjects, texts, parts, substance and illustrations to perfection. How we wished it might have been the woman!

Spirit of Independence among Students

A further cause for praise is the manifest growth of a spirit of independence among our students. Whereas formerly they obtained Christian newspapers, books, paper and school utensils free, they are now paying either full or nominal value for them. Over 70 subscribe fully to a Telugu paper, about a hundred paid half the price of the commentary on Matthew when published, and expect to do the same as soon as the other volumes are available. The demand for American pencils (with rubber) was greater than we have been able to supply. These may seem trifles at home, but we regard them as indications that mighty strides are being made toward the realization of our great aim, the ultimate independence of our Telugu Baptist churches.

We have also seen many signs of intellectual independence and spiritual growth in our students, which have cheered our hearts. Three months before writing this report a member of the graduating class by the name of D. Prasangi informed us that he expected after graduation to become the pastor of a church soon to be organized at Gudluru where he had been preaching during his seminary course, but that he desired to start on entirely independent lines as he believed God could and would support him. "Now," said he, "if it is right to trust God for my support then, it must be right to do so now, and I ask you to strike my name off the roll of seminary beneficiaries, for I have confidence that my heavenly Father will sustain me." Gladly we complied with such a request, and together thanked God for this new evidence of the working of his Holy Spirit in the hearts of our brethren.

We were very grateful and happy to have Dr. McLaurin with us from July till October when the Fergusons returned to resume their duties here. The return of Dr. and Mrs. Ferguson in October was the crowning event of the year. We believe with them that India is the place where they ought to be and we rejoice that the Lord gave them strength to sacrifice both their children and a much more lucrative position in the home land for his work's sake in this benighted country. The three native members of the faculty have been as efficient as ever, and the splendid results which have been achieved are due in a large measure to their faithful and fraternal co-operation.

The Gospel among the Yanadies

The church and field work still occupies a considerable amount of our time and attention since our Christians live scattered in 23 villages. Two tours were made at the beginning and one at the end of the year. At the latter we expected to organize a new church at Gudluru, but deemed it advisable to postpone this good work yet a little longer. Several churches we believe to be in process of formation. A few preachers, supported by the Ramapatam church, and the students of the higher classes in the seminary, who still go out two by two to these villages nearly every Saturday and Sunday, are mainly responsible for the feeding of our flock and for the preaching of the gospel to the many heathen in our field. Only twelve persons have been baptized, though many are reported ready for the ordinance. Most of the candidates came from a semi-wild jungle tribe called the Yanadies, who are numbered among the criminal classes by government. A wonderful movement toward Christianity has commenced among them, which we expect soon to spread far and wide. So far converts from this class to the number of 30 are found only in this place.

During the heavy rains of the previous monsoon considerable damage was done to our dormitories. These were all rebuilt, repaired and made more sanitary during the hot weather. As Dr. Coats' work was constantly growing, an addition to the dispensary became a necessity. This was erected with the sanction of the board of trustees at an outlay of $333.

Illness of Dr. Coats

During the months of August and September a heavy cloud hung over this station in the serious illness of Dr. Coats. She, who had administered medical help to so many people, contracted a malignant form of typhoid fever and needed the aid of other doctors and nurses for nearly two months. The Lord graciously spared her life, but at the close of the year another complaint developed, which took her to the Madras General Hospital for an operation and which may take her to the home land for a more thorough cure. Mrs. Heinrichs' work was largely augmented on account of Dr. Coats' illness and the absence of Mrs. Boggs. But as her days, so was her strength.

Report of Dr. Ferguson:

Certainly nothing in the shape of a formal report will be expected from me this year. These lines are written simply to show that both Mrs. Ferguson and myself are in the work once more. It was a pleasure for us to return to Ramapatam. We arrived on October 23, 1903, and within a week I was in the classroom giving instruction to the second, third and fourth classes in theology and homiletics—my former subjects. The work in Ramapatam is full of encouragement. Good progress seems to attend both seminary and field. There is a much better qualified class of students here now—considered as a whole—than some years ago. The field has quite recovered from the famine and semi-famine conditions of the past, and the work looks more hopeful in consequence.

Report of Dr. McLaurin:

New Commentaries Published

The work of the past year has been pretty much the same as that of its predecessors. The earlier part was spent in writing a commentary on the two Epistles of Paul to the Corinthians. It is now ready for submission to the examining committee. The hot season was utilized as usual by the manuscript committee, in reading and passing upon commentaries on the Gospel of Luke by Dr. Boggs, on Romans by Principal Heinrichs, and on the Gospel of Mark by myself. The latter part of the year was partly spent in seeing these works through the press—Mark and Luke form volume II, and Romans, volume IV of our New Testament series. These two volumes are now, with the others, on sale at our book depot at Ramapatam.

During the year we translated and published a compilation of Rev. Mr. Phinney's book on revivals, by Mr. G. S. Eddy, field secretary of the Young Men's Christian Association, Madras, called, "A Spiritual Awakening." It is a tract of sixty-four pages, 12mo. We printed and sold 3,000 copies of this tract at one anna a copy. Later we undertook to translate and publish a series of twelve tracts on religious themes, mostly practical, by Mr. Eddy. We issued 5,000 copies of each, making 60,000 in all. The two tracts aggregated about 670,000 pages. They have been much appreciated and much used of God among our Telugu people.

Telugu Language Area Committee

The Telugu Language Area Committee has taken some of my time, though little beyond organization has been done. Meetings of missionaries were held during the season both in Coonoor and Kodaikanal, and principles of representation and organization decided upon. With one or two exceptions all societies working in the Telugu country are now represented on the committee. There are fifteen missions and five religious societies represented on the committee. Our representatives are Dr. Downie, Dr. Ferguson and Rev. J. A. Curtis. Mr. Manley is the representative of the Indian Sunday School Union, and I am general convenor. The general representatives met in Madras December 2, 1903, for the purposes of organization. The general subject was divided into parts for facility in dealing with them, as follows:

1 *Investigation.* This committee's business is to find out the needs of the field and suggest methods of meeting these needs. Dr. W. I. Chamberlain, of the American Arcot Mission, is convenor.

2. *Production.* This committee looks out writers, editors, etc., for the production of all kinds of literature recommended by committee No. 1. Dr. L. B. Wolf, of the American Evangelical Lutheran Mission, is convenor.

3. *Distribution.* The general purpose of this department is to utilize present, and when necessary create new, channels of distributing this literature. Rev. H. F. Laflamme, a member of the Canadian Baptist Mission, is convenor.

These three committees under the chairmanship of the general convenor are to be the working body. They are to have their eye upon *all* Telugu literature and practically other literature also in the Telugu country.

At the request of the trustees of the Ramapatam seminary, and the consent of the home Board, I spent a little over three months teaching a few classes during the interregnum between Dr. Boggs' departure on furlough and Dr. Ferguson's return. I enjoyed very much my fellowship with the missionaries there, and profited by my contact with the young men. I can only hope that the seminary profited in some respect by my stay.

Addresses on the Spiritual Life

At the invitation of several of our missionaries, Mrs. McLaurin and I spent the most of December out in the district. I gave some addresses, half Bible readings on several phases of "The Spiritual Life,"—its conception, its promotion, its hindrances, its fruits and the rewards of the spiritual life. We were much gratified by the reception given to these subjects by the people. We expected a sympathetic reception from the missionaries, and our hearts were satisfied. But we were not so sure that our Telugu people would understand or appreciate our mission. All did not, but large numbers did, and their evident understanding and appreciation of the subject, as indicated in their remarks and prayers afterwards, was very encouraging. We visited the Podili, Kanigiri and Darsi stations. We enjoyed much our fellowship with the missionaries and were much cheered by what we saw of many of the Christians.

Signs of Revival

There is a very encouraging movement among the Sudras on the Kanigiri field. Four heads of families were baptized while we were there and others have come since. Kanigiri preachers and teachers are found all over the Telugu country. I am confident that the divine Spirit is moving upon the people of India in a very special manner at the present time. We felt it on the fields, and we all felt it in a remarkable manner at our late conference at Hanamakonda. Two and a half hours daily were spent by the missionaries in conference, in prayer and the relation of Christian experience. The spirit of these meetings was devout, confident and joyful.

I am glad to say that the Tamil church in Ootacamund has been self-supporting since the thirtieth of June last, and seems to be doing well.

43. ALLUR — 1873

Churches, 3; members, 301; added by baptism, 26.

Rev. W. S. Davis and Mrs. Davis.

Report of Mr. Davis:

Again this year we have remained at our post during the whole time, and the Lord has wonderfully blessed us in so doing. Services have been held regularly in six different centers during the year. The Word has been faithfully taught and

The Native Churches

preached. The Allur church is still without a pastor for want of a suitable man. The services have been well attended during the whole year. The money they would have given to their own pastor, had they one, was given to support a preacher in another part of the field. The Marripad church is still struggling for existence. Were it not for the work of Joseph, whom our good friends at East Orange are supporting, the conditions of the church would be pitiable indeed. Between wolves within and oppression without they have had a long, hard fight. During the year we have formed the nucleus of another church at Peddapatherdy, the pastor of which has been largely supported by the Allur church.

There is another center in which services have been held regularly and where the people are asking for an organization. I have told them to wait till they are stronger numerically, as at present they number only about 20 and cannot support their pastor. A chapel has been built there, very largely by themselves. Some of the principal timbers in the building were formerly purchased by the head-man of the village for the purpose of enlarging their heathen temple. He became converted, and gave the timbers to build a church to the living God. Their pastor receives about half his support from the people.

Education not Appreciated

There are eight schools in working order in our field, doing fairly good work. Education is very backward in this part of the country. The people have not enough to know that there is any need of more, and for that reason it is very hard to get them to help themselves in the acquirement of knowledge. We have four boys in industrial training, two boys in Ongole, and five boys and 14 girls in the Nellore school. Good reports are received from most of them.

Our "Volunteer Band" has been at work for about two years. Their motto is, "Freely ye have received, freely give." The band is made up of those who have to work to support their families; therefore very little time can be given to evangelistic work. In the limited time they have had, 162 personal trips have been made to the surrounding villages and 310 personal endeavors have been made to win souls to Christ. Their labor has not been without its visible fruit.

Our station work is carried on as usual. A primary school has been opened on the compound and is doing finely. It is my object as far as possible to make it industrial as well as educational.

Peculiar Ideas of Sanitation

A large number of patients have been treated during the year. Some days we are kept quite busy. Only a few days ago I was called out to attend cholera patients and found quite a number of them needing treatment. The heathen physician who was in charge of the village gave orders for the people not to sweep their houses or to remove any of the accumulating filth, but to leave it all just as it was. The condition of the place can be imagined. Other missions coming in among us should be a help to the whole work, but, alas! in this land of disappointments, directly the opposite has sometimes resulted. Two missions in this part of India have interfered much with our work, largely by tempting our native workers with a larger salary than we can give. They have all but destroyed the power of the church to discipline its members, for as soon as we begin to exercise that power it simply means that we have lost a member and they have gained one.

We need more of God's Holy Spirit among us; we need more God-called men to carry on our evangelistic work; we need more schools where clean living and clean morals are taught; we need more money to carry on such schools where the people cannot or will not carry them on themselves. We must reach the children whether the parents want us to or not, and to do so we must have cash. We need money for dormitories for our boys' school in Allur. We need the prayers of God's people for ourselves, and also for the work to which God through them has sent us.

Notwithstanding the hindrances, the outlook for the Kingdom has never been brighter. The longed-for break among the Madigas has about come. The caste people are listening as never before. We even have a few caste boys in our school, which means a great deal for Allur. We have great reason to thank God and press on.

44. SECUNDERABAD — 1875

Churches, 1; members, 229; added by baptism, 31.

Rev. F. H. Levering and Mrs. Levering, M. D., Rev. W. E. Hopkins and Mrs. Hopkins (in U. S.), *Miss Mary D. Faye, *Miss Kate M. French.

Report of Mr. Levering:

Personnel

There has been one important change in the personnel of the mission staff during the year 1903. Miss S. I. Kurtz, who has labored faithfully and efficiently in the station since her return from furlough, was married to Rev. Eugene E. Silliman in July, and went to Narsaravapetta. She won for herself a large place in the hearts of the Telugus, and endeared herself to the missionaries while she was with them, and their united prayers follow her. Her place in Secunderabad was filled by the return of Miss Kate M. French. The latter came to this station on her arrival from America, and her re-assignment to labor here was a great joy, because the Telugus and missionaries alike had learned to love and appreciate her. The writer was unable to preach for a short period, during the months of January and February, by reason of an affection of the vocal chords that made speaking difficult.

The Church

The year has been one of growth in the church. The baptisms are more than double the number reported last year. The development of spiritual power in many of the individual Christians has been marked. Death has not removed one of our members, nor has there been a case of discipline. Almost daily, when not on tour, the preachers have gone about the bazars, and into the outlying hamlets of the city, to the places appointed for such work by the officials, and so have preached almost constantly throughout the year. When one remembers that the population of the town of Secunderabad numbers more than 83,000 persons, and that the municipal authorities permit the gospel to be preached in more than sixty places within it, it is easy to see that the town alone offers a very considerable field for work. The audiences one gathers in these various preaching places are made up of persons of every caste and class and condition. The number of listeners is often larger than one sees in a village. They are for the most part "stony ground" hearers. They hear the story and go their various ways, their minds and hearts centered on the things of this world. As frequently as possible the missionary goes with the preachers as they preach about the streets. Several parts of the field were visited during the year.

Sabbath School

The Telugu staff has been faithful and has given less cause for anxiety to those having the oversight of the work than in former years. One of these, Maramunda Annaji Rao, is studying in the Ramapatam Theological Seminary, to preach. A Telugu Sabbath school is maintained by the church. The head-master of the boarding and day school has been its superintendent for several years. There are ten classes, some of them taught by the missionaries and the others by the Telugus. There are Sabbath schools in four other places in Secunderabad, and one in Ghatkesram. These schools are all under the charge of the Telugus, but are visited from time to time by the missionaries. The Christian Endeavor Society has been maintained, in both the senior and junior branches, throughout the year; its work has helped to turn to Christ the hearts and minds of those who have been converted during the year.

English Work

The English work has shared the attention of all the missionaries of the station. It has been conducted along the lines followed in other years. One of the encouraging features of this work is the marked fidelity with which resident members of the church attend the services. It is a loyal little body—loyal to Christ and to all its church engagements. The pastor has again to acknowledge his indebtedness to ministerial brethren and others who have helped him when it was necessary for him to be absent from the station. Rev. Mr. Pankratz of the American Mennonite Brethren Mission Union, Rev. Mr. Unruh of our own society, Rev. Gard Price of the Wesleyan Mission, and Capt. P. K. Fallon of the nizam's artillery, retired, have rendered helpful and efficient service.

Christmas Camp

The number of soldiers who attended the Christmas camp was more than double that of last year. It is gratifying to record that two other religious bodies have inaugurated this sort of work. This holiday season the three camps kept about one hundred men away from the temptations of the barrack room. The spiritual results of our camp were very gratifying. Eight soldiers put on Christ in baptism, and two others, who had been baptized before coming to the station, united with us by experience. In addition to these soldiers a young man from Beluchistan, temporarily in the station, was immersed at the same time. The Bible class for the soldiers maintained in connection with the English work was in abeyance for a time, but is now in full operation under the leadership of Miss Faye. It is doing excellent work in stimulating the young men to study the Bible, and educating them to be systematic, regular and thorough in their method of doing so.

Boarding and Day School

The boarding and day school has been under the care of Miss French since July. The progress has been very satisfactory during all of the period under review. The number of scholars has increased by six. The amount of fees paid by those sending their children to the school is Rs. 342-1-0. As many of the children in the school come from the Hanamakonda and Jangaon fields, of that amount Rs. 230-13-0 must be credited to the former, and Rs. 55 to the latter. The children in attendance on the boarding school in this station come from Hanamakonda, Jangaon and Suriapetta as well as from our own field. Ten children from the school have been baptized during the year.

The field supports one less village school than last year. It became advisable to discontinue the school in Piquet, and the teacher was given zenana work. Plans for the more perfect organization and equipment of the lower secondary school, in accordance with the recommendation of the committee of reference, are progressing. Part of the lower secondary course has already been entered upon. We hope that complete lower secondary work will soon be carried on in the station.

Medical Work

Reference to the figures in the statistical tables, presented by Mrs. Levering, will show that she and Miss Faye have been diligent in prosecuting the medical work of the station. The dispensary at Bowinpalle has been maintained and has continued to bless those patronizing it. The number of Hindu ladies in the town who avail themselves of her services increases steadily. The work at the bungalow is made difficult because there is no proper room for consultations and examinations, and because an occupied bedroom must serve for a place for the dispensing of medicines. It is still necessary to have sick school children, who are not sufficiently ill to warrant sending them to the public hospital, lie during the day on the front veranda at the bungalow, for want of a proper room in the dormitory in which they can be accommodated. For the first time since the present incumbents of the station assumed charge zenana work has been carried on. It is under the care of Miss Faye. Several houses have been regularly visited, both in Bowinpalle and in Secunderabad. For the lack of sufficient help the work has not been carried on upon so large a scale as we hope it may be in the coming year.

This report should not close without a word of special commendation for the work done by the lady missionaries. Whatever success has come to the work of the station this year has been due very largely to their influence and effort. They, together with the Telugu teachers, have probably been wholly instrumental in bringing to Christ the Telugu school children who have been converted. It is the conviction of the writer that theirs has been the predominating influence is winning most of the English members who have come to us to come to the decision that led them into the church.

45. KURNOOL — 1876

Churches, 3; members, 1,078; added by baptism, 80.

Rev. W. A. Stanton and Mrs. Stanton.

We regret that no report has been received from this station. Mr. Stanton is now actively at work, the field being so large that its subdivision has been found wise, a new center being opened at Nandyal.

46. MADRAS — 1878

Churches, 2; members, 345; added by baptism, 52.

Rev. A. H. Curtis and Mrs. Curtis (in U. S.), *Miss Anna M. Linker, *Miss Mary K. Kurtz.

English Church.—Rev. W. R. Manley and Mrs. Manley.

The return of Mr. Curtis to America in the early spring and the coming of Mr. Manley to Madras are changes of the year. The care of both the native work and the work of the English Church had devolved upon Mr. Curtis for a considerable time, the large responsibilities being borne with unfailing fidelity. The same double burden has rested upon Mr. Manley during the past year. Mr. Manley has now been designated definitely to the English work, to which a most gratifying development has recently come. Plans are under consideration for larger development of work for the Telugu people. The future of the important work to which Mr. Curtis has given devoted service will be determined in the early future.

English Church

Churches, 1; members, 96; added by baptism, 6.

Report of Mr. Manley:

Work for Emigrants

All the departments of work have gone on as usual and there have been many encouraging indications of God's favor and blessing. We have had the most manifest results of our work in connection with the emigrants who are leaving India for a term of service in south Africa. For a time, however, the gates of the Natal emigration depot were closed to our preachers, and we were very much troubled about it; but after a short time they were opened again to us in a manner that seemed a direct answer to the prayers of the two preachers who had been delegated for that work.

Need of Missionary Supervision

The work in Perambore shows the lack of missionary supervision. Although the pastor in charge of that church is one of the oldest ordained preachers in the Telugu Mission, the work there has fallen behind since the missionary family was obliged to move away. An occasional visit by the missionary is not like his constant presence to stir these people up to their best endeavors.

The Tondiarpetta church has done better, though there, too, there has been a lack of interest on the part of many of the members. The pastor has seemed to be deeply in earnest and the lay preachers have generally showed commendable zeal. The preaching place in Blacktown is still one of the best outstations we have. The heathen have not accepted the message, at least openly, but a great many gather to hear the Word.

One Missionary for 300,000

The great need of the Telugu work in Madras is more missionary supervision. With over 300,000 Telugus in the city, it is manifest that no one man, who has the pastoral care of the English church in addition to the Telugu work, can do justice to it. In fact, there are more than one third as many Telugus as Tamils in the city, and to carry on work as vigorously among the former as it is being done by other missionary societies among the latter we should require fifteen missionaries, male and female, instead of only one man, who is pastor of the English church, besides having other duties to attend to, and two women, one of whom is studying the language.

The mission schools have been successful so far as earning government grants is a measure of success, but there is little indication that they are being used of the Lord for the salvation of the heathen, who are almost the only ones who are benefiting by them.

Decided Advance at Vepery

The English church in Vepery was not a little encouraged by having, at last, a regular pastor once more. It requires an unusually strong church to maintain any great degree of spiritual life with only a pulpit supply, no matter how good he may be, and an acting pastor is only one degree better, for in either case the element of stability is lacking, and any Sunday may witness the installation of a new man.

The hearty way in which the church received their new pastor was very encouraging to him, and they have manifested the greatest readiness to second all his efforts for the upbuilding of the cause. The congregations are excellent, while the increase in the contributions is a most hopeful sign, especially as it has come without a single word of urging on my part; and we are able to report almost twice as much as was received in 1902. I have baptized six and received two by letter, and other additions will follow early in the new year.

Editorial work has required some considerable time, but no other duty has been left off on account of it. Mrs. Manley began to suffer with malarial fever before we left Kurool, for the first time in twenty years of missionary service. Her vacation to Coonoor was a help, but did not rid her entirely of it. She has not been laid aside entirely, but during the latter part of the year she was unable to undertake any regular missionary work. My own health has continued good. I enjoy my new work, and feel like raising a new Ebenezer with the close of the year 1903.

47. HANAMAKONDA — 1879

Churches, 5; members, 584; added by baptism, 95.

Rev. J. S. Timpany, M. D., and Mrs. Timpany, Rev. Frank Kurtz (and Mrs. Kurtz in U. S.), *Miss Lillian V. Wagner, *Miss Harriet M. Sipperly.

As the year closes, plans are under discussion for a division of this field between Dr. Timpany and Mr. Kurtz, the latter, by recommendation of the conference, having been designated by the Executive Committee to work at this center.

Report of Dr. Timpany:

My report for 1903 differs from that of previous years in that while others have been filled with regret over failing monsoons and partial famine or distress, this is written after abundant rains, and amidst plenteous harvests. We have not had so heavy a monsoon in this district since the writer's arrival in the country. Though we have had nearly twice the average rainfall, tanks have been breached and much damage has been done, so our tanks are less full than is usually the case at the end of the monsoon. With a field the size of this, and new lines of work opening up, it has become evident that we must have reenforcements to meet the needs. The hearts of the missionaries were, therefore, rejoiced by the return of Mr. Kurtz in November after his furlough in America. He was designated to share the work of this large field, and has already been touring on a part of it.

Coming of Mr. Kurtz

The five churches, heretofore reported, remain the same with a total membership of 584, an increase of 71 over last year; the number of baptisms was 95, which was a little less than last year. It was thought best to have a number wait a little longer before baptizing them. The total amount of the contributions was about $60, which is also slightly less than the year previous.

Hanamakonda is still without a boarding school, but we now have every reason to believe that the much needed school will soon be established. We have sent 41 of our children to the Secunderabad school. The station day school still continues to do good work and will make a good beginning for our future boarding school. Caste children of different castes come and freely mingle in this school. The number of village schools has been somewhat reduced for various causes. Several of the self-support schools that were reported last year still continue to do good work, and are exercising good influence in their respective villages. These schools are all located in the eastern side. Another school in the western part of the field located at Kazipett railway station is doing good work, and will doubtless increase in influence as time goes by. It is receiving a monthly grant from the railway, and also substantial school fees from many of the children and grown people connected with the railway, who are attending the school.

School at Railway Station

The medical work still continues to increase and grow in favor, and many doors are being opened through its influence. The hospital opened a little over a year ago has demonstrated its right to a definite place in the work of the mission. The period under review has been very active and interesting, as the following statement of the work done will show.

Dispensary treatments	10,758
Visits to homes, by doctor and nurse	234
In-patients in the hospital	75
Villages represented	179
Castes or classes represented	62

As found in the past so it had been proved during the period under review, that the higher classes are the ones who avail themselves largely of the benefits of the hospital. The following is a list of the classes in the order of numbers as they have attended the hospital during the year. 1. Mohammedans, as a class or subdivision of a class; 2. Christians; 3. Brahmans; 4. Other caste Hindus; 5. Parsees, Europeans and Eurasians. This showing is to the writer's mind sufficient and clear evidence of the great influence for good that a properly conducted medical work has in the general scheme of evangelization. It is a pleasure to see how readily and patiently the people of all classes listen to the preaching of the gospel, as they await their turn until their ticket number is called. The readiness with which we are always welcomed into the homes of all

Hospital Benefits Higher Classes

The Gospel at the Hospital

classes alike and the many kindnesses shown us prove to us the warm place we hold in the hearts of many. Each day's work begins with prayer and exhortation of the Word, and the interest often shown at such times is very encouraging. The practise of using the gospel handbills as chits to place in the hands of the patients has proved so eminently successful that we are still continuing them. We have heard from so many sources how the people are reading them, that we feel it is a good way to get the gospel into the homes. These papers are also carefully kept and brought back when the patients return to the dispensary.

Financially the hospital has not been a failure, though not a money making institution. During the period under review, about $1,150 has been received and spent in the work. Of this, $500 came from the Union, and the balance was received through the work, in sale of medicines, fees and donations.

Annual Conference

During the closing days of the year we were in the midst of entertaining our annual conference. This was the first time it had ever met at Hanamakonda, and we were glad of the opportunity of welcoming nearly all our missionaries. Some of the oldest of our missionaries had never before visited the station, and we feel that all now have a better knowledge of the importance and needs of the work.

48. CUMBUM — 1882

Churches, 4; members, 3,377; added by baptism, 32.

Rev. John Newcomb and Mrs. Newcomb.

Report of Mr. Newcomb:

We are very glad to be back in India and at work again. Physical, intellectual and spiritual needs make a furlough necessary. The enervating climate of India, the lack of social intercourse and of intellectual and spiritual uplifts such as one can get at places like Chautauqua, Northfield and Clifton Springs, are all made up for in a good furlough among friends and relatives in one's own native land.

We are very grateful to Mr. and Mrs. Huizinga for the good work they have done at Cumbum during our absence, and wish them good success in their new field of labor. It was our privilege to visit their parents in America. Mother Huizinga said, "Gerrit and Kate have come home and we shall treat you just like them," and so they did (see Matthew x:40-42).

Report of Mr. Huizinga:

Caste People Turning

Cumbum station is first of all evangelistic, and unless we spend a certain amount of our time in touring we feel we are not doing our duty. We are glad to say that we toured over a very needy part of the field, visiting every village and hamlet as we went along. We baptized over fifty while on this tour, stirred up the Christians in the scattered villages and preached from early morning till late at night. The preachers testified they never had experienced better meetings among the caste people. They are turning to the Lord. At heart very few believe in their idols; may God deliver them from their cruel caste bonds. Our large Christian community is a source of much care. The standard of Christian living leaves much to be desired. We can hardly say to them as Paul said to the Christians of Philippi, "I thank my God upon every remembrance of you." We have worked hard with our native corps of workers to raise the standard of Christian living among these people. The gleam of hope comes through our workers, who are developing. Many showed marked progress during the year, some have attained to a high plane in spiritual life. For such we thank God.

Every three months all our workers repair to the mission compound for three or four days. These meetings are of increasing importance. A new feature is a written examination on some work assigned to them at the previous meeting. Each time the results were better than the previous one. We use the series of pamphlets written by Mr. G. Eddy and translated by Dr. McLaurin of our mission. Topics like these were embraced: "How to overcome sin;" "Am I saved;" "How do I read my Bible?" etc., etc. I am persuaded that some definite work of this kind is just what we need for our average workers. About 100 villages on the field have Christians living in them. About thirty per cent. of these have a teacher to teach their village school. In most cases he is also an acting pastor. Some of these men are poorly qualified and we are supplanting them as fast as we can with better men. The people in the villages are slow to realize their responsibilities. Vigorous work among them is necessary and the pruning knife of discipline is required. More generous giving may now be expected from them since the famine times have been changed for good harvests, and this indicates better times.

Spiritual Training of Workers

We have opened a new work in Cumbum, a distinct advance upon any previous efforts. After years of endeavor by Mr. Newcomb, a very good site was obtained in the heart of the town of Cumbum. A Mohammedan actually aided us to get the property. God can use whom he will to advance his cause. Every Sunday we have a class of some twenty-five to thirty boys from seven to fourteen years of age and another class of large boys. These latter also attend our regular school in the station, but the others are boys whom we never reached before. The parents also are interested, and come often to listen.

Welcome to Mr. and Mrs. Newcomb

As most of our readers know, we were in Cumbum to hold the fort while Mr. and Mrs. Newcomb were on furlough. Their coming back to their station was hailed with delight by Christians, Hindus and Mohammedans alike. There could not have been a greater demonstration on the part of the people than was accorded to our missionaries of Cumbum. Literally thousands greeted them as they stepped upon the station platform. It showed that Mr. and Mrs. Newcomb are highly respected and have won their way into the hearts of these people.

We surrendered our charge to them with a feeling of joy and gratitude to God, but at the same time a feeling of sadness also came over us as we thought of leaving this station which was our first love in mission work. Now we are looking forward to a new field of work at Gudval. There are some 1,500 villages in the field assigned to us. Some 300 to 400 Christians scattered over the field are a good beginning. We ask an interest in the prayers of all who read this report that God may save the people through us and that we may not be fruitless branches in his service.

49. VINUKONDA — 1883

Churches, 2; members, 3,184; added by baptism, —.

Rev. A. Loughridge, LL. D., (and Mrs. Loughridge in U. S.), †Miss Dorcas Whitaker.

The work at this station has been unavoidably broken. The very serious illness of Mrs. Loughridge compelled Dr. Loughridge to accompany her to southern Europe for complete change in climatic conditions. After a stay of a few months in Italy, Mrs. Loughridge returns to this country, while her husband goes back to take up again his work for the Indian people.

Report of Dr. Loughridge:

The year has been one of varied experiences, gladness and discouragement mingled. The bungalow roof, built originally of palm tree rafters, had become so much decayed as to be pronounced unsafe by government engineers, and had to be made entirely new. The missionary was obliged to take personal charge of this work, which occupied all his time from January to the latter part of May. Touring, which is very much needed, was thus entirely prevented. The bungalow is now in such state of repair that little needs to be done upon it for several years and is very comfortable.

Revision of Rolls

A census of the field was taken in April and May for the purpose of correcting the statistics of the mission. The two teachers of the station school and another helper visited every village in the field, assembled the heads of families and then called the roll of the names of all Christians who from the first have lived in the village. It is believed that a fairly correct result was reached. The count showed that 417 were dead, 158 had removed to parts unknown and no trace of them could be found; 206 had removed to other mission fields where their present addresses were ascertained. The names of these people have been sent to the missionaries in whose fields they are now reported to be living, and already a considerable number of them have been found and have asked for church letters to unite with those missions. It is expected that others will send for letters. Besides erasing the names of the dead, it was deemed just to mission records to drop from our statistics the names of persons whose whereabouts cannot be learned, of whom no doubt numbers are dead.

Discipline

During the year we have had to deal in summary manner with a number of gross offenders against morals and religion, including the pastor of the Vinukonda church who was found to have offended in both particulars. The effects of this pastor's example were baneful in the extreme. In some villages numbers had gone off into idol worship and various heathen practises. Many efforts were made without effect both by my predecessor and myself to bring these wanderers back, and after repeated visitations by native preachers it was found necessary to cut them off from the church. The number thus excluded was thirty-eight.

Work and Organization

We deeply regret that careful visitation of every part of the field has been impossible. Close oversight of the people and the organization of the Christians into small, independent churches, is the present greatest need. In no other way can the present work be held, to say nothing of progress in Christian life and development of Christian character.

Education, benevolence, purity of life all depend on the sanctifying power of God's word as applied by the Holy Spirit. To bring this to bear upon people's lives is the end and aim of church life. To this end should be directed every resource and all our energies.

Miss Whitaker has steadily and faithfully gone from house to house and village to village with the gospel message during the year and has found no difficulty in getting hearers on all hands. By and by the gathering of sheaves will come. These words expressing the needs of the field are recorded with feelings that may not be uttered, because the writer is obliged to leave for America by the next steamer in order to take his wife home, her health having broken down. For the present at least, the work must be laid aside and all definite plans in reference to it are useless. We can only bow and be still.

50. NARSARAVAPETTA — 1883

Churches, 34; members, 4,985; added by baptism, 151.

Rev. William Powell and Mrs. Powell (in England), Rev. E. E. Silliman and Mrs. Silliman.

Report of Mr. Silliman:

My work has been largely devoted to caring for the Christians. The year began with three months of touring, during which I visited about one hundred and twenty of the towns in which our people live. We did not carry the gospel into any new places; but thirty-one persons were baptized in three villages where none had been received before. These are nearly all that have come to us from the heathen community during the year. Heavy rains prevented our doing field work during the summer, but in November and December touring was resumed. Mrs. Silliman was with me on these tours and her reception by the women of the villages accentuated the fact that there is yet a boundless opportunity for woman's work for women among our Telugu Christians.

One Hundred and Twenty Towns Visited

Evidences of progress are not numerous nor prominent, but we have some. We rejoice that the spirit and courage of the people have been strengthened and their material welfare advanced by fruitful seasons. However, the abundant rains that brought plenty in the country at large caused floods which destroyed the houses and much other property of two hundred and twenty of our church members living in ten different villages near the Kistna River. One chapel and one schoolhouse were destroyed. The chapel was a brick building, the best on our field except the mission chapel in Narsaravapetta.

Damage by Floods

The improved condition of the Christians makes work among them easier in almost every way. Four new schoolhouse chapels have been built and two old ones are in process of rebuilding. In eight other places beginnings have been made toward the erection of chapels. Church building has not kept pace with the building of chapels, but it has gone forward perceptibly. Several churches have held meetings, observed the ordinances, received and dismissed members, taken collections and kept records, not perfectly, nor even well, but less imperfectly than they did these things the preceding year. One church that was extremely lukewarm had a revival while I was absent from the field last spring, appointed one of its members as leader, and has, for the past eight months, the most perfect record of meetings and collections that is found anywhere except in the station church. The majority of the churches have little more than a name and a roll of members; but I am resolved to retain these and work on toward making them real churches rather than undertake the impossible thing of making their people real members of a far-away station church. Additions to the churches have been more than last year; but there has been no general awakening. Forty from heathen homes and one hundred and eleven from the families of believers have been baptized. The net increase of members was fifty-eight, bringing the present total up to 4,985. The church rolls are now undergoing revision which will result in some reduction of this number.

A Church Revived

School work has been more encouraging than in the year before. There are four more village schools and the number of pupils has risen from 352 to 531. Full grants-in-aid have been given by the government, the amount received being more than twice as much as in the preceding year. This has quickened the interest and courage of the teachers and improved the character of their work. One village school obtained a grant of $46, and is showing even better results at present. The return of good times has brought a perceptible increase in the desire for education, and in several new places the people are taking steps toward securing schools. In addition to the schools included in my statistics there are two government schools conducted for the benefit of our Christians and taught by members of our churches. One of these has done excellent work and the other now gives promise of being helpful to our cause.

A Successful School

51. BAPATLA — 1883

Churches, 12; members, 3,281; added by baptism, 242.

Rev. G. N. Thomssen and Mrs. Thomssen, *Miss Mary M. Day.

Report of Mr. Thomssen:

In looking back upon the past year we first of all would praise God for his keeping mercies. We placed our trust in God, we stayed our mind on him, and he has kept us in perfect peace.

The Year's Evangelistic Labors

In distinctly evangelistic work we have again left much undone. We had planned to go to very many villages, but could not. The number of converts has been about the same as last year. We have baptized on our tours nearly 250. During the hot month of April we had a great gathering of 1,500 or more in a garden of trees. This series of meetings was an inspiration to all. We have a canal boat and, while we could not go up and down the canals ourselves, we rented the boat to a Lutheran missionary and again to government officials. As both sides of the boat have Scripture verses painted on them, the boat proclaimed the gospel message to all even when Hindu officials occupied it.

A Brahman Schoolboy's Message

Much of our time was spent in getting our mission buildings into good condition. The gospel hall needed new rooms. Our normal school and the day school had grown so large that we did not know where to put the boys and girls. We made the necessary alterations and now we have as fine a gospel workshop as any missionary could desire. A little Brahman boy's message may help all to understand the tone of the school. When an American lady, Mrs. Buchanan of Washington, visited our school, I asked the children of each class to give her a message to the American supporters of the school. A bright little boy arose and said: "Tell our American friends that we thank them for sending us the gospel of our Lord Jesus Christ whom we love and in whom we believe."

Not only did we rebuild and add to the gospel hall, but we re-roofed and added an upstairs room to our mission house. The year 1903 will be remembered in future years as the year of furious storms and floods. The terrific rains showed that the mission house needed a new roof and again we took courage to build. This ran us heavily in debt, but God is helping us to pay it. We now have a waterproof roof, and since we sleep up in the new room our health seems to be much better. Of course this work kept us in our station.

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We believe that an important work such as we have in the large Bapatla field ought to have two male missionaries, one to take charge of the large school work and the evangelistic work of the Bapatla *Taluk,* and the other to look after the large Tenali and Guntur *Taluk* work. We have tried to do the best we can in caring for the masses around us. If we did not have a faithful staff of native preachers whose first work it is to preach the gospel to the heathen, for which they receive a small salary from mission funds, we should feel that our work had been almost in vain. A trained teacher could do a grand work in our normal school with over 250 bright Hindu boys and girls in daily attendance. The training of efficient and enthusiastic teacher-pastors is second in importance only to the work of our theological seminary. The past year, according to the inspector's and director's reports, has been the best year of all, and the standard of efficiency is the highest yet attained. All the students and children receive thorough daily Bible instruction from our Bible teacher who for fourteen years has been a teacher in Ramapatam; besides, our Sunday school is larger than ever. We now have also a large class of caste girls who love to come to our Sunday school.

In closing this report I would say a word about our fiber industry. The people of the Kistna District have had many fields of growing rice crops destroyed by the floods. This meant great poverty to the people, and there would have been starvation for the masses if we could not have bought fiber from them. All needed capital was furnished us and our mission compound looked for months, as Mr. Friesen put it, like a *Jahrmarkt,* or annual fair. Never have we had larger masses of people here than now; and two preachers and a Bible woman, as well as the normal students and ourselves, are always busy telling to these masses the old, old story of Jesus and his love. Often the people thanked us with tears for saving their lives by buying fiber, and then we could tell them that they owed thanks to

God for sending us and giving them the trees on which the fiber grows. We have spent about Rs. 37,000 in this business, a sum equal to about $200,000 paid in wages in America. There has been a little profit, enough to pay all the expenses of the Bapatla church. A single factory in an Indian town giving employment to the people thus settles the vexed question of self-support. God has done great things for us in the past year, whereof we are glad.

52. UDAYAGIRI — 1885

Churches, 1; members, 337; added by baptism, 12.

Rev. F. W. Stait and Mrs. Stait, M. D.

Report of Mr. Stait:

The past year was enlivened by a visit from friends from far away America, Mrs. Banes, and later on Mrs. Buchanan. Not only were we helped by their society, but the work itself received an impetus from the interest which they showed, and the kindly words with which they addressed the people.

Native Preachers' Reports

Although I have been prevented from the delightful work of touring, by the building which has demanded my presence at the central station, the preachers have been most earnest in their endeavors to reach the people, and teach them the truths contained in God's word. For three months I was with them personally, and thus had an opportunity of observing their methods and judging the relative value of our new system, the details of which I laid before you last year. The reports given in at the monthly meetings have been very encouraging. I cannot translate to you the enthusiasm and interest with which these reports have been delivered by the preachers.

During the twelve months the whole field has been toured five times; 471 villages have been visited, and over 15,000 have heard the gospel. As the preachers are trained for the month's work by a careful five days' study under the personal supervision of the missionary, we can follow intelligently the line of each month's teaching. There is a manifest growth in their knowledge and a marked development of their mental powers. Spiritually we see a like change for the better.

Christianity Transforms the Social Life

One of the most promising signs and one which has reached past the Christian community, and has made its influence felt among the heathen, is the moral power that seems to hold in check the wickedness which a few years ago was so openly committed. This influence is especially felt in the Madiga *palem* where the majority of our Christians reside. Three years ago they possessed the mere right of existence, and although paying the usual taxes enjoyed none of the privileges falling to the lot of their more fortunate neighbors. Now their requests receive attention at the municipal board. Their rights are upheld and they receive at least a portion of that respect which every human being owes to his brother. A heathen man remarked to his companions that he could not go to the drinking shop or indulge in the old time debauchery with any feeling of security, "for," said he, "sooner or later the walls tell their story and shame reaches us when we feel ourselves most safe."

Bible Study

We have carried on systematic study of the Bible throughout the whole year. By special request the Friday night services have been devoted to a study of the doctrine of Christ's second advent. On Sabbath evenings we expound Paul's Epistle to the Thessalonians. The five days of special study each month have been devoted to a consideration of what the Bible has to say concerning the great doctrines of which it treats. On Wednesday afternoons all those who are able to follow an English exposition form a class for the study of systematic theology.

In this way the ground is well covered. We have written and oral examinations to test the listeners' understanding and progress, and their replies evince a most encouraging advancement and interest in the subjects taught. The Sunday schools are well attended; we have succeeded in opening a branch school in the village. We have received 12 members into the church through baptism; five have been dismissed, and five have been received back.

Enlarging the School

We have this year added a dispensary and fine storeroom for boarding school supplies and cooking conveniences. The school has been enlarged by the addition of four side classrooms. The boys' dormitory has been reroofed.

Need for a Higher Grade School

The raising of the school to a lower secondary standard has added greatly to the personal work of the missionary, requiring as it does careful and constant supervision. The need of such a school in this center we felt to be a real one; education was at the lowest ebb. Bright boys and girls, who had reached the upper primary grade, had either to set aside their books, or face what in a rural district seemed almost an impossible undertaking, a journey of sixty miles, a separation from friends and relatives, and the expense of boarding in a district town. This is the third year of the new arrangement, and although things have looked dark more than once we have weathered the storm so far, and the interest and attendance are gradually increasing. The fees this year amounted to over $84. Our scholars have done well in their examinations, and our Christian parents have done nobly in supporting their children at home, paying full government fees, in addition to purchasing books and other requirements. We have now before us a new project, the opening of a caste girls' school in the bazar. We have succeeded in securing two women who appear fitted in every way to serve as Bible women.

Christians Value Education

The medical work has taken up much of our time, both in the building required for its full establishment, and the constant run of patients who require our close attention every day. We have had 5,125 patients; have made 122 house calls, and have had 44 operations. Fees have amounted to $38. Every caste and religion seem to be represented in our list of patients. Next year we will have an open hospital ready to receive the sufferers. We are most anxious to secure a responsible and efficient matron, and will, when the work is fully established, gladly take charge of young women from the neighboring fields who may desire a special medical training.

53. PALMUR — 1885

Churches, 1; members, 874; added by baptism, 22.

Rev. Elbert Chute and Mrs. Chute, *Miss Clara Graham, M. D.

Plans long in contemplation for the division of this vast field are now realized in the appointment of Mr. G. J. Huizinga to Gudval.

Report of Mr. Chute:

Growth of the Native Christians

We are grateful to God for the excellent health that we have enjoyed, also the peace and harmony that have existed between our mission workers and the native brethren. We notice with much pleasure the intellectual improvement and development in the spiritual life of our native Christians. We have just closed a series of interesting meetings in connection with our harvest-home festival. Four days were occupied in the delivery of sermons, reading of essays and discussing of subjects selected especially for instructing and deepening spiritual life in our native Christians. About $30 were donated for mission purposes at our thanksgiving service which was held at this time. Ten converts received baptism on the Sunday which intervened.

The church has paid all of its legitimate expenses, the salary of its pastor, care of its poor, lights and repairs; besides they have furnished the salary of the head teacher of our boarding school. They have contributed towards the support of the Baptist Telugu Mission in south Africa over $8.00, and about the same towards the support of the British and Foreign Bible Society.

Since a large majority of our Christians live in the Gudval field, many of our outstations are located there. This field being so remote from Palmur and the difficulty of reaching it so great, it has been impossible to give it the proper supervision from this place. No missionary has been located at Gudval since its establishment as a separate station more than ten years ago. Since that time both we and our native Christians have prayed, hoped and waited for a missionary to take charge of that important station. Our joy may be imagined when we were assured that Rev. G. J. Huizinga and wife were appointed to take up the work there. We can assure them of a hearty welcome from the Christians. We trust that means may soon be furnished for the erection of a comfortable bungalow so that they may settle down in the midst of their people and thus be able to supervise efficiently the work on this inviting field. This field comprises four *taluks:* Alumpoor, Gudval, Raichur and Adoni. The Palmur field still contains ten *taluks,* and we trust that the time may soon come when other mission stations will be set off from this extensive field.

A Missionary for Gudval

Evangelistic work has been prosecuted continuously during the year. The missionary with several native evangelists has made a number of more or less extensive tours in various parts of the field. We have preached one or more times in 405 different villages. The common people listen to the Word gladly and have bought much Christian literature during the year.

Preaching in 405 Villages

Our boarding school has been especially successful. Better results have been achieved than during any year since its establishment. This was due chiefly to the untiring efforts and careful supervision of the missionary's wife, who spared neither time nor labor to insure the success of the school. Out of a class of 30 pupils, 28 succeeded in passing the different tests of the lower primary examination. The other classes also did excellently. Our lower secondary school which was established three years ago has now 24 pupils, eight in each of the three forms. Six students went up for the lower secondary examinations, and though the results have not yet been announced, we are quite certain that they all have passed. Interest in our village schools has very much declined during the year. Good times have come again and with them a bountiful harvest. Labor being in demand, parents who do not value education any too highly have kept their children from school to work in the fields. For this reason a number of our village schools have had to be discontinued, but we hope that the interest in those schools may be revived and more easily maintained when it becomes possible for the missionary to visit them more frequently. Our orphan and mission industry, which was established three years ago, has proved to be a real success. It has been maintained thus far without the expenditure of a pie of mission money. Last year our mission funds were supplemented to the amount of nearly $300, from the industry funds. The industry now possesses 18 acres of land for dry cultivation; 10 large water buckets with chains, ropes and pulleys; four good iron-wheeled carts, 20 yoke of cattle and more than 30 acres of wet land all under cultivation, with the right to use water from the large town reservoir. We have already harvested this season 550 bushels of unhulled rice, and when all of the year's crop has been gathered we expect to have nearly 2,000 bushels of unhulled rice besides about 200 bushels of other kinds of grain. The school children do all of the planting, weeding, harvesting, threshing and cleaning of the grain, while the preparing of the land and watering of the grain are done by hired labor. This industry, besides bringing a substantial income to the mission, teaches the school children habits of

Large Harvests Interfere with Schools

Profitable Industrial Work

Training the Children to Industry

industry. Thus the great objection so frequently urged against boarding schools that children are no longer of any use to labor in the field after entering the school is never heard here. The opposite is often heard, "No one will labor as those children do." They do the work cheerfully and seem to enjoy it. Though they have spent more time than usual in manual labor during the year, yet they never before did so well in their studies.

The Bible women stationed in the out-villages have done good work reading and teaching the Word, and now and then making more or less extended tours in different parts of the field.

Medical Work

Dr. Graham has carried on the medical work of the station faithfully and efficiently during the year. Besides attending to the needs of her in-patients and administering medicine to the numerous individuals who daily call at the dispensary, she has visited 218 patients at their homes, to reach one of whom she traveled a distance of thirty miles. While treating the diseases of the body she has not forgotten the maladies of the soul. One at least through her efforts has professed conversion and received baptism. There are others whom we have reason to believe are near the Kingdom. She also teaches a women's Bible class, which is a great help to the women of the compound as well as to the in-patients of the hospital. Her Bible woman also, before medicine is dispensed to those who come from day to day, gathers them together and reads to them and instructs them in the way of life.

54. NALGONDA — 1890

Churches, 3; members, 1,015; added by baptism, 112.

**Rev. A. Friesen and Mrs. Friesen (in Europe), **Rev. H. Unruh and Mrs. Unruh, *Mrs. Lorena M. Breed, M. D., *Miss Minnie A. Robertson.

Our introduction tells of the deeply regretted failure of Mr. Friesen's health. During his absence in Russia the work will be cared for by Mr. Unruh.

Report of Mr. Friesen:

A Prospering Church

The work in the church at Nalgonda is going on as usual, and it has been prosperous. Seventy-seven new members have been added by baptism, and three by letter. Pastor D. Muttiah has conducted the services almost throughout the year with the usual vigor, and has kept up the interest among the members. Being the most experienced among the Telugu workers, he was called upon to go to take charge of the church at Mirialagoodum in the latter part of the year. This place needed the services of the best man that could be secured in order to build up a strong church, for it is far away from the center, and during the rainy season hard to reach. There were 35 additions to this church by baptism. The Mirialagoodum *taluk* forms the most prosperous part of our large mission field, and should have a mission station, and a missionary to carry on the work.

In March about 80 members of the Nalgonda church, residing in the extreme western part of our field, organized themselves into a new church with its headquarters at Ungadipett, calling itself the Ungadipett Church. The organization of another church at Wadapully on the extreme south of our field, on the bank of the river Krishna, is under consideration. This place is about 45 miles from Nalgonda in the Mirialagoodum *taluk*.

One of the greatest encouragements in our work was the Bible study class, which about a dozen of our Telugu workers and myself held at Nalgonda for ten weeks. The Lord is blessing the study of his Word, and we have very really felt his presence. At every "Nellassarie" all the mission agents joined in special meetings in which we tried to help one another in the Master's work by prayer, searching the word of God, and reading and discussing papers.

Encouraging Bible Study Class

A source of great benefit and joy to my wife and myself has been the work among the children and women. The number of pupils in our boarding school has been smaller than last year, but the interest of the children in Christ and his work has increased. The attendance at the end of the year was 70 boys, 29 of whom are church members, 12 having been baptized during the year; and 67 girls, 24 of whom are church members, 10 having been baptized during the year. In the first half of the year the number of pupils was considerably larger, but after the midsummer vacation a great many children stayed home to help their parents, the prospect for the crops being especially good.

Baptisms Among the School Children

Miss Neufeld, with seven native Christian teachers, has done faithful work in the boarding school. After the closing of the school for the Christmas holidays the middle of December she had to leave us for good, to join her own mission in Hyderabad and to open school work. We are very grateful for the assistance Miss Neufeld has rendered for the two and a half years in our school. The outlook for our boarding school work for the coming year is rather discouraging. After a good deal of correspondence we are at present left without any one to help us in this very important work. Besides this Mrs. Friesen and I will have to leave in April for Europe for a year of rest on account of my nervous heart trouble. Under these circumstances we did not dare to open school with the usual number; we began in January with only about 60 pupils, most of whom are orphans.

No One to take the Boarding School

The village schools have been, as last year, under the care of women who spent a part of their time in teaching the children and a part in instructing the Christian women of their respective villages. The work of the Sunday school has been carried on with the same interest as last year. Most of the 22 children who were baptized this year have been won for Christ through the teaching of the Sunday school. The woman's home mission society has met regularly every Sunday for the study of the Bible with Mrs. Friesen, devoting their collection to the help of poor and needy women of the church. Most of the cold season was spent in touring. I have been able to visit every outstation with the surrounding villages.

A Woman's Home Mission Society

The outlook with regard to my health was very good in the beginning of the year. In March, however, I had a severe attack of heart trouble due to weakness of nerves. Since then my health has been poor. The advice of the physicians is, to leave all care and mental work for one year, and go to Europe for a change. This is the greatest sacrifice to us, but as it seems the only way of restoration to full health, we are willing to go and come back again.

Ill-health and a Sacrifice

The interest of the Mennonite brethren of Russia in mission work is steadily growing. We hope the time is not very far distant when they shall be strong enough to support wholly the work and their representatives.

55. KANIGIRI — 1892

Churches, 8; members, 3,641; added by baptism, 153.

(*Statistics for 1902.*)

Rev. George H. Brock (and Mrs. Brock in U. S.).

We regret that no report has been received from this field. The work has been prosecuted by Mr. Brock with great earnestness, and has yielded results scarcely surpassed in any former year.

56. KAVALI — 1893

Churches, 1; members, 372; added by baptism, 48.

Rev. E. Bullard and Mrs. Bullard, *Mrs. Ellen B. Bustard, *Mrs. Sarah R. Bustard.

Report of Mr. Bullard:

In reviewing the past year we find much to encourage and interest us. That progress has been made there can be no doubt, and the indications in many parts of the field lead us to believe that had our forces and means been greater much more fruit would have been gathered. For the blessings received, both spiritual and temporal, we devoutly offer our thanks to our Heavenly Father, and pray for greater usefulness and greater blessings to come. Forty-eight have been added by baptism, of whom three have been from the orphanage and boarding school. There have been a few sad cases of discipline, and four deaths among the church members, one of whom was an active and earnest lay worker, whose testimony has more than once been blessed to the souls of others. The orphange has continued steadfastly in its good work shedding, we believe, a strong influence for good abroad all over this field of 200 villages and hamlets. Much opposition has been shown by the Mohammedan priests, but this will do us no permanent harm, though it may lead to the entire withdrawal of a number of the Mohammedan children from our schools. We grieve at their loss and their folly, but others will fill their places, and the cause of truth will doubtless go forward. We ask the earnest prayers of all interested that God may touch the hearts of all classes around us, and save many. Mrs. Bustard has done much good work in touring, guiding the Bible women, and caring for the sick. Miss Bustard has also done much to help care for the children, conduct Bible classes, and spread the gospel, while at the same time pursuing her study of the language. Mrs. Bullard has enjoyed much better health than was expected could be possible last year, and has borne the heavy burdens of the station that have fallen to her with great perseverance and success. Much time and effort have been given to develop the industrial department of our work, and we look forward with much hope that this is to inspire the Christians with a greater sense of their native ability and their obligations to use such ability to become strong and independent.

Mohammedan Opposition

57. KANDUKUR — 1893

Churches, 2; members, 814; added by baptism, 46.

Rev. Wheeler Boggess and Mrs. Boggess.

Report of Mr. Boggess:

The year which has just closed has not been remarkable for any epoch-marking achievement, but the Lord's work has steadily prospered. Christians have grown in grace and in knowledge of the Lord; heathen have been convicted and converted. Yet the great mass of the people are unsaved. With only one in each hundred of the population a Christian we cannot be satisfied; God is not satisfied.

Again, this year, calls to help in other fields have taken me away from my own field for about two months. Three months were spent at the hills working on the Telugu Commentary Manuscripts Committee, together with Dr. McLaurin and Mr. Heinrichs. By working from three to five hours every day we were able to get ready for the press the commentaries on Mark, Luke and Romans. About two and a half or three months were spent in touring on the Kandukur field. The remaining time was spent in the station, with the exception of a few trips on committee work and the like.

Endeavors Toward Self-Support

Early in the year there was a movement among the preachers and elders that gave me much joy at the time. The preachers avowed their intention to swing out more definitely on the promises of God for their support, and work more earnestly for the building up of the Christians. The elders, speaking for the people, promised larger support to those preachers who would minister to them in spiritual things. I am sorry to say these promises have been only partially kept. I hoped the preachers would be fully supported by the people, but they have been forced to spend much of their time in secular labor in order to support themselves. True, the gifts of the people have increased, but not as much as I had expected. However, it is certain that both preachers and people have grown in manliness and spiritual power since they have given up dependence on mission support and have sought more dependence on God.

Churches in the Making

More and more, the Christian communities have been exercising the function of churches. When lists of members were supplied to each village many discrepancies were found. Changes from death, marriage and removal had not always been recorded. Names were on record which should have been removed long ago. Others were missing which should have been counted among the faithful. These irregularities are being gradually corrected. These communities have from time to time authorized their preachers to administer the ordinances, and thus far only good has resulted. Unworthy members have been excluded in several places, always after patient effort to reclaim the offenders. We hope several of these communities will soon become full-fledged churches.

The last few days of the year witnessed the best quarterly meeting we have had in the ten years of our service in this place. In sending out notices of the meeting, I asked the people to observe the previous Sunday with fasting and prayer in preparation for the spiritual blessings we longed for. The result was such a meeting as will long be remembered. We had three full days with three or four meetings each day, attended by from 150 to 250 Christians, representing 32 out of 53 villages. Dr. and Mrs. Ferguson, Dr. Narayanaswamy and others were here to help. Their messages were given with power and received with blessing. A feud of many years' standing was healed as one of the results of the Spirit's work.

Progress in education is very slow. No village schools have been started during the year, though the intention to do so seems to be crystallizing in two or three places. As the people grow in wisdom they will surely seek learning. Three boys and one girl have been attending the government lower secondary school here and have met all their own expenses. One of these passed the primary examination this year and one last year.

Our work as amateur physicians continues to take much time, but we do not begrudge it as we used to do. While at the hills last summer we learned to pray that God would not allow any one to come to us for medicine except those whom he planned were to receive spiritual blessings, too. The result has been that more have been coming than ever, and a large proportion of these from the higher castes. Our only anxiety now is to be able to give the messages which the Master planned they should receive.

Reaching Mohammedan Women

Miss La Barre has faithfully continued her work among the Mohammedan women. Almost every day she is out visiting them in their homes. One or two have secretly expressed their belief that Jesus is the only Saviour. Though it may mean death for them to come out boldly on the Lord's side, we are confident that they will yet come. "His word shall not return void."

During the latter half of the year the editorship of *The Telugu Baptist* has fallen upon me. While this has kept me from touring somewhat, it has given scope for wider dissemination of the everlasting truths.

We enter the new year with high hopes. The Christians are more active now than ever. The heathen of all castes are more receptive than ever. May the God of all wisdom and love and power be with us and help us!

58. ATMAKUR — 1893

Churches, 1; members, 70; added by baptism, 1.

Rev. W. C. Owen and Mrs. Owen, *Miss Lucy H. Booker.

Report of Mr. Owen:

Correcting False Impressions

I took charge of Atmakur in January, 1903, one year ago. The field has for its limits the boundaries of the *taluk*. In it are 115 villages, and if all the hamlets were counted this number might be multiplied by four. The population is 110,906. So far as I have ascertained, these people know something of Christianity. They hear of it as a religion that brooks no sinful conduct. They hear also the absurd reports that unfriendly Hindus and Mohammedans circulate about it. Every day either at home or among the villages has brought its opportunities to tell them more of Him and to correct by word or by the daily life their misconceptions and the false reports. We are indebted to Mr. Hankins for a stanch bungalow, but outbuildings put up by faithless Mohammedan masons fell long ago before the great winds and rains. Substantial ones are now taking their places. This has been a year of planning to accomplish work, of inquiry, of bargaining with people who were determined to have their exorbitant prices or boycott us,—a year of waiting that tries the white man's patience. It has been a year of proving to the community bent on imposition that unless they come to reasonable terms we can avoid having dealings with them. On the reduction of prices we now seem to have succeeded admirably, all having passed off good-naturedly and the people bearing us no ill will.

Winning the Children

In July Mrs. Owen established a school and twenty-eight children are in attendance. The walls of the mission buildings so silent for years resound again with the voices of children singing their lessons in true Telugu fashion, or with the hum of busy Christians in sewing or Bible class on the bungalow veranda. Some of these children are the first of their families that ever learned to read, but the brightness of some is a marvel considering the centuries of ignorance behind them. Our hope for the future of this community is in these children. They are under Mrs. Owen's personal influence every day, both in work and play. Several of them expressed a desire for baptism, but we are waiting to see if their request is born of the work of the Holy Spirit in their own young hearts and of a real desire to serve the Lord Jesus. Most of the touring has been done by Miss Booker who has given all her time to it. She and her three Bible women have fairly bombarded almost every town in the *taluk* with the gospel message. Mrs. Owens and I visited sixty different villages and in some of these we told the story of the cross many times, reasoning with the people of the sinfulness of idolatry and urging them to repent.

Real Difficulties

It was a question with several of our missionaries as well as ourselves whether we ought to retain all the seven preachers, as mission funds are low and the worthiness of some of the men was doubtful. I am touring with two of them now in the jungle villages as I write this report, and so far as I can see the preachers bring the gospel before the people as well as any men I ever knew. We would not claim that they are as meek as Moses, as wise as Solomon or as loving as John, but we think, all things considered, that they compare favorably with the generality of Baptist preachers in the home land. We were prepared to dismiss some of them and may yet have to do so for lack of funds, but it will only mean that the gospel will be preached so much the less. We have but seventy names on our books and these members are widely scattered and poor. Scarcely any of them are more than half fed. We see brighter indications as we tour, and the Christians say they take courage now that missionaries are located at the station. We thank God that one heathen man cast aside his idols and joined our ranks. He was baptized Christmas day and shared in the festivities with the other Christians gathered in the compound for a joyful holiday.

59. PODILI — 1894

Churches, 3; members, 3,303; added by baptism, 122.

Rev. W. T. Elmore and Mrs. Elmore.

Report of Mr. Elmore:

We have spent the entire year on the field, and in many ways accomplished more during the hot season that at any other time; our people insist that the weather was moderated for our benefit. During the year 122 have been baptized, and in many respects the work is gathering strength.

Advance in Self-support

In April the Podili central church was organized, a pastor was called, and his support promised. More than what was promised was given, and the work centering at Podili immediately took on new life. In July the church sent its pastor to the seminary and his place has been filled by various supplies. It has been the endeavor to make this central church a pattern for the others. Much advance is being made in self-support all over the field. In nearly all the villages the workers are being supported by the people. Schoolhouses have been repaired and some new ones built. Usually nothing is given from mission funds for repairs; the sum of $2.00 is given to help build a new house. The help received by each village worker during the year has averaged about $5.00 for the entire year. Some of the preachers are in their native villages and may have a little shoemaking or farming, but each teacher receiving mission aid must be at least ten miles from his native place, and so must be supported by the people with what little aid he receives from the mission.

Systematic Bible Study

Bible study on the part of the workers has received much attention during the year. Regular examinations are given on all work assigned. A faithful worker will perhaps do his assigned work anyway, but an examination is no hindrance to him, while it either develops a poor worker or shows that he is unworthy to receive mission aid. None of our workers have failed to do the work, and some of them have done remarkably well. During the year the epistles of John and Jude, the books of Genesis and Exodus, and the first fourth of the "Harmony of the Gospels" have been studied. A quarterly examination is given on the introduction to the book studied, the subject matter of the book with a few questions on interpretation; some questions also are given on an assigned booklet or tract. An analysis of the Bible portion read is required; a short exposition on some assigned subject is written beforehand, and a passage of about twenty verses is committed to memory. Our quarterly meetings have become largely a time for Bible study, and the effects, mental and spiritual, have been remarkable. Considerable attention has also been given to Bible study by compound workers, schoolboys, and servants. Several certificates were won in the Indian Sunday School Union examination, four by people unable to read. The noonday Telugu prayers are utilized for a few minutes of Bible teaching in connection with the Sunday school lesson. These prayers are attended by all the people on the compound, and when any work is going on the number will make a fair sized congregation.

During the cool season Mrs. Elmore and I toured nearly all the time, and practically covered the entire field, although much of it very hurriedly. As soon as the rains allowed, in December we started out again, and this report is being written in the tent on the western border of our field. There has not been a missionary

An Attentive Hearing

in many of these villages for a long time, and there is much to be done. It is sometimes difficult to distinguish between interest and curiosity on the part of the Hindus, but many showed more than a passing interest in what we said. The attitude of the Hindus seems very favorable towards Christianity. In many places we were urged to stay longer and teach them more; but there has been no appreciable movement towards Christianity in Podili except among the two lower castes. Touring among the Christians is invaluable. The schools must be examined, and also the Christians; there are cases of discipline to attend to; candidates come for baptism; the Christians must be taught and urged to stand against persecution; to call and support teachers; to send their children to school; to abstain from Sunday work and heathen practises, and to desire to grow in spiritual things. The most important work is to give them a message which will result in all this.

Village Work and Workers

We have 85 preachers, teachers, and Bible women in the vlllages. A monthly preachers' meeting has been established. The quarterly meeting is four days in length, and is used for Bible study, religious meetings and church business. In September Dr. Narayanaswamy, and in December Dr. McLaurin gave us much help in these meetings, some of which were held in the villages, with good effects on the village people. The matter of beating drums before the idols still troubles us. Shoemaking troubles, however, have ceased to worry the missionary, although they will not soon cease to trouble the people. During the hot season the village elders were induced to undertake the adjustment of these matters, and the results have been entirely satisfactory. We hope that the same method may be used to stop heathen practises.

An Educational Experiment

As the famine recedes the village schools improve. We cannot find teachers for all the schools which are asking for them; we have 43 village schools at present. An experiment was tried in having a three weeks' session at the close of the quarterly meeting in which a few workers were allowed to study, each beginning where he was deficient. We hope to repeat this if we have sufficient funds. We allowed eight annas a week *batta* and furnished a teacher. By this little time of study some will pass higher examinations, and others will revive educational memories of many years ago. A distinct advance has been made during the year in that Christians have been entered in the Podili boarding school. Our Christians feared to have the effort made because of past troubles in Podili, but we proceeded slowly, getting the consent of all officials concerned, and no trouble has come. Six boys are boarded on the compound and attend this school, who also study the Bible half an hour each day at the bungalow. The children of compound workers also attend here.

During the hot season building work was carried on. There were no buildings except the bungalow and a few mud houses uncomfortably near. The three compound families have built their own houses on a site belonging to the mission at a convenient distance from the bungalow. Rent is paid for the sites. A large *chuttrum*, or rest house, was built in this compound, which for the present is used for all kinds of meetings also. A well for the new compound was dug and a house built for one servant. A cook house, tent room, storeroom, and fowl house were built for the bungalow. The work was almost entirely by Christians, which gave work to many needy people, and gave us an opportunity to get acquainted with many of our Christians.

This year completes our third in India and our second in Podili. It has been one of good health and of joy in the work. We feel that we are beginning to get something of a grasp of the work and the field, and are trusting that God will let us see a great work here.

60. DARSI — 1894

Churches, 3; members, 3,896; added by baptism, 66.

Rev. J. A. Curtis and Mrs. Curtis.

The appointment of Mr. Curtis to this section of the great Ongole field is a cause for no little gratification.

Report of Mr. Curtis:

The first part of the year was spent in charge of Kanigiri station. Mr. Brock reached Kanigiri from furlough February 27, but delayed taking over charge. Our designation to Darsi arrived by cablegram March 6, and I gave over charge of Kanigiri March 10. On Sunday, March 22, the Christians of Darsi Division were dismissed from the Ongole church to form the Darsi mission church, and Dr. Clough gave over the field to my charge. Owing to reasons of health we were obliged to go to Udayagiri Hill about the middle of April, before which time I was able to pay the field but two brief visits. I moved to Darsi June 22, and since then the field has had my time and strength.

Organizing a New Station

The organization of the central staff and work is naturally the first thing in a new station. One member of a central staff was here before us, Mr. P. Kondayya, the school supervisor. He has been heretofore a mainstay of the work here. With Mr. Brock's consent we brought Mr. P. Isaac, an experienced evangelist, with us from Kanigiri. Mr. M. Elisha, one of the teachers who knows a little English, has been engaged to be my writer and personal assistant. One man more will be enough. The three engaged are all seminary graduates and trained teachers as well. A monthly meeting has been established for these and the village preachers at which reports are heard and problems discussed. For promoting minute attention to the various parts of the field and for future holding of quarterly meetings, the field has been divided into three districts; one centers at Donakonda, one at Darsi, and one off to the east at Polavaram. Darsi Division is a long, narrow strip from east to west and is thus conveniently divided.

Making up Deficiencies

The three quarterly meetings under my charge were held at Darsi. In June the feature was organization; only two were baptized. In September there was much inquiry of offences, and assignment to the prudential committees. In April a study course was assigned for the Ongole and Darsi workers uniform with that in Kanigiri and Podili; so the three quarters of study work have been done in Darsi. The last quarter we began in the Life of Christ. A Bible exposition, prepared in advance, and a written examination are quarterly features. The testimony to the usefulness of this work is general. A quarterly session school has been established into which volunteers from among the workers are received for three weeks' instruction in the rudiments in which they may be deficient. The hope is that this work, persisted in steadily, will enable each worker on the list, who is not too old, to be able within a reasonable time to enter the written examinations and present his own exposition quarterly. There is also a well sustained Sunday morning service, and Sunday school with an average attendance of between 60 and 70; a Sunday afternoon workers' meeting before we go to the bazars and near villages, and a Wednesday evening prayer meeting. A feature of the Sunday school and the Sunday afternoon preaching is the work of four or five educated volunteers.

Industrial Training

During our vacation on Udayagiri Hill I had an educated Darsi Christian with me, and we made good progress in founding a blacksmith and carpenter shop. This man has been useful throughout the building. At Darsi three educated young Christians were selected to handle tools and learn log sawing, the rough work of the bungalow furnishing them a good opportunity. As preparation for the extensive building of the next year we have these men and the equipment of a shop.

Touring has been crowded into the background. Short trips of one day each before we had a tent, and a ten days' trip in December to the west end of the division complete the record. The Sudras and the Malas listened well in some places, but the chief work was for the Christians. They responded well to the appeals made.

Donakonda, an important railway town well to the west of the center, instead of Darsi, the government center but an unimportant place off the railway, has been chosen as the mission headquarters for this field. The location of a compound will be determined at an early date.

Organizing a Church

The Darsi mission church was organized at the first quarterly meeting, June 26, 1903, in accordance with the leave voted by the Ongole church. Covenant meeting and the observance of the Lord's Supper were established. The three prudential committees elected for the remainder of the year to look after the three mission districts, constitute the chief feature of the organization. Two local churches have been reported from this field, at Darsi and Kattasingana *palem*. The former is most promising. Steps have been taken to combine the surrounding villages with it in a new organization. The second village has become very small. It will probably be found wise to reorganize at a flourishing village two miles away. A committee representative of the entire field met and divided the Christian hamlets into eighteen groups, each with a central hamlet, to be suggested for organization of churches. Two day meetings were held in five of these centers and the subject of organization was talked over. All seemed favorable. A number of the groups can have some sort of a beginning as churches within the year; others may have to wait twenty years.

Prospective Churches

Of the eighty-five workers received from Dr. Clough three have died during the year, including Rev. M. Lakshmanarsu, the senior preacher, and K. Achamma, the senior Bible woman. The departure to Podili of Rev. G. Kondayya leaves us with but one ordained preacher; we hope to ordain more when we have churches for them to serve. Three of the village workers have been called to the central station; four, including wives, went to the seminary. On the other hand four new young workers have been raised up in the villages, and with the close of the year four have returned to us from government training. A good many of the workers are quite old, and we much need the younger and better equipped men to take their places.

Need for Young and Trained Workers

The Donakonda school is half composed of the Hindu and Mohammedan children of the railway station. The regular teacher went for training this year and the substitute did not hold things together. A second substitute did much better during the last three months, and a number of the children passed. The regular teacher has returned from his lower secondary training to take up work in the new year. The Darsi school has been strengthened since the opening of the mission station. The beginning of a boarding school has been maintained with four girls as boarders; and a new night school has had thirty members. Three big boys work half a day in the compound and attend school in the afternoon and evening. Every pupil in the night school pays a small fee, to cover the cost of light; a few Hindu pupils are attending. With the close of the year we have for this school also a trained lower secondary teacher.

We close the first year in the Darsi field with a psalm of praise. It has been a time of physical discomforts while building, moving and living in the government store shed, yet our health has been preserved. A little daughter has come to gladden our home, born November 2, 1903, at Dr. Timpany's excellent hospital at Hanamakonda. The year has seen times of trial and struggle in this new place, where for a time every Hindu seemed to look on us as enemies, but now they seem very friendly, both to our message and to us personally. "Hitherto hath the Lord helped us."

61. SATTANAPALLI — 1894

Churches, 5; members, 1,092; added by baptism, —.

Mr. W. E. Boggs and Mrs. Boggs, *Miss Lillian E. Bishop.

We regret that no report has been received from this field. Faithful service has been given in effort for wise development of the churches, as in evangelistic work.

62. MARKAPUR — 1895

Churches, 5; members, 2,800; added by baptism, 107.

Rev. C. R. Marsh and Mrs. Marsh.

Report of Mr. Marsh:

Amidst the various activities of an up-country field we have sought to keep always in mind the essential pre-eminence of the spiritual side of the work and the obligation to give the first place in our thought and attention to spiritual things. Of course there is the responsibility for the education of our Christian community which we ought to accept; but the salvation of the lost should be our first thought, as it was our Lord's when he was on earth. During the year, 107 have been baptized, and many more have been reported as asking for baptism. If attendance at the meetings of the reference committee and work at the station had not hindered touring somewhat, I have no doubt but that many more would have been baptized, for I was not able to reach a distant part of the field back in the hills where over 200 were reported to be awaiting baptism. During a tour made last February, 70 persons from five villages, who had been excluded some time ago for lapsing into idolatry, were restored to membership after having given very satisfactory evidence of their repentance. Other villages which we could not reach on this tour are ready to come back into the church, for it is very rarely that a village permanently lapses into heathenism after having become Christian, though in an epidemic of cholera they may get into a panic and rebuild the idol houses or shrines; and it is practically certain that nearly all of those excluded in July, 1900, will come back into the church, most of them having destroyed their idol houses long ago.

Return from Idolatry

During the year under review much attention has been given to church organization; and by instruction given to the workers at quarterly meetings and during a two weeks' Bible class for the study of Acts, by talks with the Christians, and by placing responsibility for discipline, for the salvation of the unsaved, and for the support of the Christian ministry upon the local congregations I have tried to promote the development of local churches. As heretofore, self-support has received the attention that its importance demands, and I believe the progress in this line has been gratifying. The contributions for last year, as far as known to me, amount to about $40, of which $10 was for furniture for the chapel, and $20 was contributed for the expenses of the congregation which worships in the chapel

Gifts of Native Christians.

on the compound. Perhaps a third or more of this $20 came from missionaries; but even so the Christians have during nine months, from April to December, contributed on an average over $1.33 a month. This congregation is practically a local church, though no council has been called to recognize it; and, in addition to looking after necessary church discipline for those who have fallen into sin, it has received 41 members by baptism, and the Lord's Supper has been observed with fair regularity. The average attendance at the Sunday services in the chapel at the station has surpassed my expectations.

It is not possible for me to estimate with any degree of certainty the contributions in kind which the workers out on the field have received. At the last quarterly meeting a thank offering of one rupee was received from a man whose son had recovered from a severe illness in answer to prayer, he believed; and another man brought a sheep worth 80 cents as his offering, which is equivalent to an offering of $20 from a poor day laborer in America. I might give other incidents of the liberality of the Telugu Christians, but I will only say that, though I do not enter in the statistical table any sum as an estimate of the contributions in kind of the Christians out on the field, I believe it amounts to no inconsiderable sum when compared to the ability of the Christians to give, and that they have given much more than in the year 1902.

Development of Self-reliance

During the year the preachers and village school teachers (who are also in many cases efficient preachers) held several meetings in various important centers of the field. The arrangements and program for them are entirely in their hands, and they attended them without any *batta* or allowance being given from mission funds; the Christians of the locality where the meeting was held provided food for them in many cases while they were at the meeting, but they were not always able to do this. These meetings were very helpful to the work, as wherever they were held it was something like an old-fashioned revival meeting. They also showed that the workers were gaining self-reliance and that their interest in the work was broadening and deepening. I believe that as the spirit of self-reliance and self-direction develops we shall find that the development of churches is proceeding apace.

During the rainy season the workers were all called in to the station for two weeks to study the Bible; and the first twelve chapters of Acts were gone over as thoroughly as possible in so short a time. I believe the time, money and effort which this Bible class cost were well spent and that the workers, especially those out in the villages, need such periods of Bible study. When leaving, one of the village school teachers, speaking for all, said: "We are going back to our work filled with the Holy Spirit, as the first Christians were filled on the day of Pentecost."

Village Schools

Last year 10 village schools were reported, and the number has more than doubled until now there are 22 village schools and a flourishing station school. This increase is partly due to the passing of famine and the consequent increased ability of the Christians to give toward the support of the teachers, and partly to more liberal grants-in-aid from the government; but though this increase is gratifying, it must be remembered that before the famine came there were nearly 40 village schools on this field, so it will take a year or more yet to get back to the position where we were before the famine. The new teachers who have begun work during the year are much better qualified than was the case with new recruits a few years ago. Two teachers have just finished a term reading in the government sessions school for the primary examination; and during 1904 four teachers will train in our mission normal training institution at Bapatla. I hope to see in the not too distant future the village schools in the larger villages raised to the upper primary grade; this, I think, should be the ideal to be kept before us. It is my opinion that our village schools as a whole are the greatest and most important educational work of the mission.

One of the most satisfactory features of the past year's work has been the work for the women and children, which Mrs. Marsh has carried on. This work has included a weekly prayer meeting for women to which all who wished to come were invited, a weekly Bible class for women who could read, a weekly prayer meeting for the school children, and the training of two women for the work of Bible women.

The work at the station is now more satisfactorily organized and in a better condition than ever before. The congregation or church at the mission station should be a model for the whole field, and we have worked with that end in view. The church roll stands in need of revision after the famine, but it was best to wait until those who went off wandering over the country during the famine had returned, if they were likely to do so. An effort will be made to revise the roll during 1904. The census of 1901 gave the population of Markapur *Taluk* as follows: Hindus, 75,407; Mohammedans, 5,958; Christians, 11,679; others, 1,249; total, 94,293. This is an increase of about 2,000 in the Christian population, but the total is about 5,000 less than the census of 1891 gave.

63. GURZALLA — 1895

Churches, 4; members, 1,876; added by baptism, 124.

Rev. J. Dussman and Mrs. Dussman.

Report of Mr. Dussman:

A Spirit of Harmony

We wish to record our gratitude to God for the record of the year, though it has not been all sunshine. As a reason for thankfulness we would mention first the harmony existing between the missionary, the native workers and the people. Quarterly meetings of the workers were held as usual. Visits have been made to all of our villages from one to three times, and thus we have been in close touch, with all the people. The second reason for gratitude is the way the people accept self-support. While it was talked about for a long time, at last it has taken some real, substantial shape. Two of the pastors have been entirely supported by their flocks, others, almost wholly; and we hope to go on in this direction until we have all our people on a self-support basis. The hindrances which we meet do not come so much from the people as from the workers, nearly all of whom are reluctant to be cut off from mission pay and made to depend upon the gifts of the people. But I am convinced that this work is in the right direction. When people pay for their instruction, they demand that it shall be given; and when the preacher does not come, they are anxious to know the reason for his absence. People have a pride when they can say, "We are able to support our pastor." Giving receives a new stimulus, and instead of having only a faint idea of what is done with their money, they know for themselves what their gifts accomplish. The people are made independent. A beautiful illustration of this was given by the Gurzalla church. Their pastor has been with them now for five years, and he thought that a change might do good. Another church extended a call to him and he resigned. The church refused to accept his resignation, but he thought he would go anyway. Then they rallied around him, persuaded him to stay, added one rupee to his salary, gave him one month's vacation, with a fairly good sum of money to meet his expenses, and were angry with me for letting the other church call him. O, for a spirit-filled, self-sacrificing man to serve the disappointed church! To keep this high ideal before the people is not an easy task, and great care and persistency are required to make the people see that it is more blessed to give than to receive.

Advantages of Self-support

Our workers are about the same as last year. One preacher and his son, who

A Glorious Testimony

was a teacher, left us to enter business life in the Deccan. This is a source of great regret to me; for both have enjoyed great privileges and ought to be very grateful to the mission with whose help they were enabled to rise among their people. I am afraid that the pressure of self-support caused their decision. One of the teachers was removed by death. Her death was a most glorious one and made a deep impression on her relatives who are mostly heathen. May it be true of her that, "though dead, yet she speaketh." Just before the close of the year we were reenforced by two workers who left us over a year ago, but by sad experience have learned that it is better to work in a given field under the guidance of the missionary, although mission aid is only slight, than to roam in strange places. Still we have need of two or three workers who are willing to work for the Lord and are consecrated to him.

Two churches were organized during the year: the one includes three, the other four villages. For want of suitable workers, they are under one pastor whose support they have promised. Five other villages are ready for organization, and we hope to have accomplished it at an early date, though we have no pastor for them as yet.

Anxiety for all the Churches

With these new churches and insufficient pastors the burden upon me is great. I can realize more than ever the force of Paul's words: "There is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not weak? who is caused to stumble, and I burn not?"

Baptisms have been more numerous than usual. One hundred and twenty-four have made a public confession of their faith in Christ.

Unfruitful Seed

There is, however, a dark side to our work. Much of the seed sown falls into unproductive ground; other hearers bring forth no fruit to perfection, because the word is choked with the cares and riches and pleasures of life. Again the enemy has sowed tares among the good seed, tares of strife, jealousy, enmity and even immorality. How glorious a time we would have, if all were anxious to serve our Master with all their mind and strength! But perhaps it is better that we have hindrances. Perfection is not to be found, yet the light of the knowledge of the glorious gospel is breaking slowly but surely into the night of heathenism.

64. SURIAPETTA — 1900

Churches, 1; members, 475; added by baptism, 47.

**Rev. A. J. Hubert and Mrs. Hubert.

Report of Mr. Hubert:

We bow down before the throne of God in solemn adoration for all he has done for the mission and for us during the year.

Winning the Children for Christ

The larger part of our work lies in our station church, yet we are doing something also for the villages around. Many are the petitions for schools. Lack of money and men prevents our compliance. The coming back of the children, who had left our schools owing to different troubles, has given us reason to praise the Lord. Those who are taught in our schools are children of Christians, Malas and Madigas. We are highly pleased to see an ambition for learning among them; in the course of time many of them may enter the kingdom of God. The Sabbath schools are helpful means to draw the children to Christ, therefore we are doing all we can in their encouragement.

We traveled all over our field with some of our preachers, proclaiming the gospel. People that formerly came in crowds to argue seemed to yield to the truths of Christianity. Many spoke in favor of it. May the Lord of all grace bless them soon with the riches of salvation. We were always very much pleased to find our Christians continuing in their faith in Christ. Mrs. Hubert has carried on her usual work among many sick ones, on tour as well as at home. Our chapel congregation increases in number and in spiritual life. Some of them are so far improved as to speak often in church in gratitude to God. Here our preachers gather together. A portion of the time is spent in giving reports with a view to helping one another with encouraging incidents and suggestions, and the remainder in discourse on Scriptural subjects.

Christian Growth

After a long time of patience, perseverance and many prayers the sanction for erecting houses on our land has been granted by the nizam. We have finished the erection of a kitchen, a stall for cattle, an outhouse and the basement of our bungalow. Had it not been for lack of money, we would have kept the work in progress. We are in good health, though we have had now and then to labor under various indispositions, especially in the hot season. Surely God's hand has been with us during the year, and many times we have had reason to say, "Bless the Lord, O my soul, and forget not all his benefits.

65. JANGAON — 1901

Churches, 1; members, 121; added by baptism, 5.

**(Rev. H. Unruh and Mrs. Unruh, at Nalgonda).

Report of Mr. Unruh:

When I wrote my report last year I did not expect that I would have to write this one in Secunderabad still. A large field like ours cannot be worked thoroughly from such a distance. On account of this I am not able to give such a report about our work as a missionary of so large a field ought to give. Much time was spent and many a journey undertaken last year on account of the land for the mission station at Jangaon. Last year I reported that we were trying to have the land registered in my name. Now I am able to say that I am in full possession of the land for our future mission station at Jangaon. The nizam's government has been very kind and granted me the land in a very short time after application for it was made. The other day when I was visiting the *talukdar* of Warangal he told me that he had given an order to the *tahsildar* to give me permission to erect any building I wanted except "religious ones," as churches or boarding schools. Although I am not able to report about the organization of churches and about self-support I can see some progress in my field. When it was handed over to me, we not only found that the heathen were afraid of us when we camped near their villages, but that the Christians also hid themselves when we approached them. Now that fear has gone in most of those places where the people know us, the Christians are always glad to see us come to their villages, and they also have begun to have their weekly collections, which they never did before.

Land at Last Secured

Formerly Feared: Now Welcomed

Last year I could report three baptisms only, but this year we baptized five believers and some more are ready for baptism. In Bhonigir, where an outstation was opened during Mr. Campbell's time, we have worked for over fifteen years and no result of the hard labor was seen till now. We sometimes thought of giving up the work there, for the Madigas and Malas did not even listen to our preaching; but during the last year they have changed their mind, and like to have our preachers come to them and they also come to our mission house to hear God's word. Moreover some have begun to send their children to our village school there. These signs of progress give us great courage in our work. We believe that a harvest is at hand.

After Fifteen Years

Early in the year I visited the Christians, Mrs. Unruh with the children ac-

Virgin Soil

companying me on this tour. Much work was done by Mrs. Unruh, which I never would have been able to do without her. Besides this tour I undertook a long one in the Wardanapetta *taluk;* visiting a part of my field where there never had been a missionary nor a native evangelist. We found in some of the villages the people very willing to listen to the gospel. Some even asked us to send them a preacher, who could tell them more about the "new religion." In the latter part of the year I was not able to tour on account of the heavy rains, and in December I suffered with malaria.

66. GUDVAL — 1903

Churches, —; members, —; added by baptism, —.

Rev. G. J. Huizinga and Mrs. Huizinga.

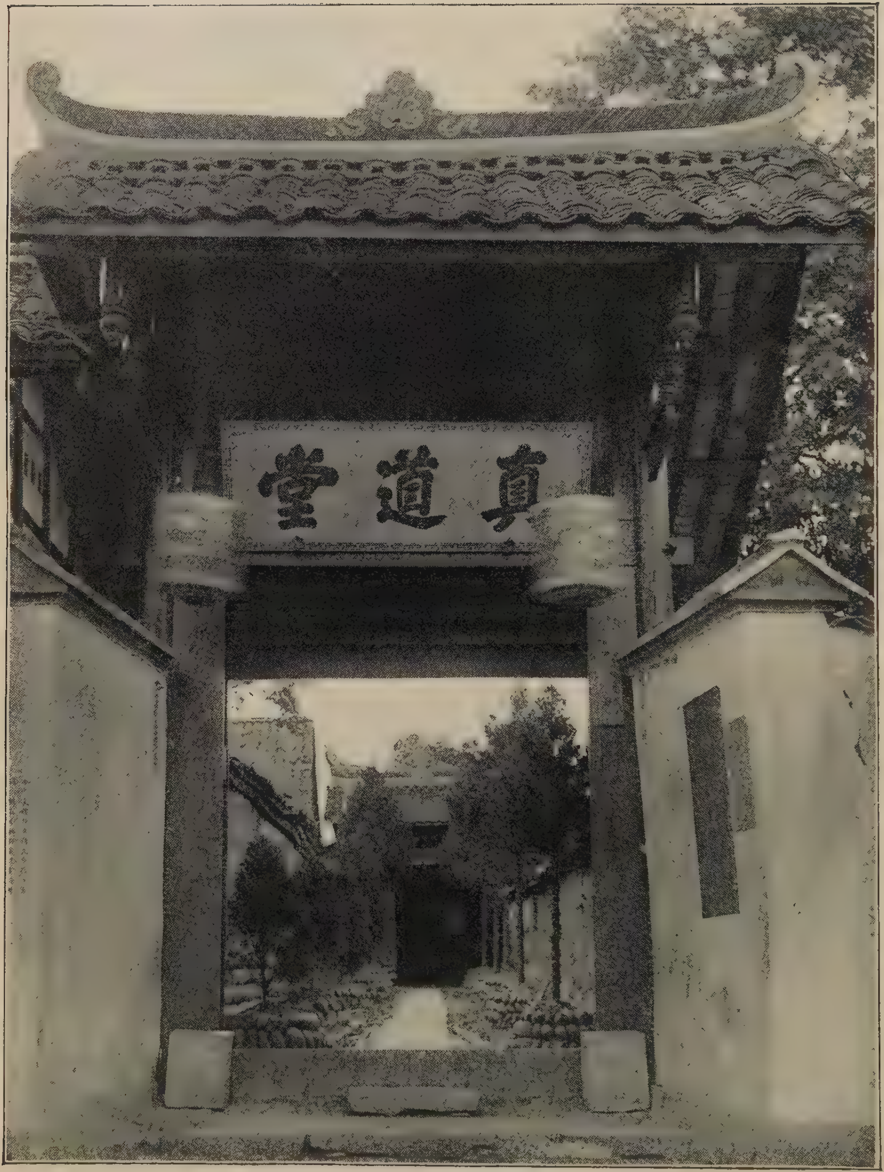
Mr. Huizinga now enters upon work in this section of the original Palmur field. The missionary residence for a time will be at Raichur, where the military cantonment affords opportunity for rental. It is hoped that provision may be possible soon for the erection of a mission house at Gudval.

67. NANDYAL — 1904

Churches, —; members, —; added by baptism, —.

Rev. S. W. Stenger and Mrs. Stenger.

This latest born station of our Telugu work is selected as a favorable center for a subdivision of the Kurnool field. Until the needed mission house is provided the missionary residence will be at Kurnool.



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China Series — Orient Pictures.

NO. 224.—"HALL OF THE TRUE DOCTRINE," YACHOW, WEST CHINA.

This is the entrance gate to our mission compound at Yachow, West China. The name *Dsen dao tang*, written in Chinese characters which should be read from left to right, appears over the gate. The chapel and missionary's house are both within this enclosure.

IV. MISSIONS IN CHINA

WE are gratified that we are able to report a genuine advance movement in our work in different sections of this great empire. The advance, indeed, is very slight when viewed in relation to the vastness of the opportunity providentially presented to the work of Christian missions; yet it brings encouragement and reinvigoration to those facing the great opportunity.

An addition has been made to the number of workers, thirteen new recruits having reached the field; of these, six have made the long journey to west China. The joy brought by the coming of this deputation from the home land to those in whose work they are to be associated will be more easily imagined than described. A rearrangement of plans has followed looking to strong and symmetrical development of the work of this youthful, but vigorous mission. In eastern and southern China, development both in medical and educational work has been marked.

The joy in the reenforcement realized in western China has been chastened by regret that Mr. Beaman, after heroic struggle with an almost fatal illness, finds that permanent recovery is impossible in China, and return for a season to America is imperative. To our East China Mission a yet more painful loss has come in the death of Mrs. Goddard, who was so long identified with its work and gave to its people devoted love and unwearying service.

The interruption of medical work at Hanyang, through the absence of Dr. Huntley whose prostration by illness was noted last year, is deeply to be regretted. Mr. Adams has borne burdens far too heavy for his strength, in the absence of his associate. It is hoped that the coming year will bring to this mission a fuller realization of possibilities that are unsurpassed.

The reports which follow give interesting revelations of the new life which is stirring in the mind and heart of the people of China. Old superstitions are losing their hold. A new interest in the unknown world beyond the wall of China extends more and more widely. Eagerness for Western learning and interest in the Christian faith are more and more pronounced, and the impression that the missionary has come to the country to stay, resulting from his return after the Boxer disturbances, secures new respect for his character and enlarging influence for his work. The opportunity offered in the support of Christian missionary work in China is one which cannot fail to stir and thrill the heart that is capable of noble feeling and Christian purpose.

SOUTH CHINA

68. BANGKOK, SIAM — 1833

Churches, 2; members, 138; added by baptism, 23.

Rev. H. Adamsen, M. D., and Mrs. Adamsen.

Dr. Adamsen has continued to bear alone the responsibilities of work in this field. We are glad, however, to state that relief which he has long earnestly desired is promised during the coming year in the assignment of Rev. J. M. Foster to work at Bangkok. Mr. Foster's long experience at Swatow has qualified him in a high degree for the very important work upon which he has now to enter.

Report of Dr. Adamsen:

The condition of the work in this mission is much the same as last year. We have four stations, two in the city (one Chinese and one Peguan); one (Peguan) on the Menam River about fifty miles north of Bangkok, and one (Chinese) on the Petrieu River about fifty miles to the east.

The Need for Another Missionary

Bangkok has a population of about 500,000, and the other places represent about 2,000 more, making a total of 502,000 composed principally of Siamese, Chinese and Peguans. It will not require any great mental power to calculate what part of this population has been reached during the year by one missionary and an inadequate force of native helpers. This report is prepared with the hope that the needs of this field may be fully and clearly represented, and that the missionary so greatly needed here will be sent this coming year.

Winning Young Men

One encouraging feature of our work this year is the establishment of the Peguan Mission in the city of Bangkok. Previously our efforts to reach these people were directed to the country places, but as some of these Christians have come into the city to live, it became necessary that permanent work should be established among them here. A very good place has been secured for our chapel, where we have regular Sunday services and Wednesday evening prayer meetings. As a result of this work three girls from the queen's school of nursing were baptized during the year. Many of the pupils from this school attend the services, and seem very much interested in the preaching. Nai Loah, the young man in charge of this work, was baptized at the Sahpowlome Peguan church about eight years ago. He has proved to be a very conscientious and clever young man, and has great influence among the young men from the royal naval school and the medical college who frequently attend the services. This young preacher will doubtless be the means of bringing many to the Lord.

A Glorious Death

This mission suffered a severe loss last April in the death of Maa Ploy, one of our most earnest Christian women. She had been a teacher for several years in one of the government schools. The Sunday before she died we assembled in her room at her request, for our regular Sunday service. At one time during the service we thought she had expired, but she revived and was able for a short time to speak to all present. She desired all to know that she gloried in Christ her Lord, and was so thankful that she had been permitted to hear of him, and above all that she had been led to accept him as her Saviour. She rejoiced that the Lord had graciously given her the opportunity to make this last testimony, and encouraged her fellow Christians to be firm and steadfast in their faith unto the end even as she was. She entreated those who were still heathen to come unto the Lord and be saved. We miss her cheerful face and helpful words in our meetings, but we know as her life was glorious unto the Lord, so has her death been.

Chinese work at the Watkok church during the year has been the same as usual. The preacher is doing a good work, and a spirit of harmony seems to exist among the members. Our Chinese Bible woman, who has been very earnest in her work, is now hopelessly ill with cancer of the stomach and will probably live only a few weeks. Work at Petrieu has been somewhat hindered this year, one of the members having had a lawsuit with a Catholic of the same place. The matter has finally been settled, and it is to be hoped the work will now revive.

Chinese Work

It has been my privilege to baptize twenty-three converts, both Chinese and Peguans. In reviewing the year's work we rejoice over the blessings that have attended our feeble efforts, and both Mrs. Adamsen and myself lift our hearts in gratitude to God for the great joy we have experienced in the work.

69. SWATOW — 1842

Churches, 27; members, 1,138; added by baptism, 106.

Rev. William Ashmore, D.D., and Mrs. Ashmore (in U. S.), Rev. S. B. Partridge, D. D., and Mrs. Partridge, Rev. William Ashmore, Jr., (and Mrs. Ashmore in U. S.), Rev. J. M. Foster, D. D., and Mrs. Foster (in U. S.), Rev. A. F. Groesbeck and wife, Rev. G. H. Waters and Mrs. Waters, Robert E. Worley, M. D., and Mrs. Worley, †Mrs. Anna K. Scott, M. D. (in U. S.), †Miss Helen L. Hyde, †Miss Melvina Sollman, †Miss Margaret Grant, M. D.

The many forms of work identified with this station have been vigorously conducted. In the absence of Dr. Ashmore and Mr. Foster, the strength of the remaining workers has been seriously taxed, but the return of Dr. and Mrs. Partridge afforded relief in the growing work of the theological school. In the hospital work, Dr. Scott is now permitted to seek rest she has long needed, Dr. Worley taking up the work which had gained fine development through his efficient labors.

Mr. Groesbeck, who returned to China in the fall, has been designated to work at Chaoyang, a large city heretofore of the Swatow field. Residing at this station he will care for a field extending far to the west and south.

Report of Mr. Ashmore:

The year has brought considerable change in the personnel of the missionary force on the field. Early in April Mr. Foster went to the United States, followed, in May, by Dr. and Mrs. Ashmore. At the end of October Dr. and Mrs. Partridge returned to the field, after an absence of some years. Early in December Dr. and Mrs. Worley came to take up the medical work, and about the end of the same month Mr. and Mrs. Groesbeck arrived, returning to the field, and expecting to make their home at Kakchieh for a time, pending a decision as to their ultimate field of labor.

Many Changes

The various departments of work belonging to the Kakchieh compound have been carried on as in other years, the smaller force on whom the responsibility has fallen doing what they could to carry the load. The work for women and girls and the medical work are reported by others.

The theological school has been in session for eight months out of the twelve, viz., from January to May, and from October to December. During the first part

A Theological Seminary

of the year the work of instruction was shared between Dr. Ashmore, Mr. Foster and myself; during the last three months, between Mr. Waters and myself. The same plan was adopted as in the year before, of taking the class work month about, except in the case of Dr. Ashmore, who taught continuously up to the time of his leaving for home. By this arrangement those of us who had country stations were able to give some time to visiting these stations in the alternate months. Besides the missionaries a Chinese teacher of many years' experience in the work of the mission has rendered continuous and good service in helping the students to prepare their lessons, and also in teaching the more advanced among them the evidences of Christianity, using Dr. Martin's "Evidences" as a text-book. The work done by the missionaries has nearly all been based on the Bible as text-book. A number of students have gone out as Sunday supplies during those months when the school was in session, and during the summer vacation several of them gave their whole time to the stations to which they were assigned. There have been sixty-seven students on the roll, of whom a considerable number have been in the school for only a short time, many of these having entered after the beginning of the last quarter of the year. Six of the men have been in the school for the greater part of the eight months of study. Much of the material that comes to us is very crude, some of the men hardly more than able to read when they enter. It is a problem with us how, with the resources at our command, to arrange the instruction so as to give these elementary students what they need, and at the same time make the work as profitable as possible for those who are more advanced.

A Statement of Principles

At the April quarterly meeting a statement of our principles, especially as to the relation of the missionaries and the church to cases at law, was adopted after careful discussion. This was printed for posting in our chapels, and for wider circulation, where there might be occasion for it. Copies were sent to the magistrates of the several districts in which we have work, and elicited their unqualified commendation of the principles set forth. This definite statement in black and white has, as we hoped and believed it would, proved a help to our work, strengthening the hands of our preachers, and serving as notice to others of what they might expect or perhaps rather what they could not expect from the church. The church members themselves have been made to understand more clearly than ever before that the aims of the church are spiritual. Sincere inquirers have been set right on this important matter; and those others whose interest in the gospel had sprung purely from the hope of temporal advantage to be gained have in a measure fallen off. This is a real and a great gain, for much danger lies in just this direction. Apart from these chief gains another, by no means small, is the fact that such a statement helps to set us right before the officials and before all right-minded men.

A Native Missionary

At the beginning of the year the church at Kakchieh decided to undertake the support of a preacher of their own as a missionary in the new territory of the Huilai District. At the April quarterly meeting the scope of the undertaking was enlarged, so as to include among the contributors all of the outstations connected with the Swatow field, while the work to be done was made to include the aiding of weak stations in our own field, as well as the extending of the work into the outlying territory. A beginning has been made, and we are hoping for large results from this calling out of the missionary spirit.

Closed Doors Opened

I have had the care of twenty-five outstations, of which ten are in my own proper field, and fifteen in the part of Mr. Foster's field that has fallen to my charge. Of these fifteen three are in the Huilai District spoken of above. Another was opened during the year in the large village of Hopho, which has a population of 20,000 and is only a few miles distant from our compound. The people of this village have long been strongly opposed to Christianity, and determined to have none of it within their borders. But the very measures taken to block have in the providence of God only served to open up the way for the gospel. At the year's close we had there a small body of believers with a place of worship provided by themselves, for the most part, and they have invited one of the students of the theological school to be their regular Sunday supply, they themselves paying him for his service. Six of the stations above reported have had preachers for the whole year; six others have had school teachers who have done service as preachers. Of the rest some have had a preacher for part of the time, and have taken care of their services for themselves as best they could for the rest of the time; some have had help from the brethren of neighboring stations, and some not too far away have been served by students from the theological school.

Need for Helpers

It is plain from the foregoing that we are still greatly in need of trained helpers, and the work of the theological school is a most important one. But while we are busy with this work of instruction we are painfully aware of the fact that the outstations are suffering for lack of that measure of supervision that they still require, and will continue to require for some time to come. A part of alternate months, often broken by other calls, is far too little time for the work of the large number of outstations in our field. And so we are constantly in a strait betwixt two. Dr. Partridge's return to the field to share in the work of teaching affords a measure of relief, but mainly in the direction of giving to the students the additional instruction that we felt they ought to have. It will still be necessary for Mr. Waters and myself to keep up our turns with the class, and meanwhile the work of the country stations is not growing less but increasing on our hands. The work of the boys' boarding schools except for the most general supervision has necessarily been left in the hands of the Chinese teachers. The work on the colloquial version of the Old Testament has had to remain untouched. When will it be possible to resume it?

Report of Mr. Waters:

Plans for Instruction of Churches

In our Lord's ministry three phases of Christian work stand clearly distinguished; preaching to the multitudes, teaching the disciples, and leading individual inquirers into the truth. In modern missionary work these three phases are represented by evangelizing among the heathen in city and village, the instruction of students and churches, and personal work with single inquirers. In addition and as auxiliary to all three of these stands the medical work or ministry of healing. At the beginning of the past year I greatly desired to be able to lay special emphasis on the second of the above phases of work, the instruction of the churches. I wanted very much to go to several different chapels centrally located, gather as many as possible from surrounding stations and spend days or weeks with them in Bible study and conference. In the first quarter of the year I was able to initiate such a program. I held a two weeks' class of this character at Khekkhoi and a shorter one at Lawkng. The success was not all I could desire, but I would surely have planned others had it not been for the doubling of my work by Mr. Foster's leaving in April on furlough and the division of his field between Mr. Ashmore and myself.

Additional Burdens

For the next four months the care of this additional field proved to be no light burden. As to location, its two sections lie at the extreme northeast and the extreme southwest of the Swatow field, reaching nearly a hundred miles from the farthest end of the island of Namoa off the coast to the lower end of the Phouleng District far inland. In addition to its geographical proportions the field included several newly established stations where the lack of a tried nucleus of Christian believers gave rise to conditions and problems far from easy to meet. The enforced neglect of my own field and the inability to care adequately for the new field, together with the prolonged heat of the summer, brought me to the full limit of my strength when a short vacation was reached in August.

Evils of Neglect

It is easy to say that God does not ask of us more than we can do, but nevertheless that does not save the worker in an undermanned mission station from being borne down by his load, nor does it save an unavoidably neglected field from suffering harm. The most deplorable feature of this harm is not that the field lies fallow for want of watering and cultivation, but that having been partially cultivated it must go to waste; noisome weeds grow up and harm is done which requires time and strength to undo. Two of my own stations I have been able to reach only once in the year. Mr. Foster's stations I have visited once only, with a second visit to but two or three. In all, about thirty stations have been visited in a territory holding fully one million people. Baptisms, twenty-eight.

Sectional Rallies

I have taken my part in the work attendant upon the quarterly gatherings of all the churches of the Swatow field held at Kakchieh. I am seriously feeling that we must take some measures for getting the rank and file of the membership of our field together in sectional rallies, since these quarterly gatherings have become little more than a class of native helpers. The Associational Home Mission and Church Aid Fund inaugurated at the April gathering has made a good start with over $200 contributed, but we look for larger strides in the coming year.

One Woman's Work

During the first three months of the year, Mrs. Waters had charge of the woman's class, teaching personally two hours a day, in addition to the supervision of the girls' boarding school which she visited each morning. This made a heavy quarter for her, but relief at last has come, for in October Miss Hyde and Miss Sollman took over full charge of the Bible women's work. In November Mrs. Partridge took over the care of the girls' boarding school. Though relieved of these two interests, Mrs. Waters has not given up all work, for she has retained the daily class among the women patients at the hospital; a work in which she has always found great pleasure.

In the Seminary

In November our hearts were made glad by the coming to us of a little boy. In November also it was my privilege to take up for the first time the work of teaching in the theological school. With a class of about thirty young men, we studied the first eleven chapters of Acts in the department of church history. I found this work very much to my heart and enjoyed it exceedingly. During the present seminary year it has fallen to me to alternate with Mr. Ashmore month and month about in this teaching; hence I shall have more of it in the new year. Enjoyable as the teaching is, those who have charge of this most vitally important work must be relieved of a large amount of the field work we have to carry.

During the fall it has been a joy to welcome back Dr. and Mrs. Partridge and Mr. and Mrs. Groesbeck, and to welcome for the first time Dr. and Mrs. Worley who come to the medical work. Personally we are exceedingly grateful for the means which came from some generous friend enabling us to enlarge our home. The comfort and usefulness of the house have been very greatly increased for us, and for any family who may occupy it in years to come.

70. KIAYING — 1890

Churches, 7; members, 147; added by baptism, 41.

Rev. G. E. Whitman and Mrs. Whitman, Rev. S. R. Warburton and Mrs. Warburton (in U. S.).

Report of Mr. Whitman:

The year that has passed has been a satisfactory one in many respects. There has been plenty of hard work, and much joy in witnessing the growth that has taken place. We have not been able to keep pace with opportunities or make suitable provision for them; yet there has been in some instances a development of native resources that has been gratifying, if not altogether satisfactory. The work at the outstations has taken me away from home six different times, occupying altogether about five months of the year. The other broken sections of time were spent at Kiaying, teaching in the school, preaching and overseeing the work.

Expansion and Wider Interest

The development of the work has been along three lines. 1. There has been an increase in the number of adherents. This increase is mainly due to the opening of two new stations. One of these was opened at the close of last year in the large market town of Hopho; the other in July in the district of Chonglok. Each of these stations has an attendance of about 200. Many of those who attend the services at these stations come from a distance and are asking that work be started in their own villages. At Hopho some attempt has been made to meet these opportunities by the establishing of places of prayer at three different points. The preacher at Hopho has more or less regularly visited these places one evening of each week and held services. In general, however, it may be said that the opportunities have in no way been adequately met, either at Hopho or in Chonglok District and cannot be until a missionary is assigned to this important part of the Hakka field.

Probation Necessary

2. There has been an increase in church members. While not actually large, the increase is more than double that of any previous year since our connection with the mission. The majority of those baptized were from the older stations. A number attending the newly opened stations have asked for baptism, but a period of probation seems to be necessary in such cases, so most of them have been asked to wait some months longer. The sale of testaments and hymn books has been much larger than usual. A desire to become better acquainted with the truths of the gospel and an uneasiness at being simply hearers of the Word and not doers, are also observable among the adherents. The outlook is good for a continued increase of church members in the coming year.

Developing the Grace of Giving

3. There has been an increase in giving. This grace is hard to develop. The possibility and necessity of assistance from the treasury of the Missionary Union become in some instances a hindrance to its development. Sometimes comparisons that are odious and words of blame need to be spoken; at other times the appeal to manliness, example, self-development and Christian duty are necessary. The best results, however, come from setting forth an open door of opportunity and encouragement to enter in Christ's name. It is our desire and prayer that this outward evidence of inward life may from year to year become more clearly manifest in the lives of our church members.

How Train the Native Preachers?

The growth in the number of adherents and church members and the resultant extension of the work emphasize the need of more native preachers. With no native students in training, the outlook in this direction is not hopeful. The great difficulty seems to be in the fact that there is no opportunity to train native helpers on the ground. With the exception of those who understand the Hoklo dialect, it is a difficult matter to get them to consider the question of going to Kakchieh. The subject is one for serious consideration and prayer, followed by action that will in some way overcome the present difficulty and meet this obvious need. My own suggestion is that the relief afforded the missionaries at Kiaying, through the much needed appointment of a missionary to the Hakka-speaking portion of the Kiehyang field, will enable them to take up the training of native students at Kiaying.

Early in the year we again opened the boys' school at Kiaying which was necessarily discontinued before Mr. Campbell returned to America in 1900. We feel that the school has been a success in every way. The only direct demand on the funds of the Missionary Union has been the salary of the native teacher for three months. The boys have met their own expenses and paid for their books. For the coming year all we ask is the salary of one native teacher. Mr. and Mrs.

Warburton, Mrs. Whitman and myself have all spent some time in teaching the boys. We believe the time to have been well spent both from an educational and evangelistic point of view. Most of the boys who attended the school through the year will also attend the coming year. We not only have succeeded in interesting them in secular studies, but also in the claims of the gospel upon them. The same may be said of some of the relatives and parents of the boys, a few of whom are already Christians. One of the boys was baptized during the year. Mr. Warburton has succeeded to a marked degree in developing their musical talents; this has in turn given added interest to the evangelistic services.

The School an Evangelizing Agency

The year has been free from any serious persecution or loss to any of the Christians on the field. There are some signs that the coming year may bring persecution to some of our stations. Already one chapel has been plundered by the triad society and unless the magistrate acts promptly in the matter we may have more trouble from this "Boxer" society of south China.

Danger from "Boxers"

Report of Mr. Warburton:

The principal work of the year I have, of course, made the study of the language. It has been very slow work, and only as I look back over the year does it seem that any progress has been made. But I am now able to understand a considerable part of what is said to me directly, and in a faltering, stammering way can express a few simple thoughts of my own. The study of the language was somewhat hindered by our enforced residence of over three months in Swatow during the summer, where, although I had my teacher with me and could carry on my studies privately, the dialect spoken by the people about me was entirely different from the Hakka. Again, during the fall and winter it has been necessary to devote to the oversight of the construction of our house the time I would like to spend in study. However, this time has not been entirely lost, as I have in this way been able to acquire a considerable vocabulary.

Obstacles to Language Study

The boys' school which was opened in March required the help of all the missionaries, and Mr. and Mrs. Whitman, Mrs. Warburton and myself have all taught more or less. In English Mrs. Warburton and myself have assisted Mrs. Whitman, while the classes in singing and gymnastics have been under my charge. The boys have all entered very enthusiastically into the work. The freedom and unconventionality have made it impossible to maintain as strict discipline as in American schools, while on the other hand we have been enabled to come closer to the boys. In singing, the boys have made remarkable progress, when one recalls the awful attempts at the beginning of the year. The gymnastic work has been of particular value in bringing me into closer acquaintance with those under my care. The school has proved itself a great success, and the prospects are bright for the coming year. One boy has been baptized, and others seem to be genuinely interested in the gospel. I agree with Mr. Whitman that the educational work must be pushed. In few other Chinese cities is there such an opportunity to influence all classes by this means as in Kiaying. The Hakkas, especially in this department, are a scholarly people, and large numbers of them hold positions of influence in other parts of China. When converted in numbers they will form a strong missionary force throughout the empire, and perhaps their conversion will be brought about largely through the indirect work of schools. It is a great misfortune that it has not as yet been possible to do any educational work among the girls, for whom, indeed, with the rest of their sex here, nothing at all has yet been done. I have done no preaching yet, although I expect to begin very soon. I have taken the work with the boys in the Sunday school, leaving Mrs. Whitman free to gather the women together at that time.

A Scholarly People

You will rejoice with us in the way in which God has blessed the work in the outstations during the year. In this is the evident sign of progress. It is but an indication of what might be accomplished if a worker could take up his residence upon the field where most of our stations lie, living among them and working with them directly and not at arm's length as is necessary while the work is directed from Kiaying.

Houses Provided

We wish to express our gratitude for the generosity which has made possible the long needed mission houses. No one who has not lived in a native building in south China during the rains and the hot season can quite appreciate our anticipation of a real home, where we shall not be obliged to move upstairs to escape the floods from the river, and where we shall be able to step out of our house without finding ourselves on the street or in a boat. With better health conditions and more of a real home, it may well be expected that our work the coming year should be better than this, and we shall try to make it so, with His help.

71. UNGKUNG — 1892

Churches, 17; members, 670; added by baptism, 55.

Rev. J. W. Carlin, D. D., and Mrs. Carlin.

Report of Dr. Carlin:

Unappreciative of the Value of Education

By comparing this report with last year's you will perceive that we have launched out considerably into the mission school enterprise, of which Mrs. Carlin has charge. We are proud of the self-supporting school, and could wish the schools were all self-supporting; but the majority of Christians are but little appreciative of the duty and advantages of educating their children, and we have to importune them, besides giving their children financial assistance, in order to induce them to be willing for their children to attend school. They may be able to get on without having their children educated, but the mission can ill afford to forego their being educated. So we are prosecuting the work in the interest of our mission and their future good, and what the Christians cannot be induced to do regarding education we must do.

Unable to Utilize the Opportunities

One station was opened during the year in a locality where we have been working for several years, and where we had some church members. We baptized six there the past year. The Christians contributed $70 towards getting their chapel, and the first of October began paying half of their preacher's salary. The 24 stations reported are rather more than our working force can well operate, yet there are four other places where we should open stations. The call comes from Christians and the places are truly ready, and houses are offered to us by the Christians for chapels, besides their guarantee to contribute half of the preacher's salary. For the lack of preachers we cannot properly respond to their call. It is the old difficulty, noted by the Saviour himself, of the disparity between the labor and the laborers, for whom no worthy substitute has ever been found.

Advance in Self-Support

Though only 13 churches are reported as self-supporting against 15 last year, this is only in appearance a backward step. Some of the churches which combined by twos in 1902 to support a preacher, severally occupied, and paid for, a preacher's whole time in 1903. This fact has brought about such a change in the relative locations of the weaker churches that some are too far apart to have a preacher serve two of them; so the mission helps toward the support of a preacher for his entire time at several of the weaker churches. Yet all of them gave more the past year than the previous one, while some of the self-supporting churches increased their preachers' salaries in 1903; and altogether about $200 more was contributed by the churches for preachers' salaries in 1903 than the previous year.

The writer boasts that we are doing splendidly in the progress of self-support. Apart from those baptized the past year (whom it is hardly proper to reckon in the relation) our church members averaged in contributions last year nearly $4 apiece. Other stations in China may have done better, yet I must say ours did well for its age and cultivation in this grace.

The 55 baptized represent about twice as many applicants for baptism. Although there were fewer applicants than the previous year, they were better as a class, and a greater proportion of them were baptized.

Lawlessness Punished

Lawlessness still expands in our territory, though we do not feel like complaining thereof so much as in last year's report. We are getting used to it; and, what is not so good, I fear that I am becoming somewhat lawless myself, especially when tried by the gospel law of turning the other cheek; for no Arab ever pursued more relentlessly the murderer of his kinsman than the writer pursued over 200 malefactors who assaulted two of our chapels, bruised and hacked, shot and robbed native Christians, and posted placards exhorting the populace to join them to massacre the writer and all the native Christians. Eight months of searching out, overturning and balking chicanery, well-nigh wore me out. Eventually success was achieved and the lawless offenders were punished. In consequent reassurance, and a clear field, we have entered the new year rejoicing and confident.

72. CHOWCHOWFU — 1894

Churches, 2; members, 143; added by baptism, 13.

Rev. H. A. Kemp and Mrs. Kemp.

Report of Mr. Kemp:

The ordained native pastor and I have preached and sold books and tracts in 133 towns and villages during the past year. The number of villages is less than former years owing to new conditions. In other years the foreigner and his message were both new, and when he entered a town there was a grand rush from every quarter to get a look at him, with the result that a large crowd would be assembled. Apparently this was a good opportunity, but really was none at all, beyond familiarizing them with the foreigner. They occupied themselves with looking at and commenting on this strange being that had come among them, having no cue, with a ferocious full beard, and wearing such singular clothes. Consequently the message got very little attention. We could do nothing but read a tract or two, make a few comments, and rush on to the next village; the opportunity for personal work was unknown. We rarely sold any books or tracts and if we did the buyer was usually compelled by some scholar or other influential man of the village to return them to us. But constant itinerating has made them familiar with us, so that large crowds are less frequent, and hence opportunities for personal work are increased. We are often invited into houses where there are only two or three present, and at such times we have opportunities to explain the gospel more carefully. So that we spend a longer time in a village now than formerly and hence get over less ground. We have given as much time as possible to the work in the city. We opened the preaching hall such time as we could spare from visiting chapels and doing village work. There have been no direct results, but nevertheless we look upon it as a very important work. We preached 57 days, selling and giving away books and tracts, so we may reasonably expect that some impression has been made. The number of hearers would average about 60 a day; this is conservative, the people come and go, so that it is not easy to estimate.

The Foreigner not the Message the Center of Interest

Preaching in the City

A number of schools of more or less—generally less—efficiency have been opened by English-speaking Chinese, to teach English. The bankers and business men are becoming interested in the history of other nations. The taotai or "intendant of circuit" is rather inclined to progress. He has organized a police force, and confiscated a lot of idol temples in various parts of the city for police headquarters. Monasteries which have enjoyed generations of freedom from molestation have been taken, the monks turned out, the images of Buddha bundled off to the big Buddhist temple, and the buildings turned into offices for his various boards. Some amusing incidents were connected with the moving of these images. The taotai ordered the president of the "foreign board" to have them moved. The president first put on his official robe, with top boots and buttoned hat, and went in to explain to Buddha that it was none of his doings. The taotai had given him orders and he must obey. If any one was to blame it must be the taotai. Therefore he would beg Buddha not to be angry with him and send evil spirits to injure him. Then he sent to the district magistrate asking the loan of twenty-four "braves" to carry the image from the monastery to the temple. When the soldiers arrived another difficulty arose; the soldiers were afraid to carry the image away, for, said they, "he will see us and will be sure to send evil upon us." Some one standing by said, "Get some strips of paper and paste over his eyes;" and so they did. Then the soldiers carried him away, saying, "Now he will not know." What a thing to put one's trust in! The city was formerly considered the dirtiest in this part of Kwangtung, but the taotai has been making an effort to clean it up; so that while it is still far from being clean, it is passable for a Chinese city. He has also issued a proclamation, that any who desired to build higher houses should do so, without fear of opposition, and if any one objects, they should inform him. This is a very important proclamation, for it strikes a direct blow at their *fungshui*. Formerly, no matter how much a man wished to build high in order to get light and air he did not dare, because his neighbor would surely object, on the ground that he would shut off the good influences supposed to be exercised by wind and water. Clan fights and lawsuits have been numerous on account of the *fungshui*. These things simply show that changes of a certain kind are taking place. The time has come when the society should consider the question of appointing a woman to this field for work among the women. There is great need of such a step. Mrs. Kemp gives what time she is able to the work, yet she cannot give it the attention which it really needs.

A Wider Knowledge of the World

An Amusing Incident

A Blow at Fungshui

73. KIEHYANG — 1896

Churches, 16; members, 768; added by baptism, 143.

Rev. Jacob Speicher and Mrs. Speicher, †Miss Josephine M. Bixby, M. D.

Report of Mr. Speicher:

True mission work for our Lord Jesus Christ in this part of the world is confronted at the present time with peculiar dangers. It also seems that certain dangers are increasing year by year. It requires the constant presence and watch-care of the missionary upon his field, together with the aid of faithful native helpers, to be able to purge and keep his work from evil men seeking to further their own ends of wickedness and covetousness.

Fearless Evangelists

The past year shows as much advance over last year's work as the latter did over the year previous to that. The evangelistic battle-cry during the past year has been the conquering of the Weichow for Christ and his Church. To this end all the churches and outstations have raised sums of money to thrust evangelists into two counties of the Weichow. It is gratifying to report that thus six evangelists and preachers, some of them the best men on our native force, were sent to preach the gospel in this new mission field. The fearlessness of these men is admirable; they often live among cut-throats and thieves. The Weichow is a department of the Kwangtung Province containing eight counties. The inhabitants of two or three of these counties speak our Haklo dialect. It was for the purpose of giving these counties the gospel of Christ that the Kiehyang churches and outstations organized a missionary society two years ago. During the year a place of preaching in the district city of Haifung has been opened, and in addition five other towns in various parts of the Haifung County have been occupied as gospel centers. Up to the present time the native missionary society is supporting ten outstations in the Weichow, and we have thus been permitted through God's guidance to establish a line of outstations at all the principal towns and cities extending from Kiehyang 120 miles inland. In order to emphasize the nature and aim of our missionary endeavor, the missionary society adopted fifteen propositons at one of their missionary gatherings, which have been printed and given to the government officials and to all the adherents of our mission. These propositions maintain all that is dear to the Baptist. They emphasize the necessity of a spiritual church composed of regenerated men and women, the separation of Church and State (yamen in China), a ministry which is free from covetousness and from the seeking after the gain of filthy lucre, and similar important subjects. In addition, we have preached these truths over and over again in the Weichow, and consequently there is a distinction made between the mission of the French Roman Catholic priests with their constant interference in civil law cases, and the mission of the American Baptist missionary, preaching a simple gospel of salvation. That we are not the losers in this contest the following incident will show: During the months of October and November the French Catholic bishop made a tour of inspection to all his stations in the Choachow and the Weichow. He was checked in his advance, however, when he attempted to visit the city of Lokfung, for the triad secret society had previously driven out his converts and openly threatened to kill the bishop if he attempted to enter the city of Lokfung. The bishop turned back. A few days after this I arrived at Lokfung to visit our Christians there. We were not only treated with respect but had the joy, in the presence of several hundreds of orderly people, to baptize six converts in the Lokfung River. This was, furthermore, the first Christian baptism at that place or ever observed in that river, and it was a distinct victory for proper missionary methods.

Chinese Baptist Principles

A Contrast

The development of our mission at Kiehyang during the past years has been such as to make the problem of supply of native evangelists and preachers a really difficult one. We have at present a total of thirty-three churches and outstations, of which seventeen are in the Kiehyang County, six in the Puning, two in the Huilai, two in the Lokfung, and six in the Haifung counties. Feeling the importance of this subject I have taken all the churches and outstations into confidence by a general letter addressed to them, calling for prayer that the Lord of the harvest may thrust laborers into his vineyard. The churches prayed earnestly for three months, and as a result of this united prayer of all the churches thirty young men, the very pick of our earnest Christians, have applied to enter the theological class at Swatow. Over twenty have entered and are receiving instruction at the present time. Some of them will perhaps never become profitable evangelists, but there will be quite a number of them who will become valuable men to the work a few years hence. I believe that when God creates a great movement among a people to know more of the gospel of Christ, he at the same time has given spiritual gifts to his church to satisfy that desire. China needs and in a measure wants the gospel, and the native church must meet the demand. The problem of training and developing these evangelists and preachers is an important one. It is

Answers to Prayer

necessary to keep them reading profitable religious books; but, above all, they need to be guided in Bible study. I have found it imperative to establish a Bible institute for my native workers. We meet once every two months. Bible topics have been assigned beforehand. During the past year the two Epistles to the Corinthians were studied verse by verse, and have proved very helpful to the men. This important work must be continued during the coming year.

Progress in Self-support

In the matter of self-support we are making progress, as the following table will show at a glance:

	Outstations	Members	Baptisms	Contributions	Average a member
1901	19	504	79	$2,033.69	$4.04
1902	26	619	119	2,721.98	4.26
1903	33	768	143	3,448.83	4.49

It may be of interest to add that a little over seventy per cent. of the entire amount of money needed and used (over $4,500 Mexican) for our church expenses and evangelization of this large field has been contributed by our native Christians during the past year. This is all the more gratifying when we consider that only a few years ago the native Christians were thought to be unable to do much towards the support of their own church work.

One Solution of the Problem

The problem of self-support at some of the older churches is easily solved in that some of the members are able to preach themselves. This otherwise admirable method of self-sustenance has one drawback that prevents its wide adoption and limits its adoption to small village churches. It is a fact that these self-sustaining churches lose their hold upon the unconverted. A preacher, a stranger to a certain extent, will attract the neighbors in a more marked manner than a man whom they have known from childhood and sometimes know too well.

Method of Discipline

Discipline is as important to the welfare of the Christian Church as is the preaching of the gospel, though the duty is not as joyful. The Chinese readily submit to a reasonable church discipline. In almost every case we try to get the delinquent church member to confess his sin and personally to ask his own church to enforce a rigid discipline over him. We have had cases where men have voted for their own exclusion. Such men are not lost, but in due time become more useful than ever before. A sad disappointment to me was the going wrong of two students last summer who had to be refused the privilege to continue their studies. Their sin was covetousness.

A Novel Primary Class

We need two evangelistic workers for work among the women. Mrs. Speicher has given a great deal of her time to this work. For the past two months she has had nineteen women in her Bible class. She has also directed a school of twenty-five girls who have received daily instruction during the past year. Another work under Mrs. Speicher's care which has proved a blessing is the Sunday school class of some fifty little children, who have come to the chapel with their parents, but who, if allowed to remain in the chapel during the services, greatly disturb the meeting. My wife gathers these little ones in a separate building and imparts such instruction as is fitted for their needs. In this way a twofold good is accomplished, though it is a self-denying work to forego the principal meetings with the church.

Dr. Bixby has had a very successful year in her hospital work. She reports as follows: Number of in-patients, 600; number of out-patients, 8,391. These figures represent individual cases. Many of these patients have been treated for weeks, but they are only counted once. The vast amount of physical suffering that has thus been relieved, and the many permanent cures effected, and the blessings derived thereby, must appeal to us all. It will be a help to our work when Dr. Bixby shall be able to inaugurate a hospital which shall be specifically adapted for women and children. Dr. Margaret Grant has given conscientious care to the study of the language, but has also been able to help in the hospital. We were greatly pleased with the evangelical endeavors of Dr. Grant among the hospital women during the past year.

EAST CHINA

74. NINGPO — 1843

Churches, 7; members, 550; added by baptism, 100.

Rev. J. R. Goddard, D. D., J. S. Grant, M. D., and Mrs. Grant, Rev. F. J. White and Mrs. White, Rev. E. E. Jones and Mrs. Jones, †Miss Helen L. Corbin, †Miss Anna K. Goddard, †Miss Helen Elgie.

The appointment of Mr. Jones to work at this station releases Mr. White for the important work of the theological seminary at Shaohsing

Report of Dr. Goddard:

Death of Mrs. Goddard

Personally the year has been one of exceptional trial and difficulty. I have had good health, with the exception of an attack of dengue fever, and have accomplished my usual amount of work. But there have been many perplexing questions thrust upon me in connection with the work, which have caused me no little anxiety. The sudden death of my wife, in the midst of her earnest labors, with every prospect of many years of service still before her, was a trial which I have not words to describe. For nearly thirty-three years we had walked together in fellowship of service for the Master, and her ready sympathy, her calm judgment, her unswerving fidelity and unwavering faith in God have given me courage to meet trials and overcome difficulties. Whatever I have been enabled to accomplish in these years of work is owing largely to her help and encouragement. We felt that she could not be spared, but the Master had need of her, and we can say, "His will be done." Thanks be to him for sustaining grace and comfort.

The work has gone on in the city and in the country stations along the usual lines, with a good measure of success and encouragement, but without noteworthy incidents. Some changes of the preachers at the outstations have been made, which promise good results. Baptisms have been reported by all the churches, and the character of the converts has generally been very satisfactory. There appears to be a slow but steady growth in the churches in the line of self-government and self-support.

The boys' boarding school and the day schools in the city and at Chusan have kept up to former standards in attendance and efficiency. Mrs. White and Miss Corbin have given valuable help in teaching and superintending these schools.

Lack of Preachers

One serious cause for anxiety is the lack of candidates for the ministry. The fields are ever widening, the calls for trained workers year by year grow more urgent, but there are no responses. One young man went this year to our theological seminary at Shaohsing, but he was not from any of our schools. The inadequate salaries paid our native preachers and the attractive opportunities in business for educated young men are turning away the minds of our schoolboys from preaching the gospel. We are praying for such a revival of spiritual life among these boys as shall make them think lightly of wealth and worldly honors, as compared with the dignity of preaching the unsearchable riches of Christ, and we entreat you to help us with your prayers.

The return of my daughter to this station and the arrival of my son to open medical work at Shaohsing bring me much joy and comfort. May they be permitted to do better work and to see larger results than their parents!

Report of Dr. Grant:

The past year has been chiefly devoted to medical work. The customs surgeon wanted to make a trip home to England, and acting on permission that had formerly been given me by the Missionary Union, I took temporary charge of his work; hence about half of my time has been devoted to foreigners. It has been a cross both to my dear wife and myself not to be able to visit our country districts and do as much direct evangelistic work as in former years. Our hearts, however, have been cheered by the prospect of doing better medical work in the future than in past years, as permission had been received from home to use all the money I earned for building a new hospital here, which is sadly needed. The most disagreeable feature of this customs work was that we had to move over into the settlement and rent a house at about $20 gold a month, so that I could be on hand at night.

Medical Work for Foreigners

If the settlement were nearer our hospital I should be inclined to get the position permanently. As things are, however, it would be beyond the strength of any ordinary man to carry the work on in the two places for any number of years with a fair degree of satisfaction to all concerned. Up to date I have been able to clear fully $100 gold a month. Work has already been begun on the foundation of the new building, and I trust that it may be His will that I may soon see it completed.

A New Hospital

The past summer was a very sickly one, though not particularly hot. Hardly a foreigner but was confined to his bed more than once, and in our little community four others besides dear Mrs. Goddard died of the "dread disease," cholera. Our dear sister counted not her life dear that she might help to save others. Following in His footsteps her life was one of ministry. Her attack was a light one, and we thought at first she would recover, but her work on earth was done, and on the seventh day she fell asleep in Jesus. The cholera was practically over, but she could not rally.

Illness and Death of Mrs. Goddard

Her daughter arrived here nearly two months afterwards, and is taking up some of her mother's work. Already we can see that the mantle of the mother has fallen upon the daughter. What shall I say of the hot days and nights when we battled with disease, especially cholera, and that often in dirty Chinese homes; of the work that seemed utterly beyond our strength to do; of the nights when we would crawl into bed almost too tired to sleep; of the longing, shall I say, to hear the Master's voice calling us home from it all? Yet we realized that to live is Christ and we thanked him for the privilege of ministering even in a small way to the sick and dying. These things quickly fade from one's memory and are the experiences of most missionaries. We praise God for the knowledge that his grace was sufficient.

Report of Mr. White:

I am still spending as much time on the language as possible. I am glad, however, to be able to make a small beginning at actual work. I have charge of the work that was left without an overseer at the death of Mr. Fletcher. Dr. Grant gave up his hospital to care for these churches until another man was prepared to take up the work; so that any measure of success during the last year is not due to my own imperfect beginnings, but to the efforts of these two men and many others who have labored in these fields in years gone by.

The record of baptisms has been larger than any previous year, fifty-two from this half of the field. Ten, however, have been from the girls' boarding school under Miss Corbin, the most of whom come from Dr. Goddard's part of the field. The number of inquirers is greater than ever before. Especially is this true at Siaowôngmiao (Seéo-wong-meeó), where more than fifty wish to be known as adherents. For some time after the Boxer outbreak the Christians and their pastor were threatened many times, the meetings were disturbed and the chapel sign was torn down. But instead of lessening the interest in the gospel the number of inquirers has increased, and we cannot but think that most of them are sincere.

Interest Increases with Persecution

The crying need of this field is a chapel. The best place that can be rented will not accommodate the crowds that come, is open to the storms on one side and can be secured only for Sunday, being used for other purposes during the week. Siu (see-oo) chapel is also too small and the inquirers are not a few.

A Worldly-minded Pastor

Nyingkônggyiao (Ning-kong-geéo) is the largest church in my part of the field and the most unsatisfactory. From having an untrained and worldly minded pastor in charge for many years the church is composed too largely of a class upon whom the gospel has taken little hold. We have recently changed this man from Nyingkônggyiao and put one of our best men in charge. He possesses one of the scriptural qualifications of a bishop, "One that ruleth well his own house," a virtue that is seldom found among our preachers, not to mention the lay members.

Pohmeng (the north gate) enjoys its measure of prosperity, being helped greatly by Miss Corbin and Miss Elgie.

Prevalence of Materialism

Three stations are without preachers, there being no one to put in charge. One of the greatest needs in China is trained preachers. But, alas, there are few worthy young men who wish to enter the ministry! The inherent materialism of the Chinese has been increased by contact with foreigners until the greatest ambition of our young men is to learn English and secure a profitable position. Materialism not only prevents capable additions to the ministry, but also destroys the spiritual life of the churches and hinders their development in the grace of self-respect and self-support. Besides, it is hard for them to comprehend that we are in China only to preach the gospel and not to aid them in their law cases as the Romanists do.

Will you not pray (1) that more young men may be raised up to study for the ministry, (2) that the temptations may be taken out of the way of our people to use the name of Christian to advance their own interests in cases at law, and (3) that the spiritual life of the Chinese Christians may be so deepened that it may manifest itself in greater self-respect, which means self-support, and in more ardent effort to bring their countrymen to Christ? In spite of discouragements there are many things to encourage us and to make us know that the victory will be ours through our Lord Jesus Christ.

Mrs. White has been permitted to teach in the boys' boarding school since the sad death of Mrs. Goddard. We were glad to welcome Mr. and Mrs. Jones, believing that they will hold a large place in east China. We are thankful for the gift of our little daughter Frances. She is now eight months old and has never been ill. Ningpo now has enough families to man its work in a measure. But east China should have at least four new families this year and six more as soon as possible. We pray constantly for you in the home land.

75. SHAOHSING — 1869

Churches, 2; members, 56; added by baptism, 11.

Rev. H. Jenkins, D. D., and Mrs. Jenkins, Rev. C. E. Bousfield and Mrs. Bousfield, F. W. Goddard, M. D., *Miss Helen M. Austin, *Miss Charlotte M. Huntoon.

A long cherished hope is realized at this station in the coming of Dr. F. W. Goddard, who thus returns to the land of his boyhood prepared for a work of both bodily and spiritual ministry.

Report of Dr. Jenkins:

In some respects this has proved the most trying year of my missionary experience, but the trials which at first were heavy have apparently disappeared before the loving care of Him who wisely directs the affairs of all His children.

Our school has had its status strengthened by the vote of the home Committee to increase its usefulness by the addition of a missionary teacher, and by the passing of a second vote looking to the establishment of a board of trustees for advisory oversight of the seminary. Work within the school has been most pleasantly carried forward, being continued by the native teacher, Mr. 'O Tsyiao, and myself. Mr. 'O is an early graduate and has had a number of years of experience as teacher in the school, and has proved most efficient. The pupils have been most faithful in their devotion to school duties. The mission year opened January 1 with twelve pupils in attendance. During the spring one of the number because of disaffection in the school was returned to his home; and at the close of the school year, June 30, two others, not caring to pursue study further, returned to their homes and to their old trades; a third went away sick with lung complaint and has not returned, while a fourth pupil who expressed a strong desire to continue, and fully expected to resume study at the opening of the present term, October 1, was detained at his home as a personal teacher.

Plans for Enlargement

The opening of the present term brought us two new men from Kinhwa, and one from Ningpo, so that we close the mission year with ten in school, arranged in three classes of four years' course each. Owing to the change of time just made for opening the school year from fall to spring, a fourth class will be formed the coming March, when for the first, since the adoption of the four years' course, the full course will be represented. I am sorry to add, however, that notwithstanding the kind intentions of the home Committee, as noted above, to meet the present and increasing demands of the school by adding to the force of instructors, any increase in the number of pupils means extra care and toil for the present already fully occupied teachers. The plan to provide temporary help for the school until Mr. White, who has been recommended by the East China Conference to become permanently connected with the school as instructor can be spared from the Ningpo field, cannot be carried out. We look earnestly for the needed reenforcement. Of the ten men now in course of preparation for the ministry, five represent Kinhwa, four Ningpo, and one the native home mission society, with its center at Dipu, leaving Shaohsing, Hangchow and Huchow unrepresented. The men have come to us from the churches; neither the boarding school at Ningpo nor the academy at Hangchow furnishing pupils. The little band of pupils represents a Christian community of nine hundred souls, which, doubtless, is a much larger proportionate representation than any found among the home churches, and we bless God for the promise of good this consecrated number may accomplish through Christ. But standing in the very midst of the great harvest and looking abroad over the whitened fields, all our hearts are moved, and made forcibly to realize the imperativeness of the Saviour's injunction, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." This we willingly and earnestly do, yet the number offering to take up work for the Master is verily small, and we marvel; for why should not a heart once touched by the saving and abounding grace of God become fired to seek to save souls, and so our school become filled with godly men anxious to know God in his truth as a preparation to soul saving!

It has been my joy to complete the very full commentary on the Gospel of John since my last report; the work is now in the hands of native teachers, undergoing final revision before sending to the press.

Report of Mr. Bousfield:

Still Pioneering

The past year has been one of progress. Although our mission has been at work here for more than thirty years, the past months have forced us to feel more than we have hitherto that we are still doing pioneer work. It seems strange to write, yet it is not strange. In Shaohsing and its immediate district we have an estimated population of 2,000,000, and that field is enough for your single evangelist missionary to do pioneer work on for the rest of his days, and for his successor to do the same. In the near vicinity we have more people than in Vermont, Wyoming, Nevada, Utah, Montana, Idaho, Arizona, Delaware and North Dakota all put together. This year the Lord has led us out of our little circle of about thirty miles in diameter, which hitherto we have considered our district, into untouched fields beyond. We thought we could not go; we had more than we could do right at our doors, but the Spirit of God knows no such limitations and we had to go where he has been leading. Since the year began we have opened three new centers, and hope to add another before spring comes. We have gathered in first fruits from places opened previously, and bread cast upon the waters has returned after many days. This year has given us one more baptism and larger contributions than any previous year since work first began at Shaohsing. Our Christians are also bearing their responsibilities, and they lean less and less on the foreign missionary. At two of our outstations, though the numbers are small, there are two churches, well capable of thinking and acting for themselves. Our Chinese preachers are commonly spoken of as native helpers, and are called such in the statistical report. It would be truer to call us their assistants. While in the past year your missionary has spoken the "wonderful words of life" to thousands who have never heard before, yet he feels more and more his main duty to be to teach and inspire believers that they may do the main work of evangelization. But the field is too large for one, and is getting larger every day. Who will come to the help of the Lord against this mighty host?

Evangelization to be Done by Native Christians

The Lord has this year answered the prayers of years, and we rejoice to have among us at last Dr. Frank Goddard and two representatives of the woman's society. They are at work on the language, that test of faith and patience which comes to us all. Our Christians pray unceasingly that help from above may be given them, that they may soon overcome the terrible legacy of the tower of Babel affair.

Experiences with Poor Teachers

There is but little good news to report of our day school in the city. We have failed utterly to find a good teacher; in all of our missions we could not find one in any way fitted for the position, for our Hangchow academy has not been started long enough to graduate any yet, so we called a Presbyterian. He was satisfactory in many respects, but he was lazy, and he had to be dismissed after six months. Then we secured a Methodist who was well recommended, but he was incompetent also. We have, however, one boy ready for baptism, and two or three for Wayland Academy. The little day school at Siaokying has done excellent work. It is as full as it is well for a Chinese school to be; one teacher cannot do good work with more than 18 or 20 boys.

China is passing through a very serious financial crisis. Prices have risen so that the poor are nearly starved. Wages have not risen, so the trade unions have been organizing strikes, and the employees who are non-union men have resorted to stealing and many similar methods to compel their employers to advance their wages. So all have suffered.

A Firm Stand Regarding Lawsuits

The temptation for Christians to engage in lawsuits is as before. We have striven to keep our churches clear of that terrible evil, and the Lord has wonderfully blessed our efforts in that direction. The only case of discipline which has come up during the year has been that of a young man who got into a quarrel and tried to use our name to get out of his difficulty. The church at once expelled him. In consequence of the firm stand we have taken along this line, the name of American Protestant missions is honored among the heathen. Our people are trusted and respected, while Roman Catholics and some others are justly hated and feared. Affairs are such now that if a missionary allows his name to be used in disputes, he can at once gather an immense crowd of followers, and as many self-supporting churches as he wishes. But we believe nothing but unmistakable evidence of the new birth can entitle any one to church membership.

76. KINHWA — 1883

Churches, 5; members, 167; added by baptism, 34.

Rev. T. D. Holmes and Mrs. Holmes, Rev. C. S. Keen, *Miss Clara E. Righter, *Miss L. Minniss, *Miss Stella Relyea.

Report of Mr. Holmes:

The work has gone along steadily during the past year, and promises well for the future. We have had more than the average number of inquirers and baptisms; thirty-three were received.

At the Kinhwa church the work has been left more with an evangelist and the ladies, while my Sundays have been largely spent at the outstations. We do our best work on Sundays, as it is difficult to get our people together on other days. The afternoon is given to studying the Bible and evangelistic work. There is a good interest manifested in all the stations. We have sold more Scriptures and hymnals during the year than in any year previous. The results are manifest not only in conversions, but in some promising men presenting themselves as candidates for the ministry.

A New Church Organized

The Christians at Tsanglihu, members of the Maoteo church, had long been asking us to let them organize a church. Last summer the way opened to send them our most faithful preacher. After three months' work among them he reported them as ready to form a church. The recognition service occurred early in October and the new church was launched with twenty-six charter members. The interest was such that many inquirers presented themselves for baptism and ten were received. This field is in many respects the most encouraging of all the outstations.

Questionable Motives

Other places, we hoped, would this year be as prosperous, but Satan hindered. There are a good many inquirers, and they are earnest in a way. But we cannot receive them, either because they will not keep the Sunday, or because they wish to enter the church to receive help in litigation. Should we abandon such places, or work patiently on, precept upon precept? It is just here where the missionary needs greatly the help and prayers of his brethren at home. We should weep with those who weep as well as rejoice with those who rejoice.

What the field most needs is good consecrated workers, both native and foreign. Mr. Keen is making good progress in the language and hopes soon to take part of the work. We have five or six men preparing in the seminary at Shaohsing, but it will be nearly two years before any of them can relieve the situation. There never was greater need to pray the Lord of the harvest to send forth laborers into his harvest.

77. HANGCHOW — 1899

Churches, 1; members, 41; added by baptism, 10.

Rev. W. S. Sweet and Mrs. Sweet, Rev. W. H. Millard and Mrs. Millard.

The year will be remembered as a notable one because of the erection of new buildings for the academy. The possibilities of service for this school are limited only by the capacity of the buildings and the physical strength of the missionaries.

Report of Mr. Millard:

As it is but little over a year since I began work on the language, there is little for me to report. Aside from the daily work with my tutor I am teaching one English class a day, in which I use Chinese and have a little practise in listening to it. I have also a Sunday school class composed of the smaller boys in the school. It is a great privilege to have this opportunity for even a very little spiritual service. Progress in the language is slow on account of the mixture of dialects and the fact that most of the natives with whom we come in contact, and even Mr. and Mrs. Sweet, do not speak the Hangchow dialect. However, we are sufficiently encouraged not to send in our resignation.

Struggling with the Language

We think that God has greatly blessed us and the work here in sending us a tiny missionary helper, little Eleanor Adams Millard. The people are never weary of seeing and hearing about her and remarking on her wonderful "wisdom." A little child may be the means of leading many of them to their Father.

We rejoice greatly in the addition of new buildings to our school work. Our academy is now well on its way towards the greatest usefulness. But after equipment we need students. It is very easy to get as many as you have room for; but many of them have minds and souls bound and stunted and shrivelled like a Chinese woman's foot. We want as many boys as we can get from lower Christian schools, who will come to us with a good preparation mentally and spiritually. So we are earnestly hoping for the development and co-ordination of all our schools. How often we turn away from the unwitting, unresponsive faces of the older boys and men to the bright, open faces of the little children. We want them while they are only *human* and before they become *Chinese*.

Hope in the Boys

Although we are able to do so very little, God grants us a goodly fellowship with himself and with his Son Jesus Christ. While we are learning the language and the people, and coming in sight of the difficulties before us, we feel more and more our need to know God and the power of his life. We thank him for the privilege of working in China.

78. HUCHOW — 1888

Churches, 4; members, 133; added by baptism, 19.

Rev. J. T. Proctor and Mrs. Proctor, Rev. M. D. Eubank, M. D., and Mrs. Eubank.

Report of Mr. Proctor:

Again we have to report a year of progress in the outstations on the Huchow field. In nearly every chapel we have had baptisms, though the total number is less than that of last year. We have not lacked for hearers nor for inquirers; but there has not been such eagerness to enter the church as previously, while we have been even more careful than formerly in receiving members.

The two organized churches at Saungpah and Sanjaupoo have had baptisms. At both places there has been a goodly number of inquirers, and we believe that many have been trained who will come into the church later on. The usual church collections at these two places have been as good as formerly; the work is encouraging, and we will enter the new year in better condition than ever before.

The work at Linghu has been blessed with eight baptisms during the year, which brings the total number of members at this place to twelve. This is really good for only three years' work. The inquirers have been very numerous, and there are still some 20 others who have been keeping Sunday for two years who have not yet been baptized. In a new station like this we hesitate to receive them until they have proven themselves for about two years. We have just begun the use of the Sunday school lessons among the Christians in this new station. and we are hoping that they will become established in the Word.

"Keeping Sunday"

In the other new stations regular work has been carried on as usual, but with little visible results. This is not strange, however, as some of the work is so new. But it is something to have made a beginning in a few strategic points which are sure to become centers of activity in church work in the future. In all these new centers we are having one man look after two or more chapels and we are putting into practise from the beginning the principles of self-support according to ability. We find that the Christians in the new stations are willing to assume such responsibilities much more readily than those who began their Christian life under other conditions. The Chinese are certainly poor according to our standards of living; and only the comparatively poor among them will come to us as yet. But even the class which comes to us is not without the financial strength to support the ordinary forms of Christian work after the initial expense of establishing it among them has been borne by us. Of course 10 members will not make a self-supporting church here any more than at home; but 10 men can be led to give according to their ability; and by the time the number has increased to 50 self-support, under ordinary circumstances, ought to be in sight. It is our practise to make every man's salary at least partially dependent on the gifts of those for whom he labors. This applies to teachers as well as to preachers; and we believe that already the results have amply justified us in this course. Huchow is ambitious to be in the very first rank of those who are helping to bring about self-support in the native church of China.

Beginning on Right Principles

We have been richly blessed with health during the year, and with a timely appropriation from home we have been able to secure some four acres for a new compound in the city which will give room for abundant expansion in the future.

Report of Dr. Eubank:

We are making progress at Huchow, not as rapidly as we would like, but we are on the up grade and the past year is an advance over the previous one. We have made enough progress to keep us hopeful. We have done enough work to keep us from rusting. The outlook is bright enough to keep our spirits up. Our Huchow station was never in a more hopeful condition. Three years ago our church was sadly torn. Of the ten or more who went out from us then all now either have come back, or are wanting to come.

Buying a New Compound

This year we are buying a large compound, which will allow us to have all of our work in one place. The site is large enough for four foreign residences, a hospital, school, chapel, etc. It has been a source of great pleasure to us to be able to buy this land. We hope to have a model compound both as to size and as to the work carried on in it.

The church has grown during the year. We have had eleven baptisms. The church has made good progress in the study of the Scriptures. It is pleasing to see how they study their Bibles. We have a good Sunday school. Our prayer meetings are well attended and are good spiritual meetings. Spiritual growth is evident. There is also growing up a church life. The members are learning to love each other more, they are finding their friends and associates in the church as the membership becomes larger. Many have gone astray because they have not had good Christian companions; now they are finding help in their church associates. If this is true in the home land, it is much more true here amid heathen surroundings. One of the best things of all is the band of unpaid workers that we are raising up. We have, in our church of fifty members, eight or more who can and do lead services. These go out and hold services in the street chapel or out in a little village where we have a chapel. These, together with three young men who are studying under Mr. Proctor and going out each Sunday to preach, give us a good working force for Huchow. On Sundays we have as many as ten services conducted by our Huchow workers, to say nothing of the week day services. The three students

Evangelistic Band

get some pay for their work, but the others have only their expenses paid. This seems to us to be a step in the right direction for the evangelization of this land. The native church must be looked to for the great burden of the work. A strong native church is our hope and aim. This year our church is almost self-supporting. We think it will be entirely so next year. It raised for all purposes in 1901 the sum of $53.50; in 1902, $137; in 1903 they have given $257. For this excellent showing the native preacher should have a large share of the credit. He has done good work. We have opened a new centre in the city. We have had a chapel there for some time, but have not made much of it because the house was too small. We have now rented a larger place, have opened a day school and have regular services, women's meetings, etc. The Christians are showing great interest in this new work.

Rapid Increase in Gifts

The medical work continues to grow. We are getting a better hold on the people as the years go by. We saw this year in the dispensary 3,819, outside of the dispensary 600, in homes 112, in the hospital 2,080, making a total of 6,611 treatments. In the medical work we spent $1,573.91, of which $614.39 came from home, from the Board and from individuals, and $959.52 from China. We think the outlook is good for medical work. But this year again we are reminded of what we said last year, that doing medical work in China was very much like making bricks and gathering your own straw. O, for better equipped hospitals in China!

Open Doors

The doors are open to us now in all directions. School work, evangelistic work, medical work call us as never before. What shall we do? Lawsuits still trouble us, but it looks as though the officials can see that we do not have any part in them. The Catholics have come into Huchow during the year and we hear some bad reports of their work, but we hope to keep clear of entanglements.

WEST CHINA

79. SUIFU — 1889

Churches, 1; members, 98; added by baptism, 42.

Rev. Robert Wellwood and Mrs. Wellwood, Rev. C. A. Salquist and Mrs. Salquist, C. E. Tompkins, M. D., and Mrs. Tompkins, Rev. Herbert F. Rudd, †Miss Pearl Page, †Miss Anna B. Cole.

Definite word has not yet been received regarding the distribution of the new force of workers in the West China field, but it is anticipated that Mr. Rudd will assist in the work of this station.

Report of Mr. Salquist:

By the grace of God we have finished another important year in the history of Christian missions in China. The echoes of the uprising of 1900, which were felt here last year, have gradually subsided. Roving bands of robbers and outlaws still continue their depredations, but they no longer profess to aim at Christians and foreigners only, as was formerly the case. We have not suffered loss or inconvenience from this, either personally or in the work this year.

Since our arrival here last spring I have spent most of my time in the city. We consider it very important to have our central station well managed and in good working order, so as to reach the people in the city and also to set a good example of what a church ought to be to the large number of inquirers and Christians who are constantly coming to the city from the country places. The one who has the city work needs to be familiar as possible with the details of each outstation. While

Mr. Wellwood is gone in one direction to visit stations, delegations come from stations in another direction with questions needing the advice and decision of the missionary.

"Cash" Contributions

The church services are well attended by members and inquirers as well as large numbers of outsiders. The collection is an important part of the service. No member or inquirer would ever think of coming to a Sunday morning service without some "cash" to fasten to the stick, bearing his or her name, to be placed in the collection basket. Besides the running expenses of both church and street-chapel, the boys' schoolteacher is paid by the church. Something has also been promised to the girls' teacher. Self-support is the order of the day. While our work has grown enormously the last year or two, there are only two native assistants paid by the mission.

The street-chapel preaching is more interesting and promising than it has been at any time before. Four evenings in the week services are held there. Besides the missionary and one native assistant, we have about a dozen members, who volunteer their services different evenings of the week. Their preaching is not always of the highest order, but a simple testimony from one of their own number, who is not paid for talking about the power of God to save, is often very effective. Our average audience is perhaps about seventy. In examining candidates for baptism last summer we were very pleased to find that a great number heard the gospel for the first time in the street-chapel.

A Bible Institute

Following a plan that had already been tried and found successful, we held a Bible institute during the "seventh moon," August 23 to September 22. Each outstation was asked to send one or two of their most intelligent inquirers or members to the city for a month's study of the Bible. About forty came. Some did not stay the whole time. Mr. Wellwood took the beginners, who were by far the more numerous, and I had the preachers and those more advanced in Christian knowledge. We had two sessions a day besides evening services. Those who came either paid their own expenses, or these were paid by the station sending them. In return for this they were supposed to learn enough to be able to teach their friends, who "held the ropes." In September, forty-two were baptized. Of this number about one fourth were from the city, the rest from the outstations. Mr. Wellwood and myself, together with the deacons of the church, spent the best part of five days examining candidates.

Educational Needs

The accommodation for the boys' school is most unfavorable. On this account it has been impossible to receive any boarding pupils. About an hour and a half each day has been given to teaching. One of our greatest needs at present is to convert this day school into a boarding school, so as to be able to receive boys and young men from the outstations, who are anxious to receive both secular and religious instruction. Training preachers and pastors is something that cannot be put off any longer, if we wish to keep what we have already gained, to say nothing of opportunities that may yet present themselves. We rejoice to think that the question of a school has already received the attention of the Executive Committee. We trust further appropriations will be made, which will enable us to make the best use of our present opportunities and to lay a solid foundation for still more advanced work in the future.

Dr. and Mrs. Tompkins are valuable additions to our force in Suifu. The doctor is a hard worker and has done remarkably well with the language. He is now hard at work building his hospital. He also renders very acceptable service in leading the singing at all our meetings. The prospect for the future is indeed promising, but it is not without its dangers. There is a great door open before us and there are many enemies in many different shapes.

80. KIATING — 1894

Churches, 1; members, 41; added by baptism, 9.

Rev. W. F. Beaman and Mrs. Beaman, Rev. J. F. Bradshaw and Mrs. Bradshaw, M. D., Rev. W. A. McKinney and Mrs. McKinney.

In the protracted illness of Mr. Beaman, greatly appreciated aid was given in the care of this station by Mr. Openshaw of Yachow. It is now expected that the work here will be continued by Mr. and Mrs. Bradshaw and Mr. and Mrs. McKinney.

Report of Mr. Bradshaw:

New Conditions

Conditions have changed for us here in Kiating. I no longer live alone in the eight-by-ten bachelor quarters on the wall, but with my best of helpmates have taken up my abode in Mr. Beaman's home. Among the native Christians two vacant places made us very sad. They were the leaders among our native workers. God has called them early to their reward. We shall meet them no more until we stand with them among the blessed. Meanwhile there have been given to our mission some new names on the roll book for our comfort and joy. And one of the faithful inquirers of the earlier day is now filling fairly well one of those vacant places. A re-division of the field has been made. My old haunts and friends had been turned over to another mission, and I had practically to start over again. Yet we are workers together with God, and the old is in his hands as the new. We had come too late for the flood. That splendid work we were promising ourselves, with throngs of eager inquirers, does not yet appear. The numbers that had been reported were scattered, some by local uprisings and threatened persecutions, others because help was refused in their lawsuits. We look for them, but few from among the multitudes come any more. The work has to be done on the old lines. Thank God there is plenty of it. Much the present force of workers cannot touch, waiting for those you have it in your heart to send.

Many Occupations

The call for one to go to the coast to lead the new party inland fell on my associate. Though not in good health and finding station work somewhat taxing, yet he was more than equal to this task. It is hoped the trip and change will do much for him. And we are thanking God for those he will bring with him, the proofs of your love. We have been spending our time in study, shepherding the flock, training native workers, looking up faithful men, touring, caring for the sick, collecting building material, and buying mission property. The Missionary Union now owns Mr. Beaman's home. On New Year's Day I had the pleasure of receiving the recorded deed for the Union, a New Year's gift to the mission, and happy you have made us. There is yet more of this good work to be done. We sadly need chapels at both Chenway and Chiachang. The sum of $900 Mexican is asked for the only suitable place we have found at Chenway. One at Chiachang would cost about the same. The native Christians of either place offer to stand good for one hundred, and promise to help other districts buy or build as they shall have need. These are walled cities, important centers of our work. We have been trying to rent a suitable place in Chenway, but so far have failed. On our last trip we were allowed to worship in the inn where we were stopping; but in the midst of our special meetings, special heathen rites for the dead were started. There was to be continuous bedlam night and day for two weeks; of course we had to postpone our work in that city to a later date. In Chiachang we had a nine-by-fifteen rented workshop on the street, too small for street chapel work and too public for class, prayer or conference meetings, but the best we could rent then.

The country work is most promising. Classes for special Bible study can be gathered there almost any time, and some districts are asking for the man we cannot find to teach them all the time. It was our joy on reaching the field to baptize nine. Others are asking to follow, but these sadly need instruction. They are still waiting for some one to come to their district for that purpose. Brethren, pray for us.

81. YACHOW — 1894

Churches, 1; members, 38; added by baptism, —.

Mr. H. J. Openshaw and Mrs. Openshaw, Briton Corlies, M. D., Rev. Joseph Taylor.

Mr. Openshaw and Dr. Corlies have cared for this work throughout the year. It is expected that Mr. Taylor will now be associated with them.

Report of Mr. Openshaw:

A Chinese Welcome

The beginning of 1903 found us winding our way slowly along the banks of the upper Yangtse. A short stay was made at Suifu, where we discharged a welcome cargo, Dr. and Mrs. Tompkins, to share with Mr. and Mrs. Wellwood the work of that large field. A longer stop was necessary at Kiating, where we left the house-boat, reloaded our goods on rafts, and waited until the gaieties of the Chinese New Year were over. We arrived at Yachow February 6, bringing timely help to our dear friend, Dr. Corlies, who had been holding the fort at this frontier station alone. The natives welcomed us most cordially, and with banners flying and the cannonading of firecrackers, led by a Chinese band, we made a triumphal entry along the narrow streets to our mission premises, where numerous friends presented themselves, exchanging the usual profound Chinese bows. We remember with gratitude God's gracious help given to the Yachow workers and record herewith some results of the year's work.

Feeding the Hungry

One of our first efforts was to relieve the distress caused by partial failure of crops. Two hundred of the very poorest were fed daily for two months, the contributions toward this benevolence, from church and adherents, amounting to $163.53 Mexican. Does this seem a small amount to you? Yet it fed 12,000 hungry people and represents here the wages of a skilled workman for three years. Meetings for prayer and preaching have been regularly maintained throughout the year at the central station and five outstations, and we estimate that over 4,000 services for Christians and heathen were held, where God's word was read and expounded. One new outstation, Szyang, has been opened, the total expense ($114.11 Mexican) for mortgaging and outfitting of which was met by the natives. It is worthy of note that at this large market town, but six years ago the writer was refused lodging at all inns in the place. At one of the older outstations a new house has been mortgaged and put in repair, at a cost of $525.45 Mexican, the whole expense being borne by members and inquirers. The evangelist at this point has shared most generously in the undertaking, giving thus a substantial proof of love for his Master. Owing to Mr. Beaman's serious illness and absence from Kiating, four different visits were made to that station, conserving thus the interests of the general work. Two round trips have been taken to the outstations and one rather extended journey into new territory. A very large number of Bibles, catechisms and other Christian literature has been sold throughout this whole district, and with a sufficient force properly to cultivate this promising field, an abundant harvest could be reaped. One of the special features of the year was a Bible school, held at the central station, with an attendance of thirteen, representing four of the five outstations. It was well announced that those only who were in earnest and meant to study were to come. Lessons were assigned on "fundamentals" and there was daily recitation and exposition, both from the New and Old Testaments. The morning prayer hour was most helpful. I have heard since of some efficient witness-bearing as a result of that month's study, and I mean to make it a regular feature of our year's work.

It is interesting to observe the growth of some of our Western customs in this conservative land. Take the Christmas celebration for an example, which has come to be a regular event wherever missions have been established, and was observed at each of our stations this year. Also the Christian marriage and burial services are being asked for, and slowly but surely, customs, hoary with age, are being laid aside.

Two of our church members have had to be dismissed for flagrant sin and others have been disciplined for breaking the tenth commandment. While our membership shows an increase of six from last year's total, it is due only to correction in roll, as there have been no additions by baptism. We have purposely held back some who were seeking baptism, because of inadequate acquaintance with their daily walk, and being also desirous that those entering the church should do so with clear conceptions of Christian duty. Sickness and death have severely tested the faith of one of our oldest members, Mr. Li, a lumber merchant. Although his wife and two bright boys were taken from him within a few days, and he himself brought nigh unto death, faith triumphed, and by life and words this man is leading many from his district to identify themselves with us.

riumph of
aith.

Mrs. Openshaw has been my good counsellor and helper, rendering efficient aid in the church service, and also teaching the girls' Sunday school class. For the last quarter she has taken over the English classes in the day school. Dr. Corlies has endeared himself to his schoolboys, and his report will show how industriously he has wrought, relieving the thousand ills to which the Chinese are heirs, and thereby enlarging the circle of our influence. Returning to the field from visitation among pastors and people in the dear home land, we are conscious of a rich inheritance of friends and a wider prayer circle, all workers together and sharers with us in the labors which, we are confident, are not in vain in the Lord. There is still much to be accomplished and many districts are waiting for Christian instruction. Help us by prayer and sympathy to meet our obligation.

Report of Dr. Corlies:

The report for the year 1903 is for eleven months only, one month having been lost in answering the call of a traveler in distress, away off on the Tibetan border. The journey, going and coming, was a matter of seventeen traveling days, over high mountain passes, by a road that was decidedly perilous. Appalling declivities were crossed by a path that was all but obliterated by the avalanche, and made into a death trap by ice and snow. The remains of more than one belated traveler could be seen partially buried by the landslide that had dropped upon him without a moment's warning. Through all these perils the Lord sustained. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Very many thanks are due Mr. and Mrs. Openshaw for their supervision of the industrial school during this month. But for Mr. Openshaw's knowledge of medicine and skill in the care of the sick, all the hospital patients would have had to

Dangerous
ourney.

have been discharged. With such a willing and able volunteer to care for them a large number of patients continued in the hospital.

The New Hospital

The work for the sick has grown so that our capacity and funds have been severely taxed. As soon as a suitable site can be secured work on the new hospital will be commenced. A debt of gratitude is due the many friends who by their generous have made it possible for Yachow to provide for the ever-increasing multitude of sick and afflicted. We had hoped to be able to report ground broken and work begun, but in a crowded Chinese city it is the work of months to secure property, especially when it is a foreigner who wishes to buy. The opium refuge has been especially interesting in the class of men rescued. A number have bought Bibles and joined the Bible class. As to conversions, experience has taught caution, and so we are in no hurry to pronounce a man a convert who comes from generations of idolatry.

The daily instruction in the way of salvation given to the dispensary patients as well as to all in-patients is proving a sure means of spreading the truth far and wide. While many visit the dispensary but once, a goodly proportion make regular visits and acquire a saving knowledge of the truth. Having sown and watered, we leave the result with God, for he alone can give the increase.

The Industrial School

Its Moral Influence

The industrial school needs special mention this year, for up to this time it may be said to have been in the experimental stage. We now think that critical stage is about passed. We are exceedingly grateful to the many friends of the school who have helped it attain its present standing and success. There is a good class of boys in the school, who promise well for the future. The object of the school is thus far being realized; namely, the holding of the scholars beyond the age that the ordinary day school holds them. It is the aim of this school to control every moment of the scholars' waking hours, to provide amusement and pastime for his leisure, and thus eradicate the many forms of vice common to the life of a Chinese lad. In addition to a school we would make it a model home where right living is exemplified and strong characters formed. It is no difficult matter to find among the converts of the last few years men who can preach; but to find those who can withstand temptation when in positions of trust is quite another thing. We need men with regenerated lives and sufficient character to live that which they preach. At this crucial stage of mission work we cannot afford to let men stand up and preach to the people who are still living in sin.

"Bookstore"

In last year's report (which unfortunately was lost in the mail) under the head of "bookstore" sales for the first three months were 430 Bibles, testaments and tracts. While the sales have not continued to increase at this rate throughout the year, the record is very creditable, and amply justifies a store of this kind.

Before closing this report a word is due the Bible school. With Mr. and Mrs. Openshaw's help, in addition to two or three native Christians as teachers, it now presents more the appearance of a home Sunday school. Before the arrival of our two friends we had to divide the school into but two classes, owing to the lack of teachers. Attendance continues good and the outlook is promising.

MEDICAL STATISTICS.

Number of dispensary treatments	8234
Number of new cases	2232
Number of old cases	6002
Number of in-patients	210
Number of outside calls	26
Number of operations	80
Cash receipts from native patients	$114.38 gold

CENTRAL CHINA

82. HANYANG — 1893

Churches, 3; members, 131; added by baptism, 50.
(*Statistics for 1902.*)

Rev. J. S. Adams and Mrs. Adams, Rev. G. A. Huntley, M. D., and Mrs. Huntley (in England), Mr. S. G. Adams (assistant), *Miss Annie L. Crowl (in U. S.).

The illness of Dr. Huntley is referred to in an introductory note. Mr. Sidney Adams has rendered efficient aid to his father throughout the year.

Report of Mr. J. S. Adams:

The past year has seen many changes. The hospital and the dispensaries have been shut down in consequence of the illness and departure of Dr. Huntley. Miss Annie L. Crowl took her furlough at the same time in order to render what assistance she could on the voyage to Dr. and Mrs. Huntley and the children. During Miss Crowl's absence, Miss Nellie Adams has been in charge of her work, assisted by the native pastor, Mr. Tsao. It is a matter of deep regret that no one could be found to continue the medical work. Instead of the 5,000 out-patients of last year, we have had none save one man with the toothache. We had to dismiss a preacher for receiving bribes, and using his position to fight lawsuits. A second member has been expelled for attempted fraud. These two cases are the more sorrowful as both men are well taught, and have been very useful. Indeed, the lesson of this failure indicates that with so wide a field, and so rapidly increasing a work, we must have more foreign oversight. The outstation members especially need more regular Bible class teaching. There is a great clamor in the house for food, but the cooks cannot provide everything that is needed.

arpenter nd Milk-ian as reachers

We are pleased to see good attendance at our meetings, and are thankful for many who decide for Christ. Our unpaid preachers all continue to give us excellent help. Chips, our carpenter brother, can hold any audience. Li, the milkman, often gives us the sincere milk of the Word, and it is nourishing to the faith of the saints. Our schools are still in the primary stage. It is to be hoped that our Baptist friends will be ashamed of us when they see our poor showing from Hankow at the Louisiana educational exhibit. The classes for women and girls are very encouraging. It is a comfort to one's heart to see the improvement in the women members and inquirers. It is owing to the regular and steady instruction in the Word, twice weekly, followed by heart to heart talks about where the truth touches the life. This is work which only a woman can do. A single woman can do it well; a missionary's wife can do it better still.

The Point is an important station at the junction of the Han River with the Yangtsekiang, and is in charge of Mr. Sidney Adams. There are signs of satisfactory progress. An ornamental tablet was given to the hall by the captain of a large junk trading on the Yangtse, as a thank-offering for a safe voyage. The next trip his ship got on the ground and was damaged to the extent of $2,000. Several of the members have lost their homes by fire. On two occasions our own buildings were only saved by the high fire walls. Notwithstanding these trials, the members and inquirers remain very earnest and steadfast.

The Hankow station suffers from too much prosperity. The preacher, Lieutenant Tsowang, complains that the quarters are so small that the converts fill the place and give the heathen no chance. This station pays its own expenses and most of the salary of the preacher. We are urging them to rent larger premises. Several wealthy shop and storekeepers connected with this station for some time cannot be received, as they have not the courage or the sincerity to close their shops on Sunday. The fact that all the other missions in this center do not enforce the sanctity of the Lord's Day upon their converts adds very much to our difficulties. Absence of wine, with abundance of water in baptism, and the keeping of the Lord's Day holy are looked upon by others as "fads" of the pastor and the church.

Too Much Prosperity

The country station of Tsihlimiao is made up largely of the "hayseed" element. It is in many respects a hard field. These dear brethren are the kind of folk who will sit on a fence, chewing a straw, and talk religion by the hour, but on Sunday when the plate is passed they put in a cent or less. These friends have had a good deal done for them, and only recently have they decided to do a little for the work. They have bought a piece of land and given it to us for a chapel. This is a sign of grace to be thankful for. There are some inquirers at Tsihlimiao, but the little church needs a shower of grace as much as their sun-baked fields need rain.

Ready to Talk: Slow to Give

The disciples at this station in Kiayu have had bitter trial during the past year. Persecution has followed persecution, and outrage has been succeeded by outrage, till one's blood boils with indignation. But notwithstanding persecution, the brethren are standing firm, and preaching Christ in town and country. There are a number of accepted inquirers. The church proposes to buy land and build a much needed chapel. They have already promised $221, and hope to make it up to $500, when they will ask the Union for a grant to aid them. One poor fellow who promised $4.00 was rewarded with four deep sword cuts after he got home, by his angry clansmen. As Kiayu is too far away from the center, over one hundred miles from Hanyang, the superintendence of the work is spasmodic and ineffective. We must have a man for Kiayu. This country and city, with its hundreds of towns and villages, is a Baptist reserve. We are pledged to give them the gospel. No other missions will enter the field. The responsibility of giving the gospel to these multitudes rests upon us.

A Baptist Reserve

The city of Puchi also falls to our share in the work. Here again we are responsible for a city of 50,000 people and the surrounding county. We have a little church here. It is afflicted by the Roman Catholic plague, for which there seems to be no effective remedy. This church is discouraged by the fall of its native teacher who has been removed for accepting bribes. There is a large number of inquirers, and some come many miles to worship. Puchi is in the heart of the black tea country. The people are friendly to the gospel. Opium has done them much harm. The Canton and Hankow railway will pass through this city. We must also have a man for Puchi. We must not neglect our duty to these cities. Their spiritual needs rest heavily upon my heart. If their claims are satisfied, what cause for gratitude to Almighty God!

The last station to be mentioned is Kinkeo. It is the newest and least promising of all our stations. The man in charge is rather a headstrong young man of good parts. He has been robbed once of all there was in the place, except the platform and the chapel seats. He has also been beaten several times. We hope the things he has experienced will bring forth the fruits of patience and humility, and be good for him generally. The attendance on the Lord's Day is excellent. The field is an important one.

A Pastor Beaten

Two students have been educated at the expense of the Union during the year. Mr. Yeh Lientsen has been under Dr. Griffith John at the London Mission College. Mr. Shih Paotsen has been at the Wesleyan high school at Wuchang. Both are sterling good fellows and will be very useful. If this missionary could be relieved of the outstation work, and set free to attend to the stations round this center, it would be a good thing to revive our training classes for native preachers. Shaohsing is a thousand miles away, and the dialects differ so greatly that much time would be lost before the pupil could adapt himself to the new conditions. The work of the colporteurs needs a word of recognition. As a result of the work of these men, several invitations to open new stations have been received and houses have been offered, rent free. Four men have been employed; and the cost of their support, and the charges for books, traveling expenses, etc., have all been paid out of an annual grant from the Central China Religious Tract Society, of which I am the honorary secretary and treasurer. The circulation of publications last year reached the total of 2,176,000.

Report of Mr. S. G. Adams:

We feel deeply thankful to God whenever we call to mind his loving fatherly care over us during the past year. The long illness of Dr. Huntley and his return home with family accompanied by Miss Crowl has left us very shorthanded. The daily preaching in the street chapels has gone on as usual. The Wednesday and Saturday night prayer meetings have been very well attended. Sunday services in the First Church have also been well attended, and on communion Sundays when the members from the Point, Chihlitang and Hankow chapels come in, it is an inspiring sight to see the large congregation singing and joining in the services.

The work among the villages five miles out from Hanyang goes on slowly. The work there is characteristic of the people, slow, stolid and not quick to move. The center of the work is the village of Chihlitang, where we have a chapel and school. The preaching is done by supplies sent from the main chapel or from Hankow. We had three persons up for the preparatory examination for baptism from there. The school is a success; the children number from twenty-five to thirty, and come very regularly. The work in Hankow is very encouraging. It has grown quietly and quickly, without much assistance from us. We have visited there several times, and have been struck with the earnestness manifested. Twenty inquirers came forward for the preparatory examination for baptism. They all showed a grasp of the fundamental truths, proving that their evangelist, Mr. Liu, has been doing his duty well.

hreatened y Fire

The Point chapel is open regularly for preaching. The chapel has been nearly burned down twice this year; the first fire scorched the paint off the front gate, and burned down about twenty houses. This fire was caused by the explosion of three large stone jars or tanks full of gunpowder placed under the tiled roof of a cracker shop; the heat of the sun exploded the powder. No lives were lost, but much property was destroyed. The second fire was at the back. It melted the lead spouting around the roof of the house, while the heat blistered the paint off the back gate and the lime off the walls. These fires show the wisdom and necessity of constructing high fire walls when building near Chinese houses. On both occasions the compound was used as a refuge for the burned-out people. Some camped out under their own tables and chairs, and others found sleeping room in the house and classrooms. The work is going on steadily. Ten came up for examination for baptism. It is a great pity that the new dispensary should be closed. Such a chance for good work! Services are held every night except Wednesday, when the members go to the First Church for prayer meeting. On Thursdays and Sundays the chapel is opened in the afternoon for two or three hours, when several of the brethren give independent help in preaching.

The services of the First Church are carried on as usual. There were twenty-one men inquirers up for baptism, and two women. The hospital entrance has been converted from a wood carver's stand into a book shop. The Sunday school lesson pictures are mounted after the Chinese fashion, and hung around the walls. The glass case full of Bibles and bright covered tracts, books and leaflets looks inviting as well as interesting. The colporteur sits at a table and has many books out for show. The books sell well, and many who do not buy sit down and have a talk. In this way the colporteur acts as gatekeeper to the hospital premises, as bookseller and as evangelist. The colportage work this year has been successful. We have had four colporteurs at work, two in this center, one at Kiaju and one at Puchi. They have circulated between them about 20,000 copies of Scriptures and tracts. These men receive their wages each month, half in books and the other half in money.

A Book Store.

While my father was ill, I had the pleasure of examining fifty-six inquirers from this center. Most of the men showed a very good knowledge of the gospel, and during the examination I was very much encouraged by their answers. We hope that early this year they can come up for their final examination, when I hope we will be able to receive them into the church. When we visited the outstations we found many who were waiting to be baptized. The outlook for this year seems good for the Lord's work, but the political outlook is very dark. We know not what the Lord may have in store for us, but we close the year with hearts full of thankfulness, and the knowledge that his loving care will be sufficient for all our needs.

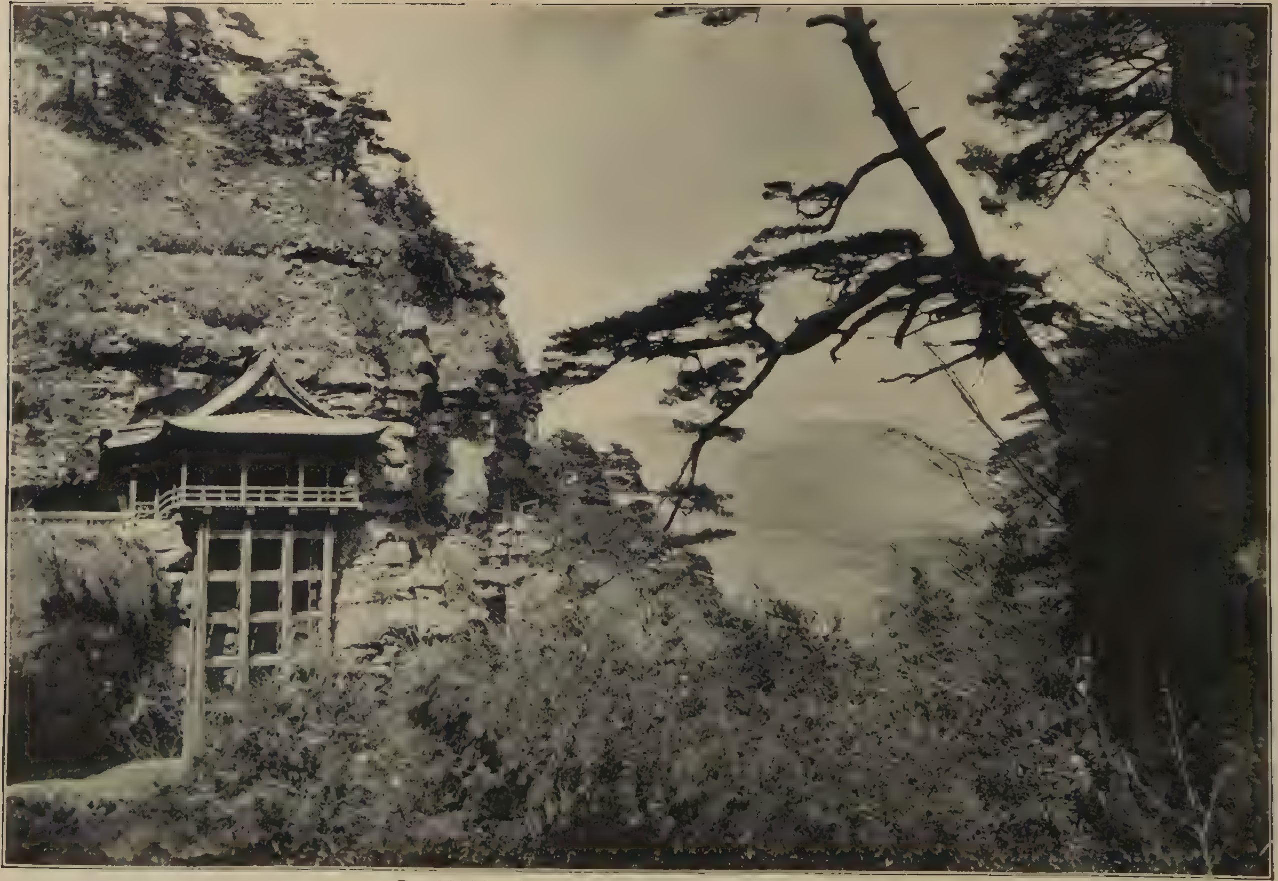
V. MISSIONS IN JAPAN

IT is much that in the presence of so great changes as those in which Japan is involved at the present time we are able to repeat the statement of last year that our work has gone forward quietly and prosperously. That we can do this is due in part to the fact that the early fortunes of war favored so decisively the island empire. It was a proud moment when the mayors of the chief cities of Japan were able to send out the announcement, as an encouragement to travelers to visit the islands, that neither the country nor its territorial waters were in the war zone. But the possibility of quiet progress in Christian work has been due also to strong qualities of character revealed in the people. Manifesting little excitement, they have continued in their customary occupations.

Our MAGAZINE has told us of the fortunes of our mission vessel, the "Fukuin Maru." The fact that this vessel, through the persistent effort of her commander, secured originally an American registration by which it carries always the American flag, guaranteed to it exemption from the claims of government for the use of vessels in naval warfare. The fact that the government has not only renewed the license of the vessel for continuance of its work but has conferred new privileges upon it is a pleasant indication of the favorable attitude of government toward mission work, particularly as prosecuted by American missionaries.

Readers of our MAGAZINE will know also of the effort now in progress for equipping this vessel with steam power. This is a change which will mean much for the future of the work, in which the vessel holds so important a place. This work, while reaching already many thousands of people among whom at strategic points evangelists are placed, has been impeded, and the health of Captain Bickel has seriously suffered, because of the strain attending the management of a sailing vessel in the narrow channels and swift currents of the Inland Sea. The donor of this vessel, Mr. Robert Allan of Glasgow, Scotland, has added to his former generous gifts a donation of $1000 toward the expense involved in this change. A contribution of $2500 will be needed from other sources. We are confident that many will covet a share in meeting this most important need.

The year has brought many opportunities for extension of Christian work by unobtrusive yet effective agencies. The work accomplished at the Osaka exposition in the preaching of the gospel to a throng of hearers, to a great proportion of whom it came as a first announcement of glad tidings, is made evident by a spirit of inquiry widely manifested. Our missionaries testify to a growing desire for biblical instruction, classes for biblical instruction being formed even among non-Christian young men. The opportunity presented in the



Japan Series—Orient Pictures.

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NO. 225.—A BUDDHIST TEMPLE.

This temple is a cave about twenty feet square, hewn out of solid rock, overhanging a broad river. At the entrance to the cave a large frame porch is built, over which many pilgrims pass each year. Within, the cave room and tunnels beyond are lined with costly images of Buddha to which the pilgrims pay homage and bring offerings.

desire of the young men of Japan for a knowledge of the English tongue is increasingly favorable, and has strong claim upon the attention of Christian young men of our own country.

The work at the seminary was perhaps never as strong as now. The fine quality of mental endowment as well as of spiritual character revealed in the students now in attendance is most gratifying. Duncan Academy at Tokyo has experienced important changes which are believed to promise larger efficiency for the future. A plan looking to the raising of the grade of this school is under consideration.

During the past year a work prosecuted for some years has reached a happy consummation, all titles of property belonging to the Missionary Union in the empire having now been secured to the Shadan, a body composed of all resident missionaries of the Union. The prohibition of foreign ownership of properties in Japan compelled the placing of titles to property in native brethren. The creation of the Shadan was a happy result of negotiations between our missionaries and the government, by which the Union will have practical control of its property without violation of the provisions of Japanese law. The successful transfer of all titles to this body is cause for congratulation.

Reference has been made in our general introduction to the serious losses suffered in our Japan Mission by the illness of missionaries. The home coming of Mr. Tenny after a long prostration, and the inability of Mr. Axling to assume large responsibilities for some months to come, occurring at a time when the missionaries with whom they had been directly associated were compelled to return home upon furlough, have created vacancies difficult to fill. A considerable reenforcement is an imperative duty at this time. As this word is written, tidings have come to us of the death of Mrs. Frank C. Briggs. The loss thus sustained by the mission is equalled only by that of the home in which she was the life and light.

Recent events in the history of Japan, and the situation of the immediate present, accentuate strongly the importance of work for this country. Unless the fortunes of war shall prove finally adverse to a degree apparently improbable, the commanding influence of Japan upon the future development of other countries of the East is a certainty. The situation is one appealing strongly to the spirit of prayer and to missionary effort. No desire can be stronger with those concerned for the advancement of Christianity and the well-being of the world than the desire that, with all its getting from the best products and ideals known to the world, this island empire may not fail to get for multitudes of its people an experimental understanding of truth and grace as revealed in Jesus Christ.

83. YOKOHAMA — 1872

Churches, 4; members, 489; added by baptism, 33.

Theological Seminary.—Rev. A. A. Bennett, D. D., and Mrs. Bennett (in U. S.), Rev. C. K. Harrington and Mrs. Harrington, Rev. F. G. Harrington and Mrs. Harrington (in U. S.), Rev. J. L. Dearing, D. D., and Mrs. Dearing, ||Rev. W. B Parshley and Mrs. Parshley.

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*Miss Clara A. Converse, *Miss K. A. Dodge.

Baptist Theological Seminary

Number of pupils, 18.

Report of Dr. Dearing:

Reasons for Gratitude

The past year in the seminary has been one of encouragement. A class of especially promising men entered the school, two of whom were sent by the missionaries of the Southern Baptist Convention. As their work grows they will doubtless more and more feel the need of the advantages of theological training for their evangelists. Some of our students are an increasing joy to the teachers and are full of promise for the future work of the denomination. Our Buddhist priest, after two years in the school, still seems as at first, to be full of zeal and ready to consecrate his full powers to the work of the ministry. His thorough education in the Buddhist colleges gives him a great advantage in theological training; his rather unusual oratorical ability in addition to his reputation as a Buddhist draws for him large audiences everywhere. He was easily the first among the Baptist native speakers at the Osaka exposition evangelistic movement. We pray that he may be kept humble and earnest and that he may be used to do a great work in the future. For more than a year he has been especially praying that his distinguished classmate in the Buddhist college, Mr. Kawaguchi, whose remarkable experience in Tibet, as recorded in the January *Century* has aroused such a world-wide interest in him, may become a Christian. Another student who was converted in the great revival in Tokyo and from the first has shown a remarkable zeal, giving up his position as a policeman to study in order to preach the gospel, did a very remarkable work in Yokohama during the summer. With men of such character in the seminary the whole institution inevitably receives a forward impulse. Such has been the case during the year past. During the year one of our former graduates, after five years of excellent work in the pastorate, has gone to the Southern Baptist Theological Seminary at Louisville to continue his studies with the purpose of fitting himself, with the approval of the teachers here, for a professorship in our seminary. Mr. Takahashi has special fitness for the work of a teacher and we feel that his eventually coming back to the seminary will not only enable us to enlarge our work very considerably but will be a very great addition to the school. Friends in America have very kindly co-operated in making his course of study there possible, and our knowledge of him through these past nine years gives us great confidence in his future usefulness and value to the work in Japan.

Men of Power

The Backbone of the Denomination

The large work that the seminary is doing for Japan is nowhere more in evidence than at the Japanese national annual meetings. There the splendid company of men who have either graduated from the seminary or at least have spent considerable time here in study are seen to be the backbone of our Japanese church, and the character and spiritual power of these men is so evident that one cannot but be filled with gratitude for the unquestioned results of our seminary. While the annual increment has been small yet the aggregate increase of strength through a period of years has become a powerful factor in denominational life in this land. No greater or more profitable work can be done for the Church of Christ in Japan in the future than to strengthen and support this institution in its work of supplying preachers and evangelists for building up the churches and the winning of souls to Christ.

During the year the absence of Dr. Bennett has made the work somewhat heavy for the other teachers and has necessitated consolidation of classes which could have done better work perhaps if kept separate. The time is near at hand when we must have at least four foreign workers in the seminary all the time. It is worthy of note that, while a few years since ours was the only theological school in which the most of the work was done by foreigners, and native Christians did but little, during the past few years a steady change has been in progress and several other schools are finding with us that far better results can be obtained in theological training with foreign missionaries in the professors' chairs. It is unquestionably true that for the teaching of many subjects our Japanese teachers, even after they have had a course in America, are not equal to the foreign teacher.

The Teaching Force

In my evangelistic work in the city I have had unusual joy the past year. A most excellent work has been in progress at Matsukagi Cho where a large number have been converted and added to the Yokohama church. The attendance at this place has been unusually large and the study of the Bible has been a very important feature. Regular meetings for the instruction of the inquirers in the Bible have been held with great profit. Our students have carried on services in six different places in the city, besides three places outside of the city where good work has been done. Only a part of these places have, however, been under my own supervision. Sunday schools have been held in nearly all the preaching places. A feature of the year's work has been the increase of Bible study. Owing to a growing desire of the people to know what the Bible teaches it has been possible for the organization of four regular Bible classes in different parts of the city conducted by our students. These classes have been especially valuable for those not yet familiar with religious truth.

Work for Y. M. C. A.

Outside of my regular work I have devoted some time to the Young Men's Christian Association during the year. I have the honor to be one of five missionaries from different denominations elected upon the Central Committee, for controlling the work throughout the empire; and by virtue of being treasurer for the association I have been the only foreigner upon the Executive Committee, meeting monthly in Tokyo for general direction of the associational work. Besides the pleasure of being brought into such close relationship with the leading Japanese Christians of different denominations it has been a great joy to share in some degree in planning for the progress of a work as far reaching and important as is that of the Young Men's Christian Association in Japan today. The influence of associations in various government institutions where no other religious influence exists, and the remarkable service of the American Christian teachers in government institutions where they have been introduced as teachers of English through the efforts of the Young Men's Christian Association, are but two kinds of work done by the association which will have a large part in the Christianization of Japan.

I have also had some share in the work of the Standing Committee of Co-operating Christian Missions. This committee is doing a very practical work along the lines of union work in Japan, where possible without the sacrificing of denominational interests. Not only is much done by way of diminishing unnecessary duplication of machinery but a good object lesson is given to Japan and the world of a practical co-operation in the things in which we are agreed. No book in the Japanese language, except the Bible, has ever had the sale that the new union hymnal issued in December has had, already over 17,000 copies having been sold. This will take the place of various hymnals in use in the different denominations and union meetings will no longer be hindered by the presence of hymnals unfamiliar to many. Of course there have been various other opportunities for aiding in good work which have come to me by virtue of residence in an open port. The past has been a year full of joyous service and many have been the times when I have thanked God that I have been counted worthy of a small place in the Master's service in Japan.

Report of Mr. Harrington:

During the sessions of the theological school the chief part of my time and strength has been devoted, as in former years, to the duties of an instructor. On account of Dr. Bennett's absence on furlough, the New Testament work with the advanced class has fallen to my lot, in addition to my accustomed duties in the Old Testament classes, and being new work has made heavy drafts upon my time. I have enjoyed, however, the home and classroom study of the Epistle to the Romans, to which we devoted the whole year.

Necessary Limitations

The close of the spring term of the school found me somewhat worn, and rather broken in health, and it seemed the part of prudence to spend less time than usual in the country work in Shinshu. In July and August I ventured on a three weeks' tour of the stations, but found it better not to make a second trip, as I had a busy winter before me. Pastor Watanabe of Tokyo, and Pastor Mitamura of Ishikawa were able, however, to visit the field, and their earnest and efficient work doubtless more than atoned for the brevity of my stay. The time I thus gained for rest, fresh air, hoe-handle and desk work was, I hope, profitably employed.

An Unfaithful Worker

Mr. Kaneko has continued his faithful labors at Omachi, and during most of the year has made monthly visits to the other stations. At Omachi some progress has been made. Three have been baptized there, and many are inquiring, or showing a willingness to be taught. At Ikeda things throughout the year have seemed to be at a standstill. Mr. Endo, our lay preacher there, continues his good work, and the meetings are well kept up, but there are no conversions. At Yamatomura we have not much more than a name to live, on account of removals, and the difficulty of doing regular work there with our present force of workers. The work at Matsumoto which promised well two or three years ago is languishing. Mr. Katase, the partly blind young man from Ikeda, through whom we were led to extend our work into Matsumoto, and who, since he became a student in the seminary two years ago, has spent the vacations there, turned out badly, and had to be removed from his position as evangelist. Partly on account of his unfaithfulness, and partly because of the bad influence he has exerted on the Christians there since we discontinued his services, the little band of believers is very much broken up. It is a constant regret to me that I am able to do so little for the Shinshu stations, and I must express again the hope that a missionary family may soon be designated to this important field.

The six stations in Kanagawa Prefecture, cared for by Dr. Bennett, have continued to be, nominally, under my care during the year. I have visited them so far as I could, and once in a while have had Mr. Mitamura and Mr. Ide, who are the evangelists in these stations, come in to Yokohama for talk and prayer over the work. Kanasaki, being in easy reach of Yokohama, I have been able to visit once a month, when in town, and during term time one of the students has gone out to help in the Sunday services of the little church. Mr. Mitamura has made his home at Ishikawa and visited the other stations from there, and Mr. Ide has lived at Atsugi and made visits to Kamimizo and Odawara. In the absence of pastor or evangelist the little churches have kept up their own meetings. At Kanasaki, Atsugi and Odawara small Sunday schools have been maintained. The amount contributed at these six stations has been quite large considering the number of members and their means. The little church building at Kanasaki has been reroofed, and the little company of believers at Atsugi have, with a little mission help, bought and furnished a very comfortable preaching place. The average contribution of the forty countable believers in these stations, for the year, was about $3.25 each, which would be perhaps $10 to a family, which would be equal to $100 for an average family in America. Only two have been added by baptism, and about 20 have been removed either by death, expulsion or erasure.

Efforts Worthy of Encouragement

In the continued absence of my brother, Mr. F. G. Harrington, in Canada, the quasi-pastoral oversight of the Immanuel Church, Tokyo, has remained one of my duties. One Sunday a month except during the vacation I have preached there and administered the ordinances, and when necessary have attended the monthly covenant meeting. This church is one of the most flourishing in the capital, and the earnest and faithful labors of Miss Kidder, Miss Whitman and Miss Clagett, in the girls' school and in direct evangelistic work, are bearing much fruit.

Favoring Influences

Taking Japan as a whole, the year has been a very encouraging one. There has been an increased openness to the gospel on the part of the masses of the people. The Anglo-Japanese alliance, and the generally kindly attitude of the American people toward Japan have indirectly contributed to this. The great school text-book scandal of last spring has helped to open the eyes of the nation to the fact that the moral health of the empire cannot be secured by mere secular education, nor by that Confucianism upon which the high educationalists and officials whose names figured in the scandal have been accustomed to depend for such ethical teaching as the schools have given. The evangelistic campaign at Osaka, during the national exposition, in which the gospel was preached to audiences aggregating 250,000, and to visitors from all parts of Japan, was a great advertisement of Christianity. The quiet, tireless labors of the great body of foreign and native workers, the steady streams of influence from hundreds of churches and Christian schools, and from Christian associations, charitable societies, et cetera, and the light entering thousands of homes through the rapidly increasing circulation of the Scriptures, are bringing Japan each year somewhat more widely under the power of the gospel. The past year is spoken of as a good one in mission work. Our own mission has shared in the growing prosperity so far as we have been prepared to do so. We need more missionaries, and especially do we need a large increase in our force of native workers. "Pray ye therefore the Lord of the harvest."

84. TOKYO — 1874

Churches, 9; members, 457; added by baptism, 34.

Rev. C. H. D. Fisher and Mrs. Fisher, Rev. S. W. Hamblen and Mrs. Hamblen, Rev. J. C. Brand and Mrs. Brand (Kofu), *Miss Anna H. Kidder, *Miss M. Antoinette Whitman, *Miss Eva L. Rolman (in U. S.), *Miss Nellie E. Fife (in U. S.), *Miss M. Anna Clagett.

Duncan Academy.—Prof. E. W. Clement and Mrs. Clement, Prof. Henry Topping and Mrs. Topping (in U. S.).

Report of Mr. Fisher:

A rest and contact with warm friends in the home land as well as a most hearty welcome on our return made us glad to be back again with our work here. We missed greatly some of our people who in the meantime had been called up higher. They were earnest helpers, and their memory is to us all an inspiration to make the most of our present opportunities.

Open Door Service

The week of prayer was followed by special meetings in which Christians were blessed and many others heard for the first time. As soon as weather would permit we began again our open front services at the church several days in the week and, while from this kind of work not many come directly into the church, the great numbers who stop and listen for a while to earnest words of gospel teaching and invitation make us rejoice especially in this kind of work. Some stop in and inquire further; multitudes take tracts and some buy gospels to carry to their homes, frequently hundreds of miles away. So often we feel that this may be the one chance of these people to hear the gospel that it would be strange indeed if we did not appreciate our opportunities and send forth some ringing messages of love and hope and invitation. So many people are passing that the only limit to this kind of work is that of the time and strength possible to give to it.

Not Easy to Profess Christianity

While we try thus to reach the strangers coming to the city, and those who will not yet come inside to listen, we try also within the doors, by evening meetings, children's meetings, Sunday school, Bible classes and ordinary church services to reach as many as possible of the dense population around us who will listen to the truth. We have been made glad by some most interesting cases in which a stand for Christ has been taken. Every such stand, however, has to be made in the face of most earnest opposition of relatives or other friends, an opposition which, though happily not here as in some places taking the form of persecution, is yet so bitter and varied that those who know heathenism as it is almost wonder that any can face it and do face it to live earnest Christian lives. It is our joy to help such and to inspire others with a desire for the Christian life.

One of those whose death we felt most on our return was Mr. Suzuki, the earnest preacher on our Tochigi Province field. For a time all we could do there was an occasional itinerating work, and we were glad indeed when Mr. Sugitani could go to Tochigi to live and give his strength to work there, and in the country, and in the neighboring towns of Oyama with 5,000 people, and Koga with 10,000, in all of which places, as at Tochigi, he is the only preacher of the gospel. Some work has also been done at Ashikaga, but it is so distant and the church so scattered that it has seemed best for him of late to give what time he could to Sano, a large and nearer town where the deacon of that church now lives. Tochigi alone has 20,000 people and 20 priests. It has also a high school of 400 pupils, but to gain access to this school has been for a long time impossible until recently, when Mr. Sugitani received an invitation for us to make a visit there. We gladly went and now several of the students are coming to listen. We hope that this, together with the good Sunday school of 50 now gathered, and attendance sometimes for hours at a time upon our preaching services, means much for the future there. At Koga the opposition is bitter, teachers being driven out of the public school by the principal because they dared profess to be Christians; but the police there who used to be bitter against us are, under the influence of their chief, now on our side and we have excellent hearings at open door meetings at our hotel whenever we can go there to help the evangelist. The same is true at Oyama where among the railway men there are a couple of earnest Christians. Our best hearers are children and intelligent young people, upon whom the priests of Japan cannot, we are sure, always keep their hold, hard though they may try. On one of my trips out there I found that in two places a company of Buddhist priests from Tokyo had preceded me the night before. They had with them an organ and tried with music and preaching to imitate our methods of work, so we judge they think we are doing something that tells; and our earnest prayer is for more of the Spirit's power to convict people and lead them from sin, which has such an awful hold upon them, to the living and true God.

Buddhists Imitate

We are glad to say that the work of the Shadan in taking over property to hold for the Union is nearly completed, there being left only one piece that needs attention. Publication work too has taken time, but time that pays; for we long to see the people reading the truth, whether it be the gospels, the Testament, tracts or our other publications.

We long to have our friends at home know more of the work as we meet it here; its great needs, and at the same time the prospects, yes, certainties, that are before us as we speak God's precious truth to this people.

Report of Mr. Hamblen:

The work in Tokyo during 1903 did not seemingly meet with such tangible results as have rewarded the efforts of former years. This does not mean that the people have shown aversion to the gospel message, for Christianity is yearly gaining a more cordial hearing, and a greater influence. Rather, other matters have claimed attention, notably, the rising war cloud which has now burst into the threatened storm, and its many effects on the business and political world. In other sections our work has shown most gratifying results from efforts made, but Tokyo with its manifold interests, the heart and center of the empire, feeling as it does the very beginning, as well as the increasing force of influences at work in business and politics, as also, indeed, in educational and social circles, lends not its ear so attentively to Christianity's message.

Unrest because of War

This condition of affairs of course modifies the activity of the churches as well as the attitude of the masses. They too have felt the influences at work; they too have suffered from the business stagnation. It was inevitable, moreover, that something of a reaction should follow the "Taikyo Dendo" effort. At that time every nerve was strained. Time was given and strength, and contributions were made that could not have been thought of except under the enthusiasm of that movement.

A Necessary Reaction

Our Tokyo churches are not strong churches. It is true they report a membership of 457, but not one third of this number are actually resident and supporting members. It is the faithful few that have raised the nearly $600 that have been raised, and done the work that has been done during 1903. The others are scattered throughout the empire and in foreign lands. Many are in evangelistic work other than that of their own churches, some even in America. Many are lost to sight and knowledge and should have their names erased from the membership rolls, while some should be excluded; but Japanese churches are slow to institute disciplinary proceedings.

The Shiba church, one of the churches with which I have been associated, was organized in 1892. It is now housed in a cozy little building in a quiet street, admirable for the church services, but for evangelistic effort possessing disadvantages. Extended meetings are held, but the principal method of work is quiet dealing with individuals either in the pastor's home, which by the way is in the church building, or in house to house visitation. Though reporting a membership of 60 only about one third of this number have borne the burden of the work, having raised for it some $110. This church especially has many of its members engaged in evangelistic work in different parts of the empire. It is fortunate in having one pre-eminently model non-resident member. He constantly communicates with the church and contributes to its necessities, and though a busy business man is zealous in evangelistic work among his employees. The pastor, earnest and faithful, is most solicitous for the welfare of his people and most desirous of reaching the unconverted. The spirit of earnestness and

A Model Non-resident Member

co-operation which prevails makes it a peculiar pleasure to be associated with this church.

Another of the churches with which I have been working is the Kyobashi church. Organized in 1879, the result of English Baptist missionary work, it was taken over by the Missionary Union several years ago. It reports a membership of 51, but not over half of them are resident in Tokyo. Of this half but about 10 can be considered supporting members, and yet they have raised over $40, and that too under trying circumstances.

The Zaimoku Cho church, the third with which I have been associated, grew out of preaching place work and was organized in 1898. It has always lived in the home of its birth, on a busy and noisy corner most suitable for the work from which it resulted, but ill-adapted to church services. Full of zeal its 10 resident and supporting members (out of a membership of 31) have carried on evangelistic work in their preaching place home and for their expenses have raised $50. The question of the union of this church with the Kyobashi church has been under consideration for some three years. It was really the only logical and reasonable thing to do, so near together were the churches and covering as they did the same territory, but it has been impossible till now. The story need not be told here, but God has answered prayer and the two churches became one on January 20, 1904. The new organization is to be called the Kyobashi Memorial Baptist Church, a name chosen by lot from the several proposed. The pastor of the Kyobashi church, a man earnest and capable and true, who has for a year been the stated supply for the Zaimoku Cho church is pastor of the new body, while for the time being all the officers of both churches will work together as the officers of the new organization. The chapel of the Kyobashi church has been nicely refitted and on the evening of February 16 was held a most happy thanksgiving service in celebration of the new order of things. The members told of how God had led them in bringing about the happy result they were celebrating, and representatives from our other Tokyo churches, with much good advice, bade the new memorial church Godspeed.

A Real Union of Churches

By the union of these two churches we are placed in a position which has never before existed for forward work in the Kyobashi section of the city. The new church has the chapel, the old home of the Kyobashi church, for its home and services, and the old preaching place home for the Zaimaku Cho church for a center of evangelistic effort. Moreover, near at hand, but in different localities are the day school under the care of Miss Clagett, and the kindergarten under Mrs. Hamblen's supervision. The pastor lives in the kindergarten, his wife being the head teacher, one of the deacons in the preaching place and one of the members in the day school. Under circumstances such as these and with God's blessing upon us we look for a well unified work in the Kyobashi District, and the growing strength and influence of the memorial church.

Ready for Aggressive Work

Duncan Academy

Number of pupils, 94.

We regret that no report is at hand concerning the very important work of this institution. Professor Clement returned in the summer after furlough in the United States, Professor Topping leaving soon afterward for needed rest.

Mr. and Mrs. Brand on their return to Japan assumed the care of work at Kofu, an important center in which they had formerly resided. For the present they are living in Tokyo directing work at Kofu from the capital.

Report of Mr. Brand:

Since our return to Japan, July 6, 1903, after an absence of less than nineteen months, we have been assigned to Kofu, a large interior city; but being unable to procure a suitable dwelling there, we are living for the present in our old home in Tsukiji, Tokyo.

Kofu is a city of about 60,000 inhabitants, in a large valley surrounded by high hills which are overtopped by high mountains. It is now reached by rail, and is 80 miles from Tokyo. When we first went there, and for several years after, we were obliged to go by stage, and had to walk much of the way, especially over the mountains.

History of Work at Kofu

I commenced work in Kofu in 1895, and having many converts a church was organized there in 1896, in charge of an excellent helper, who was soon after ordained and continued with the church as its pastor for about six years. For a long time there was a lively interest, a good attendance, and constant additions to the church. At present there is no pastor or evangelist located at Kofu, many of the members have moved away, and some have died. Five of one family, besides the first helper's relatives and others, continue in the faith, and want to see the work go on. Of the family of five, the mother, one son and his wife now live in the preaching place, which is the half of a large business house or shop on the best street in the city. Here by throwing open the doors and singing a hymn, we can soon gather a large audience from the constant stream of passers-by. The younger son of this family is teaching in a school in a distant village. Not long ago the members of the church signed a petition asking me to permit this young man to preach or speak to the members until I could find an evangelist or pastor who would be willing to live in Kofu, or until Mrs. Brand and I could arrange to live there permanently. So he comes to Kofu every Saturday and leads the meeting, or speaks, on Sunday.

Mrs. Brand and I went out to Kofu last October, and in December I sent out a native evangelist who held a series of meetings there. When he had finished I went out myself with another helper, and continued the meetings, and I trust the Lord will give his blessing to the spoken Word, and on the tracts distributed. While staying in Tokyo I have been speaking and evangelizing at different places, and Mrs. Brand has opened a Sunday school and a meeting for women in one of our old districts near Tsukiji. In this district, in the house of a woman whom I baptized several years ago, I have been holding a series of very interesting meetings.

85. KOBE (Including Himeji and Inland Sea) — 1881

Churches, 4; members, 452; added by baptism, 65.

Rev. R. A. Thomson and Mrs. Thomson (in U. S.), Rev. C. B. Tenny (in U. S.), Rev. Frank C. Briggs and Mrs. Briggs, *Miss Ella R. Church (Himeji) (in U. S.), *Miss Daisy D. Barlow (in U. S.), *Miss Harriet M. Witherbee (at Himeji).

Gospel Ship, "Fukuin Maru," Captain Luke W. Bickel and Mrs. Bickel.

The year has brought deeply regretted changes in this station in the illness of Mr. Tenny and the death, just now reported, of Mrs. Briggs. The state of health of Mr. and Mrs. Thomson making it necessary that they should not longer defer their furlough, the work is left to the care of Mr. Briggs with supplementary aid from missionaries at Osaka.

Report of Mr. Thomson:

A Year of Heavy Burdens

The past year has been one full of peculiar trials and vicissitudes on this field. Fortunately the difficulties have not been connected with the work itself, but have been due largely to sickness among the workers. On the first of November, Mrs. Thomson and I entered on our tenth year of service in our second term in this country, and I can safely say that never before have I been under the necessity of carrying such a burden of work. It seemed at times as if I must give way under the strain, but I felt very unwilling to let any of the work go, as at almost every station we were being blessed with steady growth in grace among the members and many additions to the church. Under such circumstances there was nothing else to do but to "hold on tight." We feel, however, that we have reached the utmost limit of our strength and must very soon lay down the work for a much needed rest and change. Mr. Tenny's nervous break-down and consequent departure for home to recuperate was a dreadful blow to us and the work as a whole. It was so entirely unexpected that for a long time we could not realize that he really had to go. He was just entering upon the work after two or three years of hard study and we fully expected to turn everything over to his care this coming spring. We would fain wait until his return, but that is out of the question now. It was necessary for me to re-assume charge of the Himeji field and to do what I could for it during the past five months. The long continued illness of the evangelist at Himeji made the work harder at that place.

Progress in The Kobe Church

The work has progressed all through the year with remarkable smoothness and harmony at nearly all of the outstations, for which I am deeply grateful to God who has so richly blessed the work in many ways. The church at Kobe has continued to grow under the wise guidance of Pastor Yoshikawa. The evidence of growth in his own spiritual life and its effect upon his flock have been a continual joy to us. We have been closely associated together as brothers in the work for over fifteen years and our Christian fellowship has grown brighter with the years. The work in the church has been very successful during the year, and I rejoice greatly in a steady growth along the line of giving towards the work of the church on the part of the members. In addition to their contributions towards the running expenses and towards the support of the pastor they have contributed over $100 for church building repairs and special evangelistic work.

The church at Kyoto was called upon to part with its pastor, Mr. Takahashi, who left for America in August for further study. He is now in the Southern Baptist Seminary at Louisville, Kentucky. He did a good work in Kyoto and we were all exceedingly sorry to lose him. Mr. Chiba, a Baptist preacher who is at present dean of the Doshisha Girls' School, Kyoto (Congregational), has rendered valuable service on Sundays when he could spare the time from his other duties, and the brethren have all worked well to keep the church together in the absence of a regular pastor. Mr. Iwanaga, an evangelist from the Chofu field, comes to take up the work from the first of January. The members are all very poor and it is hard to get them to give or to increase in their giving. I am not satisfied that they are doing all they ought even under their straitened circumstances.

At one time it seemed that the work at Ikeda would have to be given up as the evangelist, Mr. Goshi, was taken away, being needed at another outstation. But the brethren carried on the meetings themselves for nearly a year with what help I could render in a monthly visit and held on so faithfully, repeatedly urging that Mr. Goshi be allowed to return to them, that Mr. Tenny finally consented to release him from Fukumoto and I sent him back to Ikeda where he is now doing excellent work. Mr. Hara has continued at Hiogo during the year. The work is very hard and discouraging and he sometimes "gets blue" over the prospect, but just now he is more hopeful and is getting a good strong hold upon a fine class of young people. He is one of the "faithful," having been a fellow worker with me at Liuchiu and Hiogo for over twelve years.

The Liuchiu Islands

Owing to pressure of other work I have not been able to make my annual visit to the Liuchiu Islands, but as Mr. Yoshikawa expressed a strong desire to go this year and as it is better to alternate, he is making a visit there now while I am attending to his work here as well as my own. Mr. and Mrs. Haraguchi are accomplishing great things among the Liuchiuans and the work is growing on their hands. The members are very anxious that he should be ordained and a church organized, as a visit once a year from an ordained pastor or missionary leaves them the rest of the year without the advantages of church ordinances, which is a distinct loss. They always welcome the visits from outside, but they desire regular church organization. The people are so dreadfully poor that it is difficult to see how they can ever contribute towards the support of a pastor.

Mr. Tenny not being on the field to report for his own work, I can but add a few words in this report on the condition of his station. Last April the evangelist at Himeji, Mr. Ikeda, became ill and was unfit for any service for over six months. He had a severe attack of pleurisy and at times was very low indeed. He came to Himeji from the Yokohama church, but had hardly time for the people to become thoroughly acquainted with him before his illness, and the result was that they became discouraged. Mr. Goshi carried on the preaching services most of the time, and at the same time cared as best he could for his own work at Fukumoto. I am glad to say Mr. Ikeda has almost recovered from his long illness. The presence of Mr. and Mrs. Briggs at Himeji has been of very great help in the work, Mrs. Briggs caring for the Bible women in their work not only at Himeji, but all over that field and Mr. Briggs with his tactful and pleasant ways securing a fine class of young men from the public schools. The girls' school is prospering under the careful training of Miss Witherbee who is doing a splendid work among the girls of the school.

Phenomenal Growth

We all feel greatly encouraged by the phenomenal growth of the work at Toyooka, on the west coast. Mr. Uchida, who went there from the Liuchiu Islands, has built up a fine work among a very influential class of people in the city, judges, doctors and other well-to-do people. A church was organized and he was called and ordained as pastor over it in December. They began by contributing over $6 a month towards the running expenses and there are only 30 members as yet in the church. Toyooka is a good center for Christian work and Mr. Uchida is reaching out to many of the neighboring villages with the gospel. He is a very earnest worker and I feel sure will accomplish great things for the Master in that section of the country.

During the exposition at Osaka last spring at the invitation of the brethren at Osaka all of the workers who could respond, on this field and from Himeji, took part in the great gospel meetings held at the Dendo-Kwan with so much success and blessing. The work was a help and inspiration to them in many ways, giving them new ideas of reaching the masses and individuals.

The work of the Zenrin kindergarten at Kobe continues to prosper and has accomplished a great deal of good in the Fukiai neighborhood. Notwithstanding changes in the staff of teachers the children are as interested as ever, over 75 having been in attendance during the past year. The work of the Biblewoman connected with the school, as also that of the one connected with the church, has been a valuable help in leading souls to the light and in instructing and building up the faith of those who were weak and ready to faint. I often stop to thank God for the life and consecrated labors of these noble Japanese workers who continue faithful amid much discouragement. When I feel depressed I think of them, and go on with renewed faith and courage and hope for the future of the work in Japan and pray that God may richly bless them and increase their number.

The Inland Sea

Report of Captain Bickel:

"Doing Things by Halves"

To do things "by halves" speaks of a shiftless bent. We have been doing things "by halves." May we be spared the odium of shiftlessness! The year began with grand purposes. A full year of service was *our* plan, full to the brim. We thought we knew the whole way. It seemed straight as a die, but soon we struck a cross-road. "It leads the wrong way," thought we. And as we made hasty preparations for taking home the good wife who was ill, and the bairns, we wondered how this could be one of the "all things." And so it came that we did things "by halves," that is, spent six months in service here and six on the wing. Germany, England and the home land were visited in turn. Great was the blessing received of cheer, comfort and goodwill at the hands of those whose hearts are large in God's name. Would that we could feel we had given blessings commensurate with all bestowed upon us! Our relation to the land whose people we live for, because the Master bids us, and to its officials, through the terms of our cruising permit demanded a speedy return. The more so as there were whisperings of approaching war which, in their import of ill, reminded our old sailor heart of the weird, moaning whistle of the wind through the proud rigging of a ship before a gale. Hence our leaving wife and children with lonely hearts, to return with lonely heart to the charge that God gave.

A Sailor's View of Missions

On this long journey we met with some most interesting studies,—studies in human nature. Deeply impressed were we with the sad case of men and women, who, in this twentieth century, living in a Christian land, were so ill-informed concerning the purpose and results of Christian missions as to hold views that would have been ludicrous had they not been painful. For those who positively renounce faith in God there is some excuse. For those who, amid all the privileges of Christian influences in a Christian land, have through a sordid spirit of greed or through disregard of the higher spiritual demand of the faith they hold with so lax a hand, narrowed down the limits of their sympathies until their creed spells self, and the pleading of their Master's voice and the crying need of their fellows can no longer pierce the indifference that covers their ears like a hood, there is, we feel, no excuse. In view of the fact that when following the trail of the deep blue as a vocation and visiting many heathen lands with the critical spirit of a sailor, who does not readily take the face value of a coin, but wants to hear its ring, we held and increasingly held a strong faith in Christian missions for man's sake if not for God's sake, we feel that we have a right to express a conviction that has not been put on like a new coat upon becoming a missionary.

But to go back to the cross-roads. There were lights as well as shadows in the picture there. "We will wait ten years if need be and strive on unquestioningly, not looking for tangible results on so wide and new a field," we had said. But the day before sailing from Japan, two men, confessing a newly born faith in the Christ, passed through the waters of baptism as a token of a new life begun. They were not from among the great or the wise; neither were they giants in faith. They belonged to the humble of the land and, coming out from heathenism, need help again and again in the life so new to them. We can sympathize with them; for we, as to need of help, have been in like case and shall we add, sometimes fear we are now. But they were the first tokens of the ingathering that in God's time must come, reminding us in their early appearing of some chance fruit tree, that stands alone in blossom among its fellows in early spring. But the story of how these friends led evil lives, were finally changed and were brought to a decision through the sad death by drowning of one of their shipmates, has been told elsewhere.

First Tokens

There was another ray of sunshine that lay athwart the cross-road We had settled down to a sort of grim martyrdom at the self-suggested thought that we were indispensable. Whatever others might be able to do to gain rest, we must keep on with a do or die determination. A lady missionary had gone home and come back, as sometimes these sisters do, the richer by half. She had acquired the gentlest possible sovereign rights over a husband. This was just before we reached the cross-road that led the wrong way. And so our good brother, F. C. Briggs, by a natural process stepped into our place to help here, as he seems to have a gift to help on the "whatsoever thy hand findeth to do" principle all around. It is true he did not know the main sheet from the fore boom topping lift; but had he had nautical knowledge it might not have been well, for so many helpful qualities were in the balance that it might have become overweighted. And so it was that much was done without us and we went and came with the simplicity of changing watches at sea.

A Most Helpful Associate

We were moreover rejoiced to find that despite the apprehension on all sides as to war, a fear that has since found justification, no restrictions were placed upon us. In fact only a month before war was declared we received a further extension of our concession, thus being enabled when God shall give us strength to cope with the enormous task before us, to visit three more large groups of islands that have hitherto remained untouched by any one. Here let me reiterate, lest friends forget, that our rule is to go to no place in which any work is done or is likely to be done in the near future by any one of any denomination, and that even the frequent invitations to work in untouched, out-of-the-way places on the mainland we refuse, so that the 350 places now on our books and the 400 or more new places which we hope to visit in time all come under this category. In the meantime we are following out step by step our original plans. These provide for a widespread proclamation of the gospel in the many towns and villages of these populous islands on what might be termed inductive lines, both the addresses given and the literature distributed being graded in such a manner as to lead from the most simple Christian truths to deeper thoughts of God and a Saviour's love. Such a system, with its subsequent method of grouping and consolidating, can only be possible in view of the fact that our meetings are attended again and again by the bulk of the people in the villages into which we have found entrance.

Wide Opportunity

Prospect of a Motor Engine

The motor launch has rendered good service, facilitating our movements very much. As the need of the sin-burdened thousands to whom we are sent has so strong a pull upon our heart-strings, everything that makes the pulse of our endeavors on their behalf in the name of God beat quicker is welcome indeed. It was with great joy, therefore, that we received an offer from the large-hearted donor of the "Fukuin Maru" and the launch alike, when visiting his hospitable home, of $1,000 towards the expenses of fitting a motor engine in the "Fukuin Maru." He added that he hoped the Baptist young people of America would find it in their hearts to supply the rest.

And so the seed sowing goes on. Slowly it is true; all too slowly for our impatient nature, yet steadily, steadily on. And if any friend should feel tempted to lose hope as to the outcome of the battle that is being waged, let him be assured that among those who see the grim enemy face to face there is no loss of hope. If doubt should arise as to whether it is worth the cost, let him remember that there is no doubt among those who gladly pay the highest price of life and service here. The assurance of victory in our heart is as great as our faith in a living God, and our faith in God is in keeping with the marvels of his merciful guidance and the miracles of grace apparent in the lives of men touched by the transforming power of a dying Saviour's love.

86. SENDAI — 1882

Churches, 5; members, 413; added by baptism, 52.

Rev. E. H. Jones and Mrs. Jones (in U. S.), Rev. W. Axling and Mrs. Axling, †Miss Annie S. Buzzell, †Miss Gerda C. Paulson.

Here, as at Kobe, the work is left with inadequate provision, Mr. Jones being obliged to leave upon furlough and Mr. Axling being still in a critical condition of health as a result of illness continuing since last August. It is earnestly hoped that relief may come soon to this trying situation.

Report of Mr. Jones:

Notwithstanding many difficulties our work has been generally very encouraging during the year just closed. The Spirit seems to be brooding over the hearts of the people, warming them up to desire a higher life than that which they find even in their excellent new civilization. Preaching meetings are attended everywhere with increasing numbers and interest. The churches are slowly waking up to the fact that they are not prepared to take full advantage of the awakening, and are commencing to work in earnest. The Sendai church—the metropolitan church of the district—has been especially blessed. Twenty-five members have been added during the year. The church is fully self-dependent, or would be if there were no missionaries living in the city. The Sabbath school has been carried along with increasing members and efficiency.

A Japanese Prayer Meeting

The weekly social prayer meeting has not been so largely attended as we would like to see. I think the Japanese type of faith is more inclined to be intellectual than emotional. Personal experience is seldom if ever heard in prayer meeting exhortations. Japanese politeness speaks little of self; expositions of

Scripture, or dilations on the advantages of Christianity, are the rule in this kind of service. The time is usually occupied by the leader's remarks, and with prayers from the members. A social prayer and conference service, such as we have commonly in American churches, is rarely seen. A Japanese Christian church social, on the other hand, is more decidedly Christian than the same kind of a meeting is in America. Opened with reading of the Scriptures and prayer, the exercises are decidedly religious; they are much more social than the prayer meetings. Every one has the privilege of speaking; the remarks are often such as provoke laughter. But at any time the believers do not feel it to be an incongruity if some one feels moved to read a passage of Scripture, make remarks thereon or engage in prayer.

A Japanese Social

Miss Buzzell and Miss Paulson, with their helpers in the school, have rendered great service to the Sendai work by their ten district Sunday schools, and also by assistance in the church school. Miss Paulson has done much valuable work touring among the country churches with her helper, Miss Onuma. The work at Iwakiri and Shiogama, has also had much help from Miss Paulson and the school workers in their Bible schools, and in house to house visiting.

The work at the Tachimachi preaching place in Sendai has been carried on regularly during the year. Being away most of the time myself, touring among the country stations, the responsibility has largely devolved upon Mr. Axling and the members of the church. Mr. Seino, the chief deacon of the church, now over sixty years of age, has come regularly to the meetings and has assisted much by his earnest preaching in making the meetings effective. He is himself a significant proof of the power of God to save from a dissolute life; and his frequent recital of his own experience, a habit quite contrary to Japanese custom, has often been used by the Spirit to bring conviction of sin to the hearers. A number of soldiers have been led to Christ through the work done at this preaching place. It is on one of the principal streets that lead from the barracks to the city, and therefore catches a good many soldiers as well as ordinary citizens. The experiment of holding these meetings in the daytime was tried because the soldiers cannot come out in the evenings; but we have found the meetings quite well attended by the other people as well, and the experiment has fully justified itself.

Effective Testimony to the Power of the Gospel

The work in the rest of Miyagi Prefecture has had great difficulty. At two places, however, Sanuma and Usuginu fruit has been gathered. At the first place there are now some five or six inquirers. At the latter place a young man coming back from America, who during his stay there of some years became a Christian, influenced his family to look into Yaso Kyo (Jesus religion). The result is that his father and brothers, with a good number of the people of his native place, have expressed their determination to become Christians. This shows the interdependence of the home and foreign departments of our missionary work. A Japanese coming back from America without having become a Christian is one of the most obstinate obstacles we have to meet. It is thought of him, and he so thinks himself, that he has seen Chritianity in its home, and having been uninfluenced by it, it is concluded that it is not worth investigating further.

Influence of Japanese Who Have Been in America

At Kiushi we have a church of some 38 members; we are not able to place a pastor over the church for lack of funds. The members themselves are unwilling to make the necessary contributions to have a pastor, nor are they fully able to do so. Our evangelist working in the district was to visit them every week, and they were to have paid $2.50 towards his salary, but they did not pay anything. The chief difficulty is their unwillingness to make sacrifices for their religion.

On the Aomori and Iwate prefecture fields there is a much more encouraging condition. The Morioka church has been advancing rapidly in numbers during the year. Some 22 new members have been added. Out of this number 7 were baptized in the outlying districts. Those baptized in the city gave very good evidence of true repentance and faith, but most of them are students, or young women. On this account, as with most of our churches, students and women form the bulk of the membership. They are dependent upon their people who, being either indifferent, or opposed to our religion, will not of course give money to help our work. The Morioka church reports a membership of 85, but very few of that number have control of any money.

A Work of Grace After Ten Years

At Tono, a place off from the railway among the mountains, there has been a remarkable work of grace. For years we have prayed and worked for the place, but there has been no movement sufficient to encourage us to hope for results. About three years ago our first convert from there was baptized after ten years of work; now the whole town seems moved. The meetings are crowded. We try to have an after meeting to really get at the earnest ones to lead them to decision, and the second meeting is as crowded as the first. We finally, at eleven o'clock, close the meeting after asking for decisions. Some ten or twelve will hold up their hands signifying that they want to follow Christ. After the meeting is closed a number go with us to the hotel, and it is after midnight before we can get through with answering their questions, and teaching them.

A Native Sect

At Hanamaki, the strife of sects has commenced. A man by the name of Kanzo Uchimura,who wrote a book called, "How I became a Christian," which has had quite a circulation, is dissatisfied with all that has been done by all Christian workers up to the present, and he proposes to start a new denomination. He has already started one church at Sapporo in the northern island, but it has become largely Unitarian, though he himself is orthodox. He is now doing his best to get other members to join his movement. He has already secured a young man named Saito, at the last mentioned place, who has come to be heir of his father's property, and is thereby apparently a shining mark for his proselyting efforts. Mr. Uchimura sends his notices around to our most earnest inquirers when he is about to have a meeting.

At Hachinohe we have had one baptism in the year. A young man came out strongly and, though alone, said he wanted to follow Christ in baptism. He is very helpful to the work. Some three or four others are giving good evidence of having been born again during the past year, and I hope to have the pleasure of baptizing them upon my next visit. For twelve years we have been the only workers in the town. Much prayer, much work and much money have been spent on the place when it was considered too far to travel to, too degraded to spend much time or money on. Now, however, the Methodists and Episcopalians are working in the town.

Candidates for the Ministry

There have been 52 baptisms on our field during the year. Two young men have definitely given themselves to preparation for the work of the ministry, feeling that they have been called by God. Several others among those baptized are thinking about the matter and seeking to know God's will. The contributions of the churches have been a little over $175. This is a poor showing as compared with the previous year, being but 86 1-2 sen per member. But our northern field had famine last year and times have been very hard since in consequence.

87. SHIMONOSEKI (Including Chofu) — 1886

Churches, 2; members, 60; added by baptism, 12.

Rev. G. W. Hill and Mrs. Hill, Rev. F. W. Steadman and Mrs. Steadman, †Miss Lavinia Mead.

Important changes are in progress in this mission. The successful outcome of prolonged negotiation for the transfer of property titles to the Shadan has made possible the realization of a plan long in contemplation for a sale of land at Chofu and the transfer of the work in part from Chofu to Shimonoseki. It is proposed that Mr. and Mrs. Steadman shall remain at Chofu, Mr. and Mrs. Hill and Miss Meade removing to the larger center.

Report of Mr. Hill:

We began the year with considerable religious interest in both our churches. Mr. Jones of Sendai gave us a few weeks' help in February. His direct, pungent preaching of the Word and his earnest, evangelistic spirit greatly helped our believers and brought to a decision for Christ several who had been studying and inquiring. Good audiences attended these special services both in Chofu and in Shimonoseki, and the gospel had a wide hearing which will bear fruit.

Gains and Losses

Our regular work has gone on quietly during the year. We are able to report more baptisms than last year, but the strength of our churches cannot be said to be increased as there have been severe losses by removals. In Shimonoseki the church has greatly suffered by the removal of two of the best families, and four or five of the leading men. This is a great source of weakness in our Japanese work, and as the migratory movement is generally towards the larger centers, we feel it especially on our part of the field. The year has also witnessed some dissensions in the Chofu church and the consequent resignation of our evangelist working there. In Shimonoseki, though there has been a loss of several good members, a fine company of young men have been attending the services. They are earnestly studying the Word. Some have recently been baptized and we expect others from this class.

Our outside evangelistic work has been considerably decreased on account of lack of funds for travel and other expenses. My own efforts in this direction were almost entirely interrupted during the autumn and early winter, which is our best season for such work, by the complications attending the transfer of our property here to the mission. One of the men in whose name it was held refused to transfer, on the ground that it would be unpatriotic for him to deed the property to a foreign missionary corporation. After exhausting all means of persuasion both from missionaries and leading Japanese workers, it was necessary to institute legal action in the courts. It finally developed that the man had a debt, and that he was intending to raise the money on this property. By means of the legal proceedings, however, we forced him to compromise for a small sum and the deeds were registered in the name of our Shadan on Christmas Day. We rejoice that valuable property has been saved to the mission, but are made sad by the moral delinquency of one who has been for many years an evangelist.

Proposed Removal to Shimonoseki

With this cause of uncertainty removed, we have increased hopes of the realization of our plans for removal of one of our mission houses to Shimonoseki, which will more than double our opportunities for work and increase the efficiency of our station. Our statistics show a large decrease in membership in both the churches. This is not, however, a cause of discouragement. The church rolls have been revised and some who have not been seen or heard of for years have been excluded. Our lists now represent only those of whose faith we know, though quite a portion of these are non-resident. We are glad to report also, even with the loss of members, a slight increase in contributions.

88. NEMURO — 1887

Churches, 2; members, 79; added by baptism, 1.

¶Mrs. H. E. Carpenter.

Work at this station has continued under such oversight as Mr. Parshley has been able to give to it. Report of the work is included by him in the letter pertaining chiefly to the work at Mito. Mrs. Carpenter has now returned to this field to which her consecrated labors have so long been given.

89. OSAKA — 1892

Churches, 2; members, 79; added by baptism, 18.

Rev. William Wynd and Mrs. Wynd, †Rev. J. H. Scott and Mrs. Scott, †Miss Grace A. Hughes, †Miss Mary Danielson.

Report of Mr. Wynd:

In looking back over the past year we realize that for the church in Osaka it has been a year of golden opportunities which, thanks be to God, we have in some measure been able to utilize. The work of the year may be divided into three periods.

Analyzing the Year's Work

The first part of the year was a time of preparation, of plans and of stirring up the church to rise to its privileges and throw itself with vigor into the great exhibition campaign. The second part of the year was a time of earnest effort to make the gospel of Christ known to the crowds which thronged the exhibition and filled the city. How well the Christians succeeded in doing this you have already seen in the report which I forwarded to you some time ago. Nearly a quarter of a million of people heard the gospel, and of that number many heard with deep interest, and not a few with joy and faith. The third part of the year has been a great deal taken up with work that has grown out of the exhibition campaign. Corresponding, visiting, dropping a little more seed into hearts which had been touched, opening Bible classes, instructing the seekers and admonishing such as were growing careless have been a good part of our work during the autumn months when the city had got over its excitement and back to its normal condition.

Interest Awakened in the Villages

During the year I have had the joy of baptizing eight, but the number received into the churches does not give an idea of the work that has been done. A general spirit of inquiry throughout the city, and extending to the most remote of our country stations, is the most encouraging outcome of last year's special effort. Our country workers report interest in farming villages where hitherto there has been only open hostility or utter indifference. Two weeks ago a young man brought the information that in his village fifteen people were coming to him for instruction about Christianity, and that though he was not a Christian he had got a Bible, and was reading it to them. The interest was aroused by one of the villagers having heard the gospel at the exhibition.

At Kogawa Cho, which has lately come under my charge, the outlook is hopeful. We have no native pastor, but the Christians are all working earnestly and the meetings are good. In the inquirers' Bible class we have fourteen names enrolled, and we hope before long to see many of these in the church. In the general interest that has been aroused, in the earnestness of our members and fellow-workers, in the deep desire for Bible instruction on the part of our young men, we see signs that God is with us, and begin the new year's work with hope and joy.

Report of Mr. Scott:

Another year full of the richest of blessings from the loving Father has passed, and as we review it we have great reason for gratitude for good health, for prosperity in our home, and for abundant opportunities for service. It has been a year of quiet, steady work, with many tokens of divine favor, some of these tokens being of special interest. We cannot report a large increase in our membership; indeed after dropping or excluding several who had become a burden to our church roll, the members received by baptism and letter will not keep the number up to that reported a year ago. It has been my privilege to baptize eight during the year. Part of these are included in the report of the Kogawa Cho church, where I labored for the first ten months of the year, as noted below.

The Great Exposition

The great event of the year in the Christian life of Osaka was the effort made in connection with the national exposition which opened in Osaka March 1 and closed July 31. The different missions united in renting a hall directly opposite the main entrance, and here services were held forenoon, afternoon and evening of every day of the five months, each mission in turn having charge. The Baptists, of course, took their regular turns and were especially blessed. The attendance and interest were in advance of the hopes of the most sanguine, and at the close it was found that the total attendance had exceeded 250,000, or a percentage of one to every sixteen of the more than 4,000,000 who attended the exposition. Much opposition to Christianity was overcome, a spirit of earnest inquiry aroused, and several were converted. Four of those whom I baptized date their conversion from these meetings. Those who heard came from all parts of Japan, and some from China and Korea, so we have reason to think that the effort made both a profound and far reaching impression.

Ever since we came to Japan in 1892, until June of this year, we have lived at Kogawa Cho in Osaka and I had charge of the church there. However, we were obliged to remove to another part of the city near to the Naniwa church then in charge of Mr. Wynd; and, as his new house is not far from Kogawa Cho, it was thought best by all for us to make an exchange of our fields of labor, which exchange was made November 1. Miss Hughes is associated with us and Miss Danielson with the Wynds. I now make report of the work at present in my charge, although I have been in charge but two months of the year, and leave to Mr. Wynd the report of the work at Kogawa Cho.

The Naniwa church was organized by Mr. Wynd last May, he having commenced work there in the chapel some eight years ago. Faithful work has been done, and that part of the city is a fine field for work, but the church meets in an ordinary Japanese dwelling-house which is gloomy and otherwise unattractive, and located on an obscure, narrow street, not much more than an alley. Accordingly the work has moved slowly. It seems to us a great waste of time and money for a family and a single woman sent from the United States at considerable expense, and a devoted native evangelist educated at our theological seminary in Yokohama, to have their efforts made so largely of no avail by an unfortunate location. Accordingly we have decided, even if it necessitates giving up work on other fields, to move out to a better location as soon as possible, and then seek help in building a new church, because work in a rented house is always conducted at a great disadvantage. To ask the church to remain where they now are until able to rent a better house or build for themselves is unreasonable. They are in a sense "between the upper and nether millstone." They are too poor, with present numbers, to rent a better house or to do much toward building a house of their own, and they are not in a place where they can grow to numbers large enough to do for themselves. The church is doing well in the matter of self-support, considering their unfortunate location.

Poor Location a Hindrance

Kujo is a chapel in northwest Osaka among the cotton mills and other large manufactories. Here we have a very interesting work. Congregations are large and attentive, and the Sunday school in charge of Miss Hughes is a fine one. The Dembo chapel is also in northwest Osaka, something over a mile beyond Kujo and with surroundings quite similar. Here also we have a good hearing and Miss Hughes a good work. The deplorable condition of the children and young girls at work in the factories appeals very strongly to us, and our chapels are opening the way for a much needed work. Sakai is a city of 50,000 people, ten miles south of Osaka and a good field for work. I commenced work there about nine years ago and a fair degree of success has attended the effort. This year, however, owing to the serious and long continued sickness of the evengelist's wife, the work has moved slowly, and owing to lack of funds I have not been able to do justice to this field. With the start we have there it is only with the greatest regret that we can think of giving it up; but it is wasteful to continue it on the present policy, and by using a part of the money for the Naniwa church we will be able, we hope, to secure a house where that church can exert the influence it ought to exert in this great city. Moreover, we sincerely hope that the dropping of the work at Sakai may be only temporary.

Work for Factory Girls

We have striven to develop self-support in our churches, and a comparison of the contributions of this year with those of the previous year shows an encouraging gain. The Kogawa Cho church has done especially well, the offering there being an average of over $1.25 a member. The Naniwa church would make a better showing were there not on its roll a large number of non-resident members. Among all the members of the two churches there are only two who are in business for themselves, and these only in a very small way. All the others are students, clerks, servants and women without means of their own. Here in Osaka especially we experience the great difficulty, which is felt more or less in all parts of Japan, of reaching men who are "located" and so will remain and help in the building up of our churches. There are special reasons why the reaching of these is not now possible to any great extent in Japan; and the classes which are most susceptible to religious influences are today here, next week they will probably be in another part of the city hard to find, and next month they may be in some distant part of this empire or in America.

A Floating Membership

I have been employed by one of the large banks in Osaka to teach English to the clerks. I meet them three times each week for an hour and a quarter each time. This gives me an opportunity to reach a goodly number of young men and it also adds a nice little sum of money to that used for mission work. I also teach an interesting class of young men at the Young Men's Christian Association once a week on the "Life of Christ." My relations with the native workers have been harmonious and cordial, and I esteem it a joy and privilege to be associated with such noble workers. It was my privilege to have for a few months at Kogawa Cho one of the most efficient and devoted of our Japanese preachers. He seemed to be just the man for Osaka with its great opportunities and great responsibilities, but the Father had other work for him and so called him home.

A Great City

Osaka has over 1,000,000 people, exceeding every other city in Japan, except Tokyo, in population. It is the business center of this part of Japan, the commercial metropolis of the whole empire and a great center of trade for the whole Orient. Accordingly it is of incalculable importance as a religious center. Taking Osaka as a center, within a radius of thirty miles there is one of the most densely populated districts of the whole earth. This would include Osaka Fu with its 1,500,000 people; Kobe with 300,000; Kyoto with 300,000; Sakai with 50,000; and literally hundreds of towns and cities with populations from a few hundreds to several thousands. This being the industrial center of the empire, some of the most important problems of the future of Japan will certainly be settled for the good or bad right here. How important it is then for us so to improve the present and the immediate future that we can do what we ought to do; that is, to help these people to solve these problems in accordance with the principles of the gospel of Christ. We are profoundly grateful for the privilege of laboring in this important field, and also for the kind support given us by the Board and by the churches and friends in the home land.

90. MITO — 1889

Churches, 3; members, 98; added by baptism, 4.

*Miss M. M. Carpenter (in U. S.).

Report of Mr. Parshley:

In making this my annual report I will omit my chief work, that in the seminary, as Dr. Dearing's report will include all that is necessary.

Obstacles to Growth

A part of my summer vacation I was obliged to spend in Karuizawa on account of my physical condition, but I went to the Hokkaido for a short time. The Nemuro church is no nearer becoming a strong church than it was seven or eight years ago when we removed to Yokohama. This is due to unavoidable causes. The community lives entirely by fishing, and for this reason the population is very changeable. This is especially true when the seasons are bad, as has unfortunately been the case for several years. Yet the work is not fruitless, as many have been converted there only to move to other places. This year, however, we had only one baptism, a woman 55 years of age, who has known us since our work began in Nemuro, but who has been hindered until now.

A Student's Summer Work

Taira and Mito are still in my care as no substitute has yet been found to assume charge of that work. During the year I have been obliged to use Mr. Ishikawa of Mito part of the time in Taira, though during the summer months Mr. Takahashi, a student in the seminary, gave his entire time to the church and accomplished much. Only one baptism was reported, but a very much needed reorganization of the affairs of the church was secured.

In Mito Mr. Ishikawa has been laboring and there have been three additions to the church by baptism and one by experience. I have not been able to visit Mito and Taira since September, but I have kept in touch with the field as well as I could through correspondence. It has been a great loss to the work that Miss

Carpenter has been laid aside since summer. We hear, however, that the young men are organizing and carrying on work on their own responsibility, and for this we are very grateful.

91. OTARU — 1902

Churches, 2; members, 24; added by baptism, 2.

Rev. T. E. Schumaker and Mrs. Schumaker.

Report of Mr. Schumaker:

A Trial of Faith

At the church in Otaru services for preaching have been held four times each week. The results in baptisms are thus far not so large as we hoped for. I am not surprised that this year was one to try our faith. At first ours was the only preaching place in a populous neighborhood in a large city and many came to learn what was going on. But by the beginning of 1903 all had learned what we were, and opposition had had time to make itself felt. The result was a great falling off in attendance. This has been coming up again, and we have also a larger attendance of regular hearers, some of whom, I am sure, are on the way to true faith in the Son of God. Besides the one baptized in Otaru, the year closes with two candidates awaiting examination for baptism. Several others we hope will become candidates before long.

A Scattered Membership

The money raised may seem little for eleven members, but when you are told that it was raised by only about one half that number, the amount will seem more creditable, I think. The facts are as follows: Two of the eleven are foreigners whose gifts are not counted. Of nine Japanese members only four persons have been in Otaru all the year, and one other half the year. Seven persons, one of them our evangelist, raised the money reported. Three belong to one family. The father is an ex-judge. He went to Tokyo in the fall of 1902, and has not been in Otaru since. He entered the theological seminary in Yokohama this fall (1903), where he entirely supports himself. His son has been for two years or more a student in a medical school in Tokyo and spent only one month in Otaru this year. The mother spent half the year here. These three have regularly contributed to our work. Of the other three, one is a carpenter, another a young man employed in the post-office on small salary, and the third the young wife of a man who is not a Christian. Yet these seven have raised more than enough to pay all present expenses of the church for one month. Of the nine Japanese members, the other two were baptized this year. One of them came quite recently and lives in Sapporo. The other was baptized last spring and about a month later went away on business when he disappeared utterly. All our attempts to trace him have failed. He seemed a most promising Christian and we still hope for some word from him, though the time when he was to return is long past.

Discouragement at Wakkanai

We have as yet no pastor for Wakkanai. Evangelists are few for the work in Japan, and most of those from the south dread going so far north. One of our young Christians conducted services until April, but being included in a large number dismissed from post and telegraph offices by the government for economy, he left Wakkanai at the end of April. Since then we have had no one who could conduct the regular services and no one even to live in the preaching place, so that I gave up even this last temporarily. We report thirteen members for Wakkanai, but only three of them are now on the field. All of them were there less than two years ago. All of the thirteen except those now on the ground left the place within about twelve months' time. Such is Japan.

A Call from Sapporo

We now have five Baptists in Sapporo, the capital of Hokkaido, a city of about 60,000 people. It is only twenty-three miles from Otaru by rail. Two of the above are from Wakkanai and three from Nemuro, one of these being the young man I baptized in Sapporo who came as a candidate for baptism from Nemuro. We are now holding services during the week in Sapporo in the house of one of the believers, but the house is back from the street and so not well situated for general meetings. Christianity has a stronger hold on Sapporo, I think, than on any other city in Japan and, for that reason, the prospect of being able to build up a self-supporting work there is perhaps second to that in no other town in Japan. The fact that it is the capital also makes it an important point for our work. We ought by all means to have an evangelist located there. We ought also to have work in Hakodate, the remaining large city in Hokkaido. There is such a constant movement toward the cities that unless we have work in them to gather those who go there, we are constantly losing. In Japan the cities are such important places that we cannot afford to pass them by.

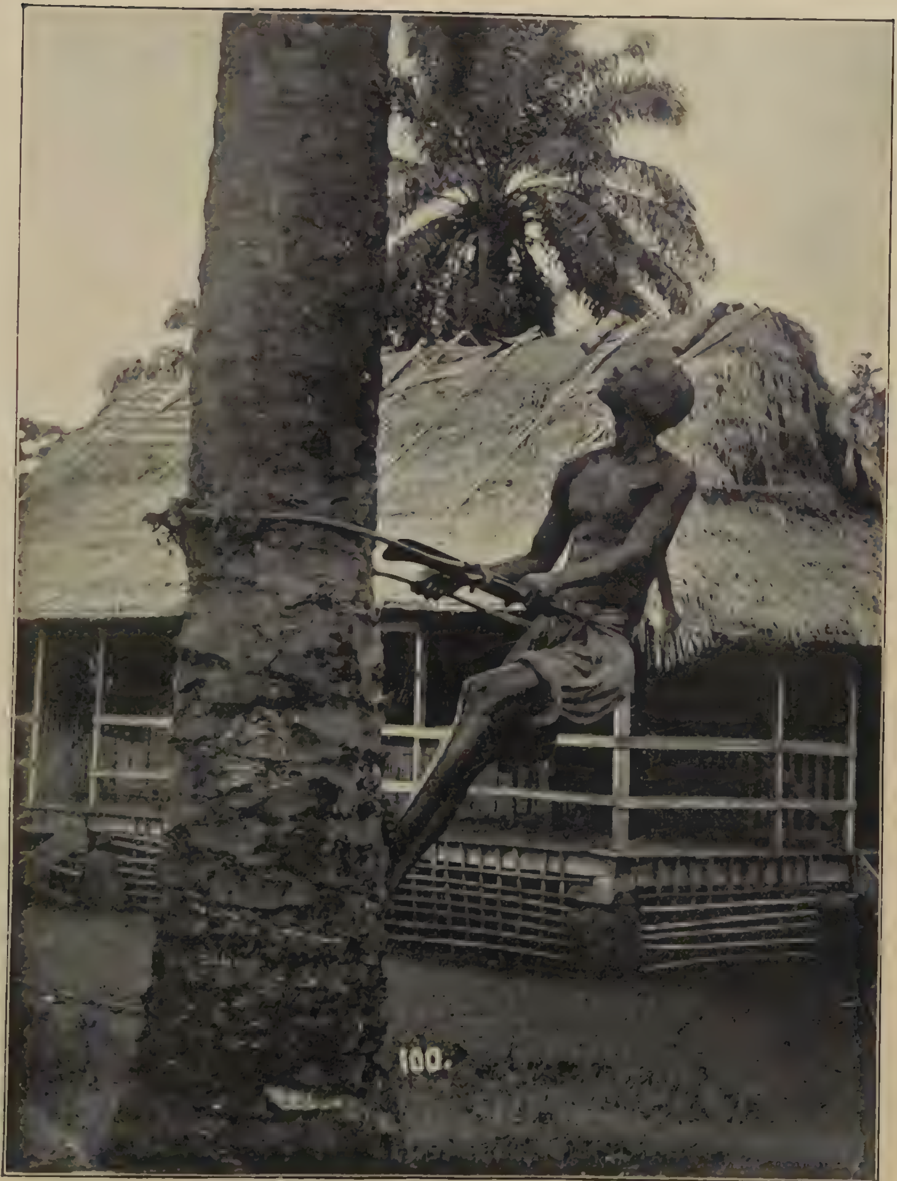
The Lord gives us much joy in our work and we believe that he has many blessings for us in this great and growing Hokkaido.

VI. MISSIONS IN AFRICA

TRIALS are bearing heavily upon our workers in this mission. The death of Mr. Wright at Mukimvika has removed at the beginning of his career one whose promise of usefulness was as large as his love for the work for which he yielded up his life. The Mukimvika station suffers also by the illness of Dr. Lynch, necessitating a quest of health in America. As a result of these and other losses in the mission, the need of immediate reenforcement is most urgent. Several stations have but one resident missionary family. The need of a physician on the upper river should not fail to be met during the present year. Dr. Kirby, who has been transferred from Kifwa to Lukunga, owing to the removal of Mr. Hill to Mukimvika, has just now visited these upper stations, devoting a month to the giving of such aid as he could render them. The fact that this visit of a month was eagerly requested by the missionaries at these stations illustrates the greatness of their need.

The depletion of our own mission force is made the more noticeable by the contrast offered in the expansion of the work of Belgian Roman Catholics who are swiftly occupying the lower Congo district, priests and nuns coming to the country in a multitude. It is impossible to doubt that this represents a policy promoted by the government of the state, as sales of land are made to this mission, while persistently refused to missions conducted by Protestants. The Roman Catholic Mission is particularly active in the care of orphan children, a class which as a rule represents the victims of raids made upon native villages by the soldiery. Many of these children are trained as soldiers in schools under the care of the Roman Catholic Mission.

The dreaded sleeping sickness still claims its victims. But all other discouragements through which the work of our missionaries suffers are of slight importance in comparison with the difficulties resulting directly from the policy maintained by the government of the state. There is no one of our stations, even in the lower district, whose work is not affected adversely by these influences. On the upper river the work is almost fatally impeded by the unrest of the people, their frequent flights to the forest, their removal from the territory of the state, and the decimating of tribes through attacks by the soldiers. Notwithstanding the obstacles confronting them, our missionaries continue their work with courage. Not retreat, but redoubled effort, is suggested by the plans discussed at the recent conference. In the confidence that relief will come in God's time and way, they do the work at hand and consider plans for reaching further into the great territories still unoccupied. It cannot be that their confidence will be disappointed. Those who work for God work with God.



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Africa Series — Orient Pictures.

NO. 228. — CLIMBING A PALM TREE.

What if that rattan strap should break? It will not, however, for the men who climb trees in this way are very skilful, and are careful to see that there are no defects in their only support. What is he climbing the tree for? It might be for one of several purposes, but it is a fact that the juice of the palm tree, secured in this way, is made into an intoxicating liquor much used by the natives. Photograph by Rev. Joseph Clark.

We are glad to report relief for our workers at Banza Manteke in the return of Dr. Leslie who is just now sailing for Africa. A cause for congratulation also to the mission as a whole is found in the expected coming of Rev. S. E. Moon to Banza Manteke who, in cooperation with Mr. Richards, will conduct a central school for theological training which it is hoped will serve all our stations in the lower Congo territory.

92. PALABALA — 1878

Churches, 1; members, 333; added by baptism, 50.

Rev. C. H. Harvey and Mrs. Harvey, Rev. Wm. A. Hall and Mrs. Hall (in Jamaica), §§Rev. C. C. Boone.

Report of Mr. Harvey:

Opposition Overcome

The past year has not been without encouragement. Fifty have been added to the church by baptism and there has been an advance into the regions beyond. At one place in the Noki District, where for many years the chief of the town has opposed the gospel, he has lately turned quite around, is anxious for a teacher, and is willing to help in building a chapel. There are several conversions here also. We are hopeful that God is leading us into this Edom, the strong city, the place where the oppositon has been the most strenuous hitherto.

Our people as a whole are still contributing liberally to the extension of the gospel and towards the support of the school and church work among themselves. They have given no less than $226.50 during the year for these purposes. Considering that the net membership is but 333 (which number includes many too poor to give anything at all), the average is not less than a dollar per member. Some $35 of this money was contributed for the purpose of putting up a good-sized chapel in our Noki District, where the people of the various villages in the neighborhood can worship together.

Nightly Prayer Meetings

We have now eight out-chapels and meeting places. At each of these places there are daily services held as well as day schools and Sunday schools. At many other villages where there is no chapel, but where there are Christians, they meet every evening for reading the word of God and for prayer. This I am glad to say has become an established custom. These evening services no doubt are a great means of spreading the truth among their heathen neighbors, besides being of great value in maintaining the flame of divine love and zeal in their own hearts. In the stillness of a tropical night every word read or spoken carries far, and some who would on no account attend the meetings are almost compelled to hear the "wonderful words of life," and one by one they attend school and are soon known as inquirers.

I have been able to make several evangelizing trips during the year, usually accompanied by my wife. One journey I made was from Palabala to Mukimvika by land. This journey was made in the hope that Mr. Wright would be able eventually to join hands with us at Palabala in evangelizing the intermediate district. The idea met with an enthusiastic reception from Mr. Wright. He agreed to undertake a journey from Mukimvika to Palabala by another route to enable us to complete our plans. Alas, about the very day he was to have started he was taken from us by death! Mr. Boone has also made several evangelistic journeys through our districts.

The Catholic opposition is becoming more and more acute in the outlying

Catholic Opposition

places. Their colored teachers work largely upon the fears of the people and many of the timid ones join them to save trouble. A cheap, common rosary is given to such and they are warned that should they ever take off their beads and give them up terrible things will happen to them. However, notwithstanding all the efforts of the priests they make but little progress in our own districts; and for the rest, the fears of the people are a very insecure foundation to build upon. Time will show how insecure, no doubt.

The medical work has been carried on by Mrs. Harvey with good results. Each patient buys a ticket for ten cents which lasts two months. Altogether nineteen dollars has been paid in this way. This does not cover all costs, but it helps in teaching the people to be independent and avoids pauperizing them. A Sunday school has been conducted by Mr. Boone each Sunday morning (except communion Sundays). The attendance has been very encouraging. The school work has progressed. Last year we had but 292 scholars on the books; this year there are 525 with an average attendance of 271. Regularity of attendance seems to be very difficult to both adults and children. The former indeed have their duties to attend to and too much should not be expected of them, but most of the children are free to attend school. Unfortunately there is no power behind to compel them to be regular; they come or stay away of their own sweet will. The need of punctuality and regularity is a foreign idea to them.

Need for Training Evangelists

We have had this year a station boarding school for some of the more promising scholars, and especially such as are known to be apt to teach. Mr. Boone and I have carried this on together, assisted by my wife on Wednesdays. These young fellows have had a course of Bible instruction in the Old and New Testaments, besides elementary teaching of other kinds. There have been only five pupils this year, but they have made good progress and most of them, I trust, will be found useful in the out-schools, and some of them in helping the evangelists in their work. One object of the school indeed is to provide young men to fill the posts of two or more of the evangelists who will thus be freed to go to the training school at Banza Manteke for a time. While I was at home Mr. Hall sent two men there, and although they only had one session the advantage has been very manifest ever since. The weak point in our work is the lack of education of the preachers and teachers, and we are bound to remedy this as much as possible without draining too much the aggressive strength of our workers. The plan above mentioned will, I trust, help us to tide over the difficulty. The station school of scholars from the villages near has been conducted by Mrs. Harvey, who has also carried on a school at Kimpangila about half an hour's walk away. During the last month the latter school has been held at the station as the people are building a new schoolhouse. This, we expect, will soon be finished.

93. BANZA MANTEKE — 1879

Churches, 3; members, 1,810; added by baptism, 239.

Rev. Henry Richards and Mrs. Richards, W. H. Leslie, M. D., and Mrs. Leslie, Rev. E. T. Welles and Mrs. Welles (in U. S.), *Miss Catharine L. Mabie, M. D., *Miss F. A. Cole.

At this station the return of Dr. Catherine Mabie is a welcome incident of the year.

Report of Mr. Richards:

More itinerating has been done than usual of late years. We were out about nine weeks during the year and opened a number of distant and important outstations. We have extended our borders until we have forty-six outposts, sixty-four evangelists and teachers, and others holding forth the word of life.

Exactions o the State

The state has required the chiefs to supply workmen for road making and also required the people in the villages to grow many sacks of peanuts as a tax. The chiefs went to Boma to see the governor-general to complain against what they considered oppression and against some outrages committed by the soldiers. Since then the people have had some peace, though the matter has not yet been settled. All this caused much unrest among the people and did not help them to attend to eternal and spiritual matters.

Threats of Priests

The priests have been quite energetic of late, and evidently hope to damage the work. They threaten those who refuse to receive them, and we have a difficulty in assuring our people that they have no authority to molest or injure them. The commissary of the district has decided in favor of the people and against the priest in cases of this kind that were brought to his notice. Quite recently a priest went to a place only a day's journey from here, where we have had Christians for years working on the coffee plantation, and sent for the chiefs in the neighborhood and offered them presents to become his friends. The chiefs, however, refused his gifts. They are learning wisdom. Fortunately we had just closed the training school and we were able to send one of our best evangelists there to hold the fort and preach Jesus. He and his helpers have entrenched themselves in six villages, the people receiving them gladly. They do not want the Catholics, because they fear their children will be taken away. The report is that the priest has gone to Matadi in anger to bring up the judge, and some of the people are sore afraid, while others are coming out boldly on the Lord's side. The revival is still going on and over forty have professed conversion. There will be a struggle, but we are sure of victory. Many priests and nuns arrived in Congo during the year. There must be no relaxing on our part; the battle has begun and will likely be long and stern.

Prospect of Struggle

In June last, the three committees of the three societies, working in the Cataract region, met at Kimbungu, a station of the Swedish Missionary Society, to discuss again the question of unifying the lower Congo dialects. We sat in conference for six long days and many things were agreed upon that will be helpful to the work generally. In many points we agreed to differ, and complete settlement at present seems impossible. There is, however, a near approach between the Swedish Missionary Society and the Missionary Union. The Swedish missionaries hope soon to have the whole Bible in the Congo language. Meanwhile, other helps have been provided. Five hundred copies of the first volume of "Line upon Line," translated by Mrs. Richards, have been printed here by our native printer. There is great demand for these books and they will be very helpful to our young people and others. The translation of the second volume is near completion.

A Congo Training School

There were fifteen students in the training school, who were far in advance of any previous class. None had spent less than two years in the school. One, a former student, who had done good service as an evangelist, has returned to his work after two years of further training. He is a very bright man. Others had spent two years in the middle school before entering the training school. Since Mr. Welles left the Congo, Dr. Mabie has taken charge of most of the classes. In addition to other elementary subjects she has taken the students from where Mr. Welles left them, through Old and New Testament history. In the two years I taught we studied the life and travels of the Apostle Paul, the Epistle to the Romans and a part of Henry's "Outlines of Church History." The students are fairly well equipped to preach Christ unto their people. We must continue to advance in this department.

The school closed for the year December 18, but before that date some of

The Cry for Helpers

our evangelists had written asking for new men, and others had come to the station hoping to make out a stronger plea by their presence. We had only fifteen, but I question if fifty would have satisfied the demand. It was painful to witness the disappointment of those who had to return without helpers. There are now heathen people asking for teachers to come to their towns; not that they are in all cases eager for the gospel, but they prefer us and our God to the priest and his god.

Village schools have increased during the year until we have 50, with 2,352 names on the registers. In this the Catholics have unwittingly rendered some help. Their plan is to take the children away to their stations and not to trouble about the adults. Some heathen informed me that when the children go to the Catholics they have gone altogether and we see them no more. They love their children and do not like to see them taken away from their villages.

Many Turned from Idols

At the present time we are having much blessing and many are turning away from idols and sin to trust in a risen Redeemer. Two hundred and thirty-nine believers were buried with him through baptism.

Refuse a Present: Make an Offering

Now concerning the collections, I have been persistent in giving instructions to the churches, until some outsiders misunderstand us and declare that we want them to become Christians in order to get their money. Nevertheless only a few weeks since, some chiefs who refused handsome presents from a priest, made a collection and gave our evangelists a goat and food to stay and teach them. The contributions for evangelistic and church work amount to $473, that is $83 more than the year before; $152 were also contributed for medicine.

Dr. Catharine Mabie has the medical work and will doubtless send in her report of that important department.

A short time ago the commissary of the district wrote asking for a list of chapels belonging to the mission at our outposts in his district, and I was able to reply joyfully that all schools, chapels, and teachers' houses belonged to the native Christians. In some towns they are making heroic efforts to build permanent and more suitable chapels and schools.

In many respects the outlook for the new year is very favorable and we are expecting great things, though there are signs of storms. But the Master says, "Fear not, I am with you." What more do we want? Let us pray and go forward.

94. LUKUNGA — 1882

Churches, 1; members, 588; added by baptism, 159.

Rev. Thomas Moody and Mrs. Moody, H. W. Kirby, M. D.

In the early part of the year Mr. Moody was alone at this station. The return of Mr. and Mrs. Hill in the summer brought relief, and a little later Mrs. Moody rejoined her husband. Mr. and Mrs. Hill now go to Mukimvika, while Dr. Kirby is transferred to Lukunga from Kifwa.

Report of Mr. Moody:

The time has come to make another annual report. I am not alone as I was last year; Mr. and Mrs. Hill and Mrs. Moody are here to share the work and dispel the loneliness. The former arrived in September and Mrs. Moody in November.

rogress in ll Sections f the Field

I am glad to be able to report progress in all sections of our field. We have nineteen outstations with preachers who also teach school, and six other schools, making twenty-five out-schools in all, and a total average attendance of 584, which makes an increase of 200 over last year. The station school of which Mrs. Hill is in charge, with an average attendance of 30, is doing well. This makes a total attendance of 614 in our schools. There are two Sunday schools; Mrs. Hill has charge of the one for women and girls and Mr. Hill for the men and boys.

Many Towns Christianized

The condition of the work near the station has steadily improved so that we have more than half the towns Christianized or under Christian influence. Mayambula, which was so hard to get into, at last opened, and we have had a Christian teaching there, a man who had married a woman of that town; and as a result fifteen have been baptized. At another town, Nkandanda, where for years the missionary never could stop, now I am treated kindly and have had school there most of the year. At Ntombo a large number were baptized this year. We have three schools there, so the Christians are getting better instruction.

It is a real joy to go to towns that a few years ago we were cursed out of, and where now the people all drop their work and come running to us. Matimpi is a town that had a few members in Mr. Hoste's day, but they died off. We are succeeding now among these people; three have been baptized and about fifty come to services. They have a day school of thirty pupils. One old town is discouraging. Out of nineteen members six have died during the last year. We have never been able to make any headway in this town since we came here.

This year I have had a hard fight to get all the church members to put away all drinking of palm wine. With one section of the church we are having a great deal of trouble; thirty-six have been expelled and I am afraid before I am through I shall have to expel as many more. This is one of the hard parts of a missionary's life, to discipline the members; they are so like children here. Still we see that they live better and are trying to do what is right.

Seven were put out for adultery or fornication, and fourteen were dropped for non-attendance. We have 588 members, and our collections for the year were $142, or about twenty-five cents a member. Twenty-five cents is a man's pay for three days' work. I am trying to get them to give forty cents a member. They raise now one third of the expense of the preachers, teachers, and evangelists, and the Union two thirds. I want to get it to one half as soon as possible.

A Trial of Faith

One of the sad things this year was the death of three of our preachers, and we have lost by death forty-three members, which is about seven per cent. I have opened two new stations on the north bank of the Congo and God is blessing the work there. At Kimpaka I have examined fifteen for baptism. At the other place, Kimbengi, God has tried us by taking to himself two of our best preachers. One had dysentery, was brought home to his town and died in a week. He was one of the old and faithful preachers. Later I sent two more, and after six weeks one of them died before we heard he was sick. Our people have not yet entirely overcome superstition, and I am having a hard time to get preachers to take their places. God is trying our faith, and we trust soon we will have men there again. We have three boys from this town at our station school. The chief gave them to me when I was there in December. We are still encouraged to go on with the work hoping and praying that the light will soon dispel the darkness.

95. MUKIMVIKA — 1882

Churches, 1; members, 3; added by baptism, —.

Rev. C. B. Antisdel and Mrs. Antisdel (in U. S.), F. P. Lynch, M. D. (in U. S.), Mr. Thomas Hill and Mrs. Hill.

The death of Mr. Wright and the illness of Dr. Lynch are referred to elsewhere. The station will now be under the care of Mr. and Mrs. Hill.

Report of Dr. Lynch:

Death of
Mr. Wright

This word can be but a sign of a broken record, in plans and work in the interests of Mukimvika. Mr. Antisdel's departure in March for a much needed furlough was followed by Mr. Wright's immediate arrival upon the field. He at once took charge of Mr. Antisdel's work in the daily service and devoted much time to the language. Later the school was reopened with a very encouraging attendance and interest. In October Mr. Wright was taken with a serious illness which proved an unexpected call to the higher service, entailing a severe loss to the interests of Mukimvika and the general work. It is impossible to understand this dispensation, we can only wait the unfolding of the Master's eternal plans.

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The daily service has been continued and there is always a good attendance, especially at the Sunday service; yet the interest in many cases seems most superficial. It is so difficult to impress the natives with a sense of personal sin and the direct and practical import of the life of sacrifice, faith and constant service. It would be a simple matter to baptize many on a profession of faith, so that we would have a large nominal membership; but the subsequent life would quite fail the all too ready profession. Still in a quiet way the work is winning its signs of blessing, there are at least six in whom I have much confidence, and I think with another year of teaching and testing they will be ready for admission to church membership. Everything is to be gained through this patient, conservative waiting, and there can be no real loss in the process. When Mr. Wright's successor arrives he will find much to encourage his plans of developing work. The school has been continued with a fair attendance, and some of the scholars trained by Mr. Antisdel are proving good teachers. With an enthusiastic teacher of experience the school can be made a most important factor in the success of the work.

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The hospital and dispensary work has varied according to the nature of that class of service. There have been as many as twenty patients at one time in the hospital, and the number has never been below five. Many cases come from far places where the gospel has never been preached, and in returning to the towns they carry back the story of the new faith. There have been a number of operations, indicating increasing confidence, as the fear of the surgeon's knife diminishes when its advantages become manifest. The general tendency is away from superstition. The native doctor has no power over pain, so his prestige frequently fails with that simple test.

So with all the discouragements there has been a distinct gain in the sphere of influence, and while the statistics remain the same there has been a promising increase in the enlargement of the work.

96. BWEMBA — 1889

Churches, 1; members, 35; added by baptism, 8.

Rev. A. Billington and Mrs. Billington.

Mr. and Mrs. Billington remain alone at Kifwa. It is hoped that an associate may soon be appointed who shall be qualified not only for evangelistic work, but for management of the steamer as an engineer.

Report of Mr. Billington:

The year just closed has not seen all accomplished that we had hoped at the beginning. Progress has been slow, but the movement has been forward, and we record our thankfulness to God for souls saved, as well as for life and a good measure of health vouchsafed to ourselves. It is now fifteen years since my wife began Congo life, and twenty-two since I began, so we have mercies innumerable to praise God for.

We began the year with twenty-six names on the church roll, and closed with thirty-five. Eight persons have been baptized during the year, all adults; two have been transferred from other churches, and one who was baptized before the formation of the church here has been restored. Two have died during the year.

Absent at Ikoko

On account of the lamented death of Mr. Sjöblom, four months of our year were spent at Ikoko, which seemed a great interruption to our work; but the Lord helped the young man left in charge during our absence, so that on our return we found all well, and two new inquirers who have since been baptized.

Our Sunday and daily services have been continued as usual and very well attended, as well as the general prayer meeting on Tuesday evenings and the women's prayer meeting on Thursday. We have a modified Christian Endeavor on Wednesday, and on Monday an inquirers' class. We are glad to tell of an earnest spirit in most of the church members, and all seem to think it some part of their duty to tell to others what they know.

Learning to Read the Word

Mrs. Billington has carried on the day school when we have been at home, and some of the young men have done the best they could during our absence. We have given reading the first place, as we were anxious for all to be able to read the word of God for themselves, and very good progress has been made. There are sixty-three scholars on the books and half of these are adults. The A, B, C was a struggle for some of them, but it is a pleasure to us, as well as to them, that now they can read the story of Abraham and of Joseph.

We also have a class of some twelve Bateke youths. The interruptions of the year have hindered the translation of the "Peep of Day" into the language of the Bateke, but we hope to send it to the printers very soon.

Inquirers Among the Bateke

Not an inconsiderable part of our work is the itineration during the three and a half months of the dry season. On these journeys we always have with us members of the church, both men and women, so that the villages are pretty thoroughly visited, and many personal conversations are held. We are always well received, and have a respectful hearing. It is the sowing time among these Bateke, but even now the precious seed seems to be taking root in the hearts of some; four young men and a young woman are among our inquirers.

The rains and swamps make it difficult for us to do much in the further Bateke villages during the rainy season, but we visit some of the nearer villages every week, and our evangelists visit the distant ones. There are also at our daily services always a few Bateke. In estimating the population of our district last year we counted the houses in the villages we visited, and during the present year we have become acquainted with others containing some 2,000 more souls. There are still many villages within our reach which we have not yet visited, but we hope to go or send as opportunity offers and men and money are forthcoming.

Many Had Not Seen a White Woman

One journey last dry season we were away twenty-four days, and reached a point on the Kassai River east-southeast from here, perhaps forty miles in a direct line. We made a circuit, visiting the various villages and walking over 200 miles on that journey. Mrs. Billington was with me as usual and was an object of great interest, being the first white woman many of these people had seen. Another journey we were away eighteen days, and as we were within a few hours' journey of our friends of the English Baptist Mission at Bolobo, we went on there, spent a couple of days with them, and returned home by boat. Other shorter journeys were made until the rains brought this work to a close.

Mrs. Billington has had charge of the medical work and there have been 2,743 requests for help during the year. The "Henry Reed" has been at anchor most of the year, but we think she was well occupied during the two months that the English consul had the loan of her. Before she could be handed over to him, I had to spend some ten days painting and making small repairs on the slip at Bolobo. More than half of the past year there has been no missionary living on this station. Do churches at home usually make much progress when they are without a pastor? "Brethren, pray for us, that the word of the Lord may have free course, and be glorified."

97. KIFWA — 1890

Churches, 3; members, 684; added by baptism, 199.

Rev. P. Frederickson and Mrs. Frederickson.

Report of Mr. Frederickson:

Eager to Hear the Truth

The year has passed pleasantly and has been full of interest. Visible progress has been made in all branches of the work. The gospel has reached out to many new corners of the field and the interest of the people in the message of salvation has grown. Villages quite shut up to the gospel have broken the bands of threatenings and intrigues and demanded their right to have the free word of salvation preached to them. New villages have received evangelists and heard the word of life for the first time. Sixty-five days of the year were spent away from the station in visiting outposts (110 villages were visited), planting new ones and getting justice for the people. In June I made a trip to our most distant centers and visited and preached in seventy-five villages, going first sixty miles south to plant a new outpost. From there I went sixty miles east to Nkosi, on the border of the Bayakiyaki, to see our work there, which had been going on only a few months. Then going north, thirty miles took us among the Dikidiki people, where we have a good hold. We have there three preaching places. One of their number has been converted, has learned to read and is now preaching to his own people. We entered this tribe eighty miles east of Kifwa. We then went forty-five miles to the northwest and visited the Bafunika tribe, a very interesting people. The work was begun among them by our Christians. Two young men show interest in the gospel and will soon be able to read, and the evangelist can now preach some in their language.

Sleeping Sickness

The Lord has blessed the preaching of his Word and quite a number have professed conversion during the year. Of these we have baptized 199, thus making our membership 684. Sickness has taken away a large number of our people. In one village alone, out of sixty people, ten died, more than half of them from sleeping sickness. Dr. Kirby has had charge of the medical department, and he will send report about that. He has also had charge of the orphan boys and helped in giving food to the orphans. A new departure has been made in our way of working by forming two native Baptist churches with pastors and elders; the Kinzingi native church with 250 members, and the Kingombe church with seventy members. By this we hope that the native Christians will be better able to realize what their duties are as members of the Christian family. Our evangelists and teachers have done good work, and although the most of them are young, very few of them have not had the pleasure of winning some one for Jesus. Three of them have died from sleeping sickness, which was a great loss to our work. Some attempt has been made to give them more teaching; but the need in the villages has been so pressing that they have not been able to get away much from their work.

Successful Evangelists

The school work under the care of Mrs. Frederickson has its bright and dark sides; dark because of the sleeping sickness, bright because not a few of the children have learned to love Jesus. The year began with 444 on the books, and the number rose to 697. This is a precious number of young souls to teach how to read the word of God and the way of salvation. The Sunday school on the station has been carried on as usual and with 139 enrolled during the year. Some Scripture verses were learned by heart, besides the Lord's Prayer and the Ten Commandments. The children gave over seven dollars in collections. The woman's board and the women of the Baptist churches have most nobly sustained the orphan department. Our greatest difficulty has been with respect to obtaining food. The first part of the year we had the children on the station, but we have been compelled to put a number of them out in the villages in the care of our Christian people, until we are able to obtain sufficient food. They are very nice children and we shall be glad when we can take them back again.

Work for the Orphans

In the face of much opposition from enemies, trials and discouragement through sickness and death, our people have been pushing forward. They have built three preaching places that can hold each about 300 people; they have given $190 towards the Lord's work, to be used for evangelists, pastors and teachers; they have one evangelist among the cannibal tribe, the Bafunikas, the people mentioned above, and have two pastors of native churches, besides some preaching school teachers.

Evidences of Progress

It is well to remember that this work is only at its beginning. We are children yet; but we are growing and hope by the help of God to reach in due time a more perfect way. AFRICA IS READY. "Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest."

Report of Dr. Kirby:

It is with a voice of thanksgiving and praise to God that I would speak of the experiences of the past year. Though our station is away down in a hollow, yet we have all enjoyed good health. A year ago nearly all our orphan children suffered with bad ulcers; now but very few are thus afflicted. One boy has died of sleeping sickness, but he was isolated and the disease did not spread to any of the other children. I have organized the dispensary work on an almost self-supporting basis. Our Christians have learned the use of the common remedies and many come to buy epsom salts, castor oil, santonine, iodoform, quinine, iodine, etc. During the year 7,412 people have visited the dispensary, either for treatment or to buy medicine. I have had as many as 157 in one day, but after that experience I knocked a hole in the mud wall of my dispensary and put in another door so they could come in on one side and go out the other. I have taken in over seventy dollars, or about 35,300 brass rods. I have performed six minor operations, one under chloroform, and attended several maternity cases.

Medical Work

During the last six months I have had charge of over forty orphan children. During all this time there have never been three days together when there was enough food to go around. Owing to the unsettled conditions of the country, the people have had very little food to sell. Now we have a lot of food planted on the station and next year we will not have the daily task of dividing food for ten, among forty children.

Lack of Food

Providing food for the orphans, medical work, carpentering, cooking and language study have taken up most of my time. I have won the friendship of the people. It has been a great pleasure to see the changed lives of the people and to hear them singing familiar gospel hymns. There is much in this country that is very depressing; sickness and death are on all sides of us, but God is leading, and for the sake of Jesus and for these people who sit in darkness we are here to say, "Thy will be done."

98. IKOKO — 1894

Churches, 1; members, 53; added by baptism, 11.

Rev. Joseph Clark and Mrs. Clark, Mr. C. L. Whitman, Mrs. E. V. Sjoblom (in Sweden), Mrs. A. Christopher (in England), *Miss Margaret Suman (in U. S.).

The return of Mr. and Mrs. Clark, with Mr. Whitman, has afforded the relief so urgently needed at this station after the death of Mr. Christopher and Mr. Sjöblom.

Report of Mr. Clark:

On our arrival at Ikoko, May 14, we took over the station from Mr. Billington who, on hearing of the death of Mr. Sjöblom, had promptly left his own work in charge of native helpers that he might go to the aid of the ladies at Ikoko. We will ever be grateful to Mr. and Mrs. Billington for the service thus rendered. Mr. Whitman and I have found abundant scope for all our energies, and there still stretches ahead of us a view of many things that must be done, so that we have not yet felt time hanging on our hands.

A Physician Would Be Welcome

School work was at once handed over to Miss Lena Clark. The number attending has gradually increased, and considerable progress on the part of many has been evident. One class, taught by Vinda, was examined on John's gospel and the papers were very satisfactory. I have led a class on Matthew two mornings a week, which has given me great pleasure because of the evident interest of my pupils. Medical work was allotted to Mrs. Clark. We would be very glad of a doctor to take up this branch of mission work. We will give a physician a very hearty welcome when you can spare one from other fields. Two surgical cases were beyond our ability and both patients died; a surgeon could probably have saved both. Industrial work has been carried on as before. Gardening has been directed by Mrs. Clark, but as her time has been greatly taken up by the sick, I have given her considerable help. We have had an income of about $10 from produce sold. Carpentry has been managed by myself, but when any repairs of mission buildings were undertaken Mr. Whitman shared the labor. The brick department has also been given over to him. Owing to the absolute necessity for extensive repairs on station buildings, we have not done much evangelizing outside of Ikoko. Some of our young men spent a week preaching in the Mohele (cannibal) District. A number of other villages have also been visited, and the gospel story told in them. There is still a great deal of unrest among the people near Ikoko which hinders us from sending out our young helpers to distant places. There have been only two punitive expeditions in our neighborhood since our return; but they have left natives who would be glad to revenge themselves on any strangers, so that we have to exercise great care in sending out our young people to preach in the "regions beyond."

Unrest Among the People

The church closed the year with fifty-three members, eleven of whom were baptized in October. We were very much troubled by certain practises among the church members, which indicated a low spiritual tone. We have earnestly prayed with and for them and have taught them with special reference to the points in which we thought them wrong, and we rejoice that a great improvement has taken place. All the members help in Christian work. On Sundays they usually hold from twelve to fifteen open-air meetings, and when they are out journeying, visiting or trading, they preach and teach.

As usual they have done well in their giving. Their gifts support eight poor people who are unable to work. They have purchased the oil required for lighting our evening meetings and school, and in addition they have paid $38 toward the expense of our Ituta outstation. The total contributions of the members, exclusive of my two lower Congo native helpers and five who were unable to contribute because of sickness, together with Sunday morning collections, amounted to $66.18, or an average of $1.38 for each contributing member. The meaning of this is better understood when we realize that the average income for the men is less than $18 a year, while the twelve young women members get little more than their food and clothing, and the fifteen married women have no income except from the little they can spare to sell from their gardens. In addition to this my two native helpers, Vinda and Frank, have paid to the church about $23.50 as their united contributions for the years 1902 and 1903.

Generous Giving

Our hearts have been cheered by the number of villagers attending our services. Quite a few give us opportunities for conversation on spiritual matters, and some are applicants for church membership. We are grateful that our station has this year been favored with a new missionary. Mr. Whitman is already able to preach in the native tongue, so that my duties are lessened, and we wish that you could send us some more like him for work on the Congo. Surely the time will come for an advance on this field, and when the stations held will be well manned.

Report of Mr. Whitman:

I arrived at Ikoko May 14 last, after a very interesting trip out with Mr. and Mrs. Clark and Miss Lena Clark as traveling companions. Since my arrival there has been no lack of work to occupy my attention, but I have found joy in the work and it has also been a great pleasure to be associated with such earnest and helpful fellow workers as Mr. and Mrs. Clark. I began with superintending some of the industrial work. At first lack of words to convey my ideas to the boys was a hindrance, but that has been gradually overcome by using part of the time for language study. I have also taken two evening services a week all along, having Vinda's help as interpreter at first, and during the past three months have given short talks in the native tongue. I find myself able to do this without much difficulty, and yet I feel that I have only made a beginning in the language thus far. I have not found it specially hard, the *piece de resistance* being the many euphonic changes.

I have rejoiced constantly that I was permitted to follow my convictions about coming to Africa, for I certainly feel that here is where God would have me work. There are obstacles in the way of the largest extension of the work here, but there are evidences of the working of the Holy Spirit in the fact that some have given themselves definitely to the Lord in baptism, and that others are waiting the opportunity for taking the same step. We observe, too, a modification and even cessation of some of the heathen practises of the town people, and this without any apparent acceptance of the gospel by them. We thank God for the progress already made in the building up of his Kingdom here, and believe that soon there will be a larger harvest of souls than the past has witnessed.

Heathen Practises Abandoned

99. MATADI — 1901

Churches, 2; members, 186; added by baptism, 119.

A. Sims, M. D., D. P. H.

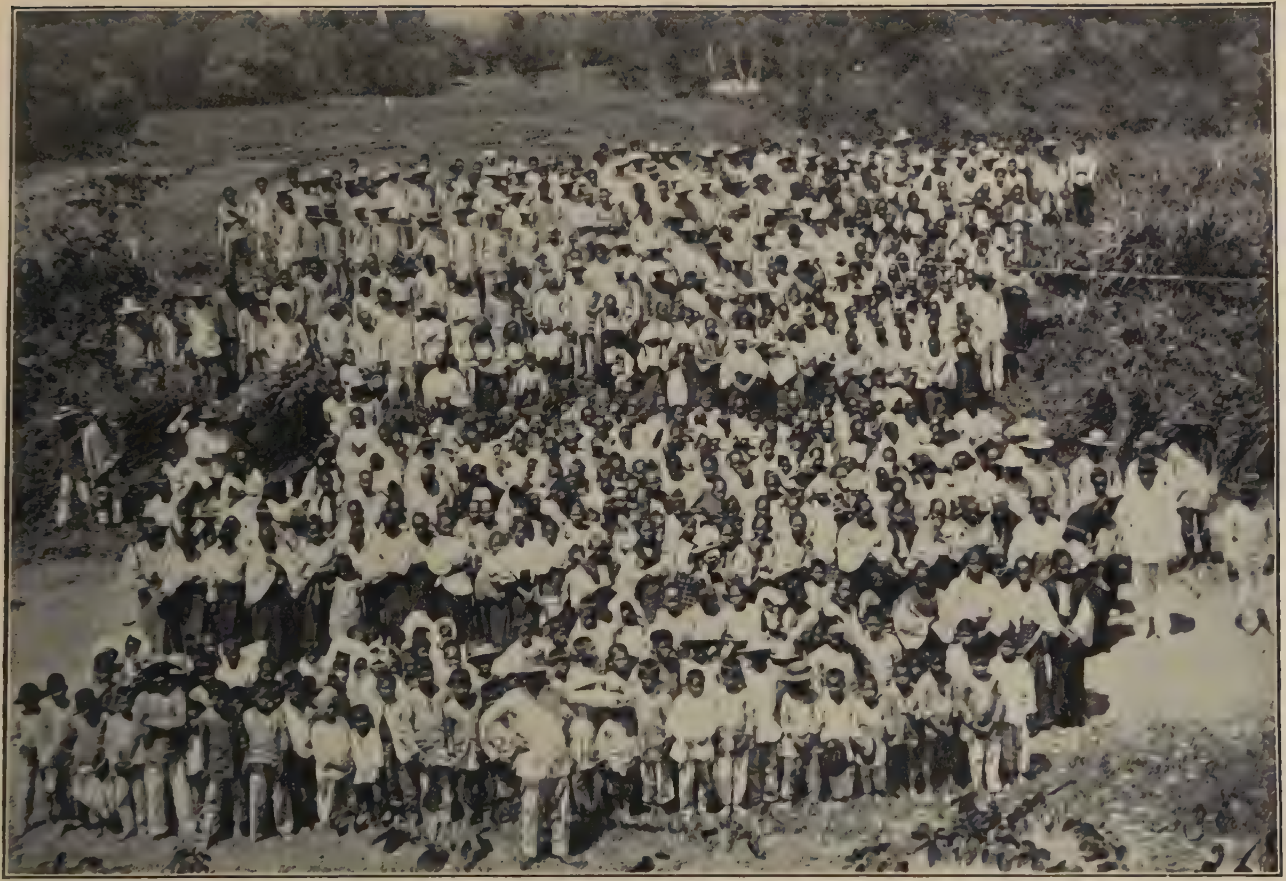
Report of Dr. Sims:

The meeting of forty natives handed to me by Dr. Leslie has increased to one of four hundred in two years. A second church of twenty-five members has been organized at Nkenge of railway employees. The church building at

Matadi, which was formerly a store, has been enlarged twice to take in the increasing attendance. There is still a great native population in Matadi to influence and bring into the church to hear the gospel. One hundred members have left to work elsewhere, principally on the railway. They will be taken care of by other churches. The deacons and native pastor are very diligent and zealous, real pillars of the church.

A Large Growth

The medical mission gives two hundred free or paid consultations a week. I have had a few cases in the hospital. Want of funds prevents me from organizing and furnishing this important adjunct to one's work. Four hundred young people joined the temperance society in the year. I trust by God's blessing to have the same prosperity in 1904.



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Philippine Series — Orient Pictures.

NO. 227.— A PROTESTANT CONGREGATION IN THE PHILIPPINES.

In our youngest mission the workers are having unparalleled opportunities to preach the gospel, and seldom fail to find eager audiences. Freed from Spanish rule, many of the Filipino people are throwing off the yoke of Rome, and are turning to the missionary for a religion which will satisfy the soul's desire. This congregation was photographed at Janiway, Panay Island, by Rev. C. W. Briggs.

VII. MISSIONS IN THE PHILIPPINE ISLANDS

THE letters which follow describe conditions in the islands, as related to missionary work, with such fulness and force that few introductory words are required. The powerful appeal presented by a situation perhaps unprecedented in the history of Christian missions is not weakened by developments of the year. The resolution adopted at the third meeting of the Evangelical Union representative of missions working in the islands gives impressive expression to this appeal. We are glad to reproduce parts of this memorial addressed to the Christian people of America:

"After five years of missionary occupation, we are convinced that it would be difficult to overestimate the vastness of the opportunities which are presented to the Church of Christ to win souls among the Filipino people. When America came to the islands, thousands were already separated from the Roman Catholic Church, and now the Aglipay movement is breaking the yoke from millions more, thus opening wider still the doors. At least one-third of the 7,000,000 of the Filipino people are separated from the Roman Catholic Church. They are searching for spiritual streams at which their thirst may be quenched. Their readiness to hear and receive a pure gospel is astonishing. As a nation, we are investing men and money in our efforts to provide the Filipino people with a proper administration of justice, with education and with honest government. Hundreds of thousands, also, are spent yearly for the sanitary regeneration of the islands. We believe that in order to confirm the results of these efforts we must give these people the Christian character born of the gospel. We declare it as our solemn conviction that with prompt and generous support, a million of these souls can be led within the next generation to a saving knowledge of the Lord Jesus Christ. The next few years are to fix definitely the religious status of the Filipino people and, within the next decade, with liberal support, we can accomplish that which it will be impossible to accomplish in a century if we refuse to enter the wide open door which God has set before us."

The readers of the reports that follow will recognize that even these earnest needs represent but very inadequately the forcefulness of the appeal offered in existing conditions. The incidents of our work for the year reveal the greatness of the opportunity offered to Christian work. At Capiz, where a station was opened by Dr. Lerrigo a few months since, already a church of sixty members has been organized, and a very attractive house of worship has been built without cost to the Union. From the original center, Jaro, a far-reaching influence is still extended, resulting in the multiplying of churches through the surrounding regions. The work upon Negros

Island, also, is revealing large promise. Chapels have been built by the people at two centers and the erection of others is promised. The population of western Negros is found to be much larger than the earlier estimates indicated. A new mission center in the southern section of this province is an urgent need.

The record of the year shows changes in the mission force some of which are deeply regretted, others being cause for hearty satisfaction. Dr. and Mrs. Lerrigo are compelled to return to America after a service which, though brief, is of lasting influence. Their return to the islands being pronounced unwise by medical advisers, in view of the health of Mrs. Lerrigo, they offer themselves for work in a field of less trying climate.

The return to Jaro of Mr. Briggs, now accompanied by Mrs. Briggs, and the coming of Miss Sainz under appointment by the woman's society of the East, and Miss Johnson of the woman's society of the West, are happy incidents of the year. As a preventive of long interruption of missionary service, Mr. and Mrs. Robbins and Mr. and Mrs. Forshee, under the plans of the Executive Committee, are seeking a needed change in a brief vacation in Japan. The return of Mr. Lund is eagerly anticipated by the mission as a promised event of the early future.

The publication of the New Testament in the Visayan tongue is now completed, the printing have been done at Barcelona, Spain, under the supervision of Mr. Lund. It is recalled with gratitude by our committee that the Missionary Union, from the very beginning of its history, has been providentially favored in having among its missionaries translators of remarkable ability, through whose work it has been able to give the word of God to many peoples, in versions of exceptional accuracy and clearness.

Perhaps no other event of the year has given greater satisfaction than the acquisition made to the force of the mission by the appointment of Mr. and Mrs. Valentine. Mr. Valentine will have charge of the school work now to be opened at Jaro. This work at the outset will have specially in view the training of preachers. The mission from its inception has been blessed with an unusual number of gifted native workers. Through the training now made possible, more adequate provision both for the nurture of the churches and the extension of the work by evangelistic effort is anticipated.

100. JARO — 1900

Churches, 2; members, 401; added by baptism, 79.

Rev. Eric Lund (in Spain), Rev. Charles W. Briggs and Mrs. Briggs, Rev. G. E. Finlay (in U. S.), Rev. J. C. Robbins and Mrs. Robbins, Rev. W. O. Valentine and Mrs. Valentine

The work at this center is now under the supervision of Mr. Briggs. Mr. Finlay is in America for a brief furlough. Mr. Valentine resides at Jaro in preparation for the educational work shortly to be entered upon.

Report of Mr. Briggs:

The Gospel in the Neighboring Towns

We are at present holding regular services in three outstations centering about Jaro within a radius of 10 miles: Pavia, Lapaz and Hinaktakan. A new chapel is just now being built at Hinaktakan, the people there furnishing the ground and doing the work of building. It is a fishing community and a good work has started there. At Lapaz we have a Sunday school and preaching service every Sunday morning, before our chapel service at Jaro. The Sunday school comprises some 30 bright children, and we have had well attended preaching services. We have no chapel there, but rent the ground floor of a conveniently located house at 50 cents per Sunday. The communion collections at Jaro have furnished funds to rent this room, and the Christians take delight in having this share in advancing the work in other towns. At Pavia, a fine little town five miles from Jaro, the market day falls on Monday, and we have a service in the market alternate Monday mornings. We have no chapel there yet, but rent a small building that serves as a temporary chapel. A large interest seems to be awakening there; the leading men of the town have asked us to come every week, and they will furnish ground and help us put up a permanent chapel. At the service this week there were over a hundred interested listeners to the Word, and several said their convictions were changing toward our faith.

The Jaro Market

The services at Jaro are not so well attended as two years ago, when so large numbers were reported; but the reason for this falling off affords us some cause for rejoicing. It is due to the formation of independent congregations in Janiway, and at a *barrio* of Kabatuan, called Ito, where many of our people live. Now they attend their services there instead of coming 20 miles to Jaro as they formerly did. On the other hand, the great Jaro market is as full of people as formerly, but for some months the market day crowds seem to pay no attention to the presence of our chapel and to the preaching of the gospel. I am making an effort to turn the tide in our direction again, and hope to do so eventually.

Since my arrival in November I have made one tour 25 miles into the interior, and find things progressing there for the most part favorably, and in every respect as favorably as we could possibly expect. I find a great many people ready and waiting to be baptized and new *barrios* ready to welcome the gospel, even inviting us to preach to them and providing chapels for us. Other *barrios* are still apparently hostile, though not so much so as formerly. They are beginning to learn that not all the bad things they hear about the Protestants are true and their feelings toward us are at least mollified. I believe that, with these *barrio* people as well as with the upper class, no one thing stands more in the way of their accepting the gospel than its ethical requirements. In that respect the Roman Catholic Church has a tremendous advantage in its power of appeal to weak and wicked men. It makes few if any moral requirements of its adherents, and provides what seems at first sight, at least, to be an easy way of escape for the sinner. The unbending ethical standards of Jesus Christ look pretty hard to some of these people in contrast with the easy-going conscienceless Romanism that is here. If human hearts did not bear the indelible stamp of God and have at least some hungering and thirsting for the great and blessed realities that abide, our work here would be hopeless from the start, with all these tremendous odds against us. The thing that causes me continual wonder is that our work progresses as it does.

Moral Requirements of Christianity a Stumbling Block

A little impression is being made in the town of Jaro itself. One upper class man of Jaro has been baptized, and at least three others are candidates. This is not big in numbers, but it means a good deal in view of the solid wall that faced us in Jaro two years ago. Others are more or less interested and are openly expressing themselves as satisfied that we have the right way of praying to God and the true apostolic faith.

Of the lower class, I have 30 candidates examined, ready for baptism the first Sunday in February, residents of Jaro. There is reason to hope that as the outlying towns are organized into independent congregations, the service at Jaro will not miss those who withdraw, and that within a few years our strongest congregation on the island will be made up of residents of the famous old Catholic town of Jaro.

The Printing Press

The printing press is again doing good work, though it has been idle some of the time during my furlough home. We still lack some needed type but can do some work with what we have. With the beginning of this year we discontinued the publication of *El Heraldo de la Verdad*, our Spanish monthly, and put all our energy upon the Visayan paper, *Ang Manugbantala.* The subscription price to this paper has been reduced from 50 cents gold to 25 cents gold, in order that more people may be enabled to take it and keep up their subscriptions, and also because it is felt that 25 cents is all that should be charged for a monthly paper of its proportions.

Mr. Lund keeps us well supplied with Scripture portions printed in Spain, with his children's paper, *Ang Bahandi* (The Jewels), and with several valuable tracts in Visayan. One shipment of 600 copies of the Visayan New Testament has been received and 450 copies have been disposed of already. Most of the work of distributing these copies has been done by a colporteur of the British and Foreign Bible Society who is working in this district.

A Future Ministry

Since I left my work here in 1902, several new preachers have been associated with our work; all of these had already made a start in this direction before I left. Now they are showing themselves good helpers, needing only to be assisted, taught, and dealt with patiently to become sterling preachers of righteousness to their own people. They sorely need schooling, above all else training in the Bible. They are easily molded, easy speakers, even eloquent at times with a good audience, and seem to be very earnest in all they say. I believe there is splendid material here for a future ministry.

Aglipay's Revolt from Rome

The Aglipay movement has swept over our entire district, and is now very strong in this section. This movement is emphatically not Protestant. Its cults are masses, with confessional, indulgences and all the paraphernalia of the Roman Church; and the Filipinos find that the Aglipay priests charge quite as high as the friars ever did for their services. It is a patriotic, independent movement, insisting that all its priests and leaders shall be Filipinos only, and is strongly pro-American. It is reactionary against all that was essentially friar policy and practise. Aglipay has been excommunicated by Rome and in turn has excommunicated Rome. The gulf between the two, so far as organic union is concerned, is daily growing wider. Aglipay is interested in the Bible and in much that is Protestant, but his cults are the Roman masses, and only that. The only preaching that they have is the berating of the friars and patriotic harangues. They promise reform gradually, introduction of Scriptural preaching, and various other movements toward real Protestantism, but as yet have done nothing in this direction further than promise. His constituency seems to embrace something like 4,000,000 Filipinos today and to be waxing stronger.

Friendly to Protestantism

The Aglipayans are very friendly, openly so, with us. They count themselves almost as siding in with us against Rome. But we are very conservative about identifying ourselves with them for obvious reasons. I do not hestitate, however, to give them every encouragement I can, and continually demand that their break with Rome become a break with Roman idolatry and sacerdotalism. I do feel very strongly that now is a time of simply tremendous opportunity to reach these people. I pray daily for the coming of the right man to deal with Aglipay himself, and through him with his great following, and win them to the truth. They have open minds yet and may still be reached before their movement crystallizes into something as bad or worse than Romanism. Aglipay is sincere. He had a conference with one of our workers, and said to him: "If you can clear up my difficulties and convince me that your faith is the true one of Christ and of the apostles, I will join you." Aglipay is a strong, thinking man, trained in all the cunning casuistry of Rome, and needs a stronger personality than his own to carry him from his sacerdotalism.

A Pauline Campaign

I wish that every mission board in America would awake to the tremendous possibility that is open here today, but rapidly crystallizing into an impossibility and a forever lost opportunity, making this great movement Protestant and Christian at its fountain head. I believe that if St. Paul were prosecuting the evangelical mission enterprise in the Philippine Islands he would aim today for Aglipay and his counselors, as he headed away from Jerusalem and Judaism and Asia to Rome. I do not believe that business interests in America and business firms in America to which they are committed would leave a door of opportunity (to say the least, of possibility relatively great) unoccupied for a single week. Are we duller than the children of this world, after the Lord has warned us so plainly of our danger in this very respect?

I am glad to be able to report that we have a clear title to a fine piece of property here in Jaro. I rejoice particularly that it was possible for the Executive Committee to authorize the purchase of this property at this time. Just the fact that we have bought and paid for this property at Jaro has been a good thing for our work here in the sight of the influential people of Jaro and vicinity. They see now that we are taking hold in earnest and preparing to stay, and it recommends our gospel to them.

Educational Needs and Plans

I think the public schools are commending themselves to the people, even to the upper classes, and the movement in favor of sending all classes of children to the government schools instead of to the church schools is increasing, and healthily so. I feel that schools of our organization here might be unhealthy in their reaction upon this commendable movement. I do feel, however, that a girls' school would be a great element of strength to our work. Many of the upper class women whose training and tendencies are all Catholic would be glad to come to a girls' school of ours. Many have requested it of me, petitioning me till I am wearied by their requests. I think they are right, and that we are neglecting them. There is a consideration regarding these women that should not be overlooked. In a Roman Catholic country as in a Roman Catholic family at home, the women are the sincere devout Catholics. They are more devout than the men and they must have something to worship. They are the ones whom it is most difficult to reach with Protestant teaching. Their very devoutness hardens them against us. And as long as there is an influential lot of Roman Catholic women, the entire country will be Roman Catholic predominantly. So I have written to the women's boards that we need a girls' school here, and recommend the same with all my heart to the Executive Committee for their consideration. With a Christian school for Filipino girls, and a training school for Filipino preachers, and the public schools for the masses, and the missionaries and preachers watching and choosing students for these three classes of schools, this mission will be working wisely and laying foundations that will be appreciated in a generation or two. Then we shall have a large Protestant constituency and, if we shall have done our part wisely, it will be a strong constituency able to stand and propagate itself. It will be Christian of the apostolic type.

The time has come when we must do something toward putting up a permanent church building here. We have several bamboo chapels, and a chapel in Jaro of part bamboo and part wood with roof of iron. Dr. Lerrigo has put up a very

Need for Permanent Churches

nice little chapel in Capiz that we are all proud of. Bacolod will eventually need a good chapel. If the possibilities opening to our work are to be realized our large centers must have church edifices. Our large capitals must have church buildings suited to the upper class as well as the lower class of the people. We shall do what we can here on the ground. We believe you will not fail to help us.

Report of Mr. Finlay:-

New Workers Welcomed

If bare figures were left to tell the story, the work of the year would have scant representation, for it has been a year of continuous activity. During the first six months Dr. and Mrs. Lerrigo remained in Jaro, and through the dispensary reached hundreds of men, women and children, both of this town and the surrounding country, healing their diseases and teaching them the way of life. Since the departure of the Lerrigos for Capiz, the work of the station has fallen upon Mr. Robbins and myself, and our constant aim has been to develop the present church members and to be ever reaching out into new districts. It was a great pleasure, toward the end of the year, to welcome back Mr. Briggs, accompanied by his family. With heart and strength renewed, he is giving himself unreservedly to his chosen work. It was a joy to welcome at the same time the first representatives of the woman's societies, Miss Sainz and Miss Johnson. Nor will it be amiss, in calling the roll of workers, to mention that during the year there came to the home of Mr. and Mrs. Robbins a missionary daughter.

Touring has occupied a large and important place. The year began with a visit to Capiz and the opening of a most promising work, to which Dr. Lerrigo has given himself unsparingly. Five times the church at Janiway has been visited, and on one of those visits thirty-five members were received by baptism. At this place Mr. B. L. Rippetoe, a former soldier, gave three months of service without remuneration, teaching the children during the week and holding meetings on Sunday. Since that time one of the deacons has continued the weekly services. From Janiway as a centre many neighboring towns and villages were also reached, where hundreds and even thousands are waiting to be taught of Christ. In December Mr. Robbins and I visited several towns on the eastern coast of the island, towns hitherto untouched by evangelical workers. Though the season was unfavorable, several meetings were held, and many tracts distributed. With here and there a family deeply interested, there is large opportunity for immediate work in this section of Panay.

New Work at Romblon

Returning from the conference of the Evangelical Union in Manila, I touched at Romblon, an island included in our territory to the north of Panay. The provincial capital is a city of about 10,000 inhabitants. In company with Manikan I spent ten days at this place, preaching and visiting and scattering Bibles and tracts, sending them even to the neighboring islands through men who were interested. The town seemed to be ripe for the gospel, and before we left a committee was formed to keep in communication with us and to spread the tracts and Scripture portions. In the case of two or three of these men I was deeply impressed with their religious convictions and sincerity of purpose.

Growth in Jaro Church

This touring has not prevented a steady development within the central church at Jaro. While there has been no special effort to gather in large numbers, nevertheless for the last half of the year there have been additions to the church each month, the first Sunday being largely devoted to the baptismal service and the Lord's Supper. Another step has been the beginning of native contributions. While the total amount thus far received is not large, it has been peculiarly gratifying that almost every one has had some part. Considerable progress has been made in the development of the Sunday school. Mr. Robbins has taken charge of this and has given much time to the training of the teachers and some of the brightest of the pupils. The school has been following for some months a series of lessons from the Life of Christ, and the results have been most encouraging.

Many Towns Eager for the Gospel

Still another achievement of the year was the opening of several preaching places in neighboring communities. In Pavia, a town four miles away, where there is no resident priest, a room convenient to the market place was secured last summer, and there on market day many stop to listen to the preaching of the gospel. At La Pax, a town that had no regular religious services for several years, a meeting place was found, and each Sunday the room is filled, some of the leading men of the town coming regularly. From Janactican, a little fishing village, an invitation reached us through the chief man of the place, and there was great readiness on the part of the people to hear the tidings of the gospel. No doubt it will not be long before there are chapels in all of these places.

The New Testament in Circulation

It is but fitting here to mention that the Filipino workers associated with us during the year have devoted themselves faithfully to every enterprise, and we could but wish their number might be multiplied many fold. A crowning feature of the year is presented in the fact that, through the diligent labors of Mr. Lund, the complete New Testament in Visayan is now in the hands of the people, and there is scarcely any large district on the island of Panay where the Bible or gospel portions cannot be found.

Report of Mr. Robbins:

Gathering the Children

My especial work during the past year has been among the young people and children. Last May we reorganized our Jaro Sunday school with one hundred and seventy scholars and eight teachers. We have arranged and published three series of lesson sheets on the Life of Christ. We have had two large Bible classes at our house every week, and Ambrosio, our native worker, has a large class of the poorer people, whom he is teaching to read their own language. We have held children's services not only here in Jaro, but in the other towns which we have visited during the year. These services have always been well attended, and we have found the children eager little evangelists and colporteurs who have taken much Christian literature into the homes of the people. In the Philippines the future of the nation and of the Christian Church depends upon the children of today. We hope to do much more for these bright little brown boys and girls who are so eager to learn.

The month of January we spent at Capiz assisting Dr. Lerrigo in the work. Although the work there is less than a year old, Capiz is certainly our most hopeful station. While there I assisted Dr. Lerrigo in examining fifty candidates, thirty-six of whom we baptized in the ocean January 29. These members are well grounded in the fundamental Christian doctrines and are living strong, progressive Christian lives which have excited the comment and admiration of their fellow citizens. The beautiful stone chapel which they are building at their own expense will be the finest Baptist house of worship in the Philippines.

Thanking God for the rich blessings of the past year, we are expecting greater things next year.

101. BACOLOD — 1901

Churches, 2; members, 24; added by baptism, 7.

Rev. A. A. Forshee and Mrs. Forshee, †Miss Annie V. Johnson.

Mr. and Mrs. Forshee have been alone at this center throughout the year. The death of the native preacher, Velasco, was a deplored loss. Other native workers are affording very efficient aid.

Report of Mr. Forshee:

The past year has been one of blessing for this station, for which the missionary and his wife are truly thankful to God. It has been our first year of service and as such it has had its trials peculiar to the beginning of missionary work; but mingled with the harder things have been the sunny times that have caused our hearts to rejoice in the work and its prospects for the future. We were so unfortunate as to lose from the mission our brother, Rev. S. S. Huse, whom we had expected to labor with, and not to succeed; but his health compelled his return to the home land, and we were left alone to face the work with a very slight acquaintance with the language. But Mr. Huse had started us nobly, having prepared a good set of lessons and a small dictionary which are of great value to all of the new missionaries. By the help of God we have been able to get a fairly good working knowledge of the language, and have been able to preach to the people several times without notes in their own tongue; and some of them seemed to understand what we said. But language study has suffered much from our having to take charge of the work in the first year of residence.

Alone in a Great Field

During the year we have maintained meetings in Bacolod regularly, also in Talisay, five miles to the north. This has been accomplished with much difficulty at times since we have been without our native preacher for about half of the year, owing to his absence and afterwards to his sickness and death. The missionary has had to step into the breach and do what he could with the language in the way of preaching many times. It may not have been edifying to the hearers, but it was excellent training for the missionary.

Many Openings

We have opened up most promising work in Bago, a large town thirteen miles to the south of us. Here we have baptized a man of some influence, and there is one other waiting now. We have had large crowds to listen; the people are in sympathy with us; we have been promised a good chapel when we need it, and the outlook for our work is most encouraging. We have been holding meetings in the town of Sumag, five miles to the south, another new work. As yet we have not met as large a response as we could wish, but mean to hold on. We have also opened a new work in Murcia, a town seven miles to the east. Here we have been most warmly received, and large crowds listen gladly to the Word. We have also done some new work in the town of Seravia where we baptized two disciples. We have here on a sugar plantation a sort of household church that is most promising. During the early part of the year we were compelled to stop our meetings in the large town of Silay, ten miles to the north; but we have re-opened that place under most favorable circumstances. Thus we have been enabled to keep up our work and to reach out to four new towns; that is, new to our work.

We have been able also to erect two good chapels this year, one here in Bacolod and the other in Talisay. These have been the gifts of good friends in America and here in the islands, with some help from native Christians. There are also two more chapels in prospect in the coming months. As has been intimated, we have done some touring and would have done much more, but for some time we have been hindered by the rains which have rendered traveling impossible. We hope to do much of this in the coming months. The roads are bad, many times almost impassable; often there are none at all, merely trails that have to be watched closely as we pass over them. We hope soon for the lorcha that will make more itinerating possible.

Multitudes Eager for the Word

What are the prospects and promises? Everywhere we go the people hear us gladly. In the market places they fairly overwhelm us as we try to give out the tracts. We sell the gospels in large numbers; on Christmas Day we sold 144 in a little over an hour in the market. In other towns it is the same. We hear from other places that they wish us to come; they want to hear about the Protestant religion. We have here a province of between 300,000 and 400,000 people. With what we have been able to do we have reached about 75,000 of these with the Word. Many of them are scattered, and it is hard to reach them unless we go to the market where they gather in large numbers on certain days of the week. Opportunities everywhere, and one missionary for a territory approximately the size of Connecticut with almost 400,000 in it! We sorely need another man at once while the people are ready to listen. Who knows when the day of their readiness may pass away?

A Flourishing Sunday School

One further thing that is most promising, and that is full of meaning for our work. Some time ago we started a Sunday school here in Bacolod. At first we had about forty, last Sunday we had 126. And they come without urging. Every Sunday our school has grown. We confidently expect that within a short time we shall have over 200, and they are eager and anxious to learn about Jesus. Who can measure the worth of this work for the future? Children everywhere, opportunities everywhere, laborers are needed. Pray, brethren!

Our colporteur has been busy during the year and has rendered most effective service. By his sales in the various towns he has borne witness to the truth and has won friends for the mission that have proved to be most helpful. We regretted the death of our native preacher, Velasco; but there was triumph in it, for he bore most helpful testimony to the gospel on his death-bed and strengthened the church in their faith. Our new preacher is developing into a good worker and is wielding a large influence already. We could place four new native helpers at once, if we had them. "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

102. CAPIZ — 1903

Churches, —; members, —; added by baptism, —.

Rev. P. H. J. Lerrigo, M. D., and Mrs. Lerrigo (in U. S.), *Miss Celia Sainz.

The work at this station was opened in the summer of 1903. Remarkable proofs of divine favor were given from the beginning. Dr. and Mrs. Lerrigo returning to America, Mr. and Mrs. Robbins resided here until the time of their visit to Japan. In their absence the work is under the care of Miss Sainz and Miss Johnson.

Report of Dr. Lerrigo:

Our report for the year 1903 embraces work in both Jaro and Capiz stations. We continued in the former station until the end of July; and as the work at that place is covered by Mr. Finlay's report it will be sufficient to say that our part consisted in the dispensary work and what assistance we could render in the general evangelistic work of the station. The drugs arrived in February and the dispensary was opened March 1. The dispensary statistics are as follows: Consultations in dispensary, 3,018; new cases, 1,074; return visits, 1,944; patients visited in their homes, 208; operations, 42. The dispensary work at Jaro was largely concerned with our people who came down from the interior towns in the neighborhood of Janiway Sunday by Sunday to attend the services and during the week for treatment. The large majority of them were very poor and it was quite impossible for them to obtain medical aid from any other source; therefore our work was a great blessing to them and aided much in attracting them to the gospel. The people of Jaro and the vicinity also came to us freely and we were in this way able to reach many who never came to the meetings.

Christian Charity Demonstrated

That a profound impression was produced upon the upper classes in Jaro by the work is apparent from a greatly renewed interest in the work, and the remark of several of them that they had heard Christian charity spoken of all their lives but had never before seen it demonstrated. We believe that the work did much towards opening their hearts to the gospel.

The New Work at Capiz

On August 1 we left Jaro to open the station at Capiz, for which work we were originally destined. It is needless to go into all the details of our experiences in the beginning of the work, but suffice it to say that we were cordially received by a few who had been looking for our coming for some time; and for some weeks while seeking a house we stayed with Manuel Gregorio, one of our stand-bys. Manikan accompanied us here and we commenced preaching at once, holding the services in the house of Manuel Gregorio. They were well attended, the rooms being crowded each Sunday and Wednesday evening, and we found a spirit of intelligent inquiry. There were difficulties and obstacles to meet at first, for almost immediately after our arrival a renewed outbreak of cholera was attributed by the native priest to us. We were much opposed also by native officials at the instigation of the priest, and both Manikan and I suffered during the first month from an attack of dengue fever, but in all these things God made us more than conquerors, and we were rejoiced day by day by new conquests for the King.

Secundino, the first treble in the Catholic choir, came to us, although his conversion meant the loss of his position and means of living; a number of young men who came to our meetings, originally with the avowed intention of causing a disturbance, remained to learn of Christ. While we were considering where we could find a place for preaching on the other side of town, two brothers, Francisco and Modesto, came to us and begged that we use their house for services, to which purpose it was admirably adapted. There in a new section of town we were able to gather a new audience and many new souls were won for the Kingdom.

Eagerness to Hear the Word

The people are intensely interested in the word of God which has been shut up from them so many years, and gladly gather in Bible classes. Twice a week for several months a number of the young men have gathered with me to study the Word with a view to preaching. Two of these, Ladislaw and Secundino, we send each week to Pontevedra, Libacaw and Caugiat, where they are able to reach large numbers with the gospel. One of them, Eugenio, has been for some time, at his own charges, preaching in the neighborhood of Calivo and Batan and has just returned with a list of more than thirty converts and the report of many others who are asking for the coming of a regular preacher. On Friday evenings we have had a Bible class, which has been of great service in teaching our chief workers the fundamental truths of evangelical Christianity.

The chapel is in process of erection, but not yet finished. It is a well-planned building which will seat about 600, being built of stone and roofed with iron. The natives have contributed liberally towards it, their gifts amounting to $550. It is situated on the main street leading to town, where all the people coming to market must pass, and when it is completed will much facilitate our work.

Opportunities lie all around us in the province of Capiz. We have already opened regular services in Pontevedra, Libacaw and Caugiat, which are conducted by Ladislaw and Secundino. I have visited Pontevedra three times and find there a number who are truly converted and others anxious to hear the gospel. There is much opposition there on account of an energetic Catholic priest and officials who favor him, but the work is growing. In Libacaw the lieutenant of the *barrio* is with us and conditions are more favorable, also in Caugiat. We have also visited Pilar, and although Ladislaw was stoned and placards were posted over the city against the Protestants, there is much need and opportunity for work there. The devil does us the honor of being very active in his opposition in that direction. On the other side of the province, Sapian, Calivo, Batan, Ibajay, Tangalan and other towns are calling for preaching and we hope soon to be able to reach them. Eugenio has visited the three former places, as already stated, and prospects are very good.

Thus we feel that God has a great and glorious work for us here. People are not coming to us by the dozens and hundreds as was first expected in the Philippine Islands, but we find them open to the gospel; liberty of speech gives us the opportunity of carrying to them the good news, and one by one the Spirit of God is touching their lives and converting their hearts. We do not think it is possible to exaggerate the opportunity which lies before us, but it consists in the hand to hand conflict and the winning of men one by one.

The dispensary work has done much for us in Capiz, in overcoming prejudice and giving us access to new people. The press of work has made it impossible for us to open the dispensary daily and we have had to be content with opening it three mornings a week. The statistics are as follows: Consultations, 631; new cases, 222; return visits, 409; visits to patients in their homes, 231; operations, 29. Miss Sainz came to us about the middle of December and we feel that we are greatly re-enforced by having her. She speaks Spanish fluently and was able to commence work at once. She has taken special charge of the Christian Endeavor Society and will have a Bible class for women. So far we have not baptized any, deeming it wise to let them give proof of their faith; but we are now about to commence examining for baptism and with the new year trust that we shall have God's blessing in the formation of the new church.

"Among
Own
People"

In chronicling God's abundant blessing upon the work we grieve to have to add our personal sorrow. On December 29 a little son was born to us, but on the fifth day he went to God who gave him. His little body lies out on the hillside among our own people and the victims of cholera, for in this country Protestants may not bury their dead in the regular cemetery, but are relegated to the pest ground. We are glad, however, that he should be among our own people and "sorrow not as others which have no hope." I regret to close the report with the news of my wife's serious illness, but God is great and we are looking to him for victory both in the work and in our own personal troubles.

VIII. MISSIONS IN EUROPE

FRANCE

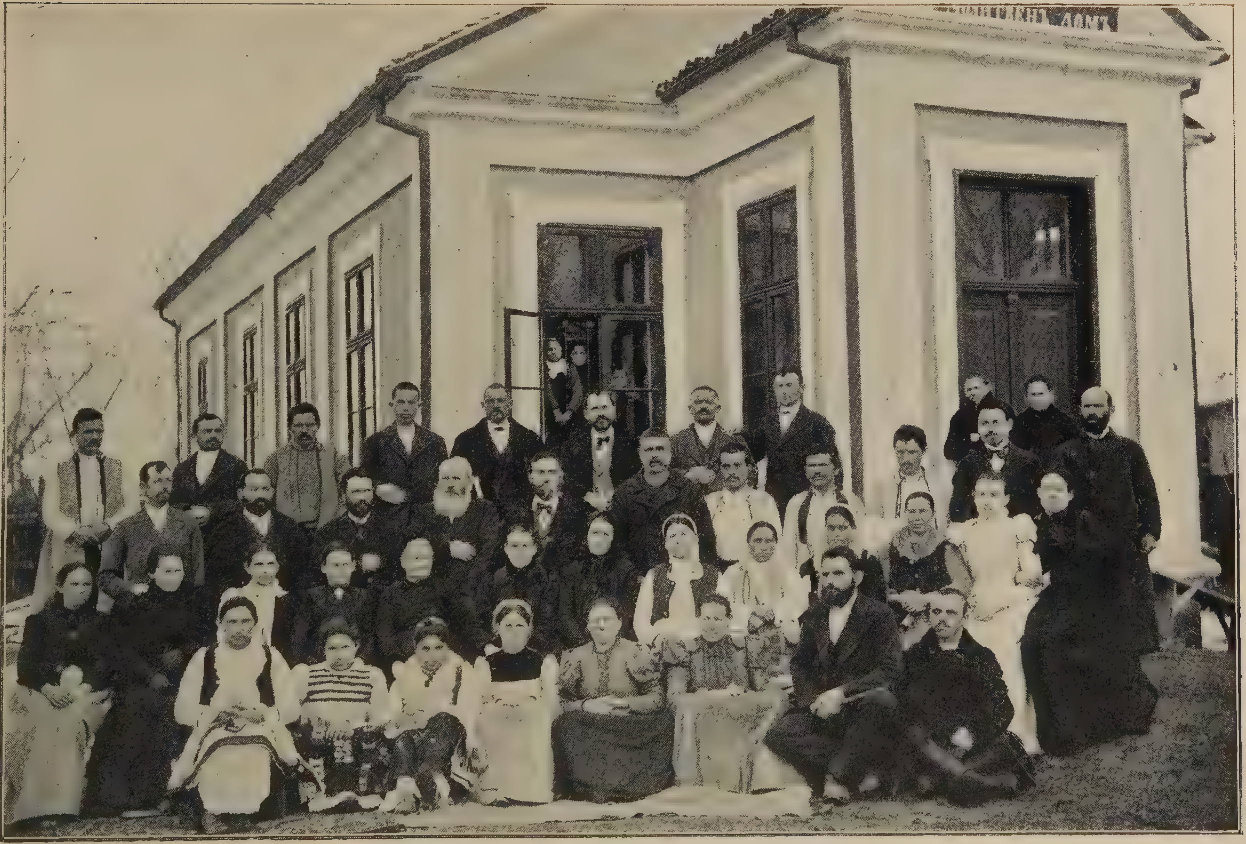
THE reports furnished by our committee reproduce faithfully the very interesting political conditions to which religious work in France is now related. It is apparent that events are tending irresistibly toward the breaking of the hold which Roman Catholicism has had upon the country through its recognition by the State. It must not be thought, however, that the situation thus reached is strongly favorable to Protestantism. Religious conditions in the country are inextricably involved with the political situation. As France has become more democratic, the aristocratic classes have sought the support of the Roman Catholic Church. The so-called clerical party is distinctively a political affair, but wealth is almost entirely with this party and the literature of the day is largely controlled by it. Opposition to Protestantism on the part of this influential element in the State has been incessant and bitter. As respects the political movement antagonistic to Rome, it is for the most part hostile to all forms of religious faith. Unhappily the people suppose that they have made a trial of Christianity. No soil is more stubborn than that which is filled with the stubble of tares. Yet it cannot be doubted that, in this breaking of the hold of Rome, there is a promise of ultimate conquest for a true spiritual faith. The situation calls for redoubled activities on the part of those who covet this land for Christ. And hopeful signs are not wanting. Book dealers report the sales of hundreds of Bibles to members of religious orders, and the popular presentation of a spiritual gospel is drawing crowded assemblies at many centers of the land.

Franco-Swiss Department

Report of Mr. Saillens:

The Religious Situation in France

The religious situation of France is becoming intensely interesting. A bill has just been passed by the Chamber of Deputies abolishing the schools which are managed by monks and nuns. Measures are being considered in the Chamber of Deputies looking to the entire withdrawal of state support from all churches hitherto aided from the national treasury. The separation of Church and State, *à l'Américaine,* seems likely to become something more than a dream. The prevailing spirit today in political circles is that of free thought, the term being synonymous with infidelity, and even atheism. But how could it be otherwise in a country which has known no other form or doctrine of religion than the deadly superstitions of Rome? The Church is now reaping what she has sown. Her own children are turning against her with the same intolerant spirit in which she brought them up. No one can fully prophesy what the results of this wholesale secularization of the republic will be. But the disciples of the Lord Jesus Christ need not fear. The gospel needs no protection from the State. All that we ask for, and shall obtain, is equality of treatment with the religions which had hitherto been favored; the gov-



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European Series — Orient Pictures.

NO. 226. — BAPTIST CHAPEL IN LOMPALONKA, BULGARIA.

Here are the members of one of our European churches grouped in front of their chapel. The man in the center, with gray hair and beard, is in the employ of the British and Foreign Bible Society but is the acting "elder" at present (1900), as they have no settled pastor. Those dressed in white are the country people who have come in for the service, eight of them having been baptized a short time before.

ernment is respectful of the rights of conscience and loses no opportunity to declare that full liberty of worship will not be questioned.

Bibles Sol to Catholi Priests

Already, signs are not wanting to show that the French people, while disaffected from the old religion, are not prepared to do away with religion altogether. Among the young Romish priesthood, there is a fermentation which is full of promise. A Protestant bookseller, whose shop is in the near vicinity of the largest theological seminary of Paris, told me a few days ago that he had sold within a year 400 Bibles of the latest Protestant version to future priests. Another Bible shop in Paris reports daily visits of priests, who come to buy the Bible and Protestant commentaries. There are two Protestant papers edited by former priests for the purpose of encouraging the exits of members of the Romish clergy. In many parts of France Protestant preachers are welcomed as never before. The Home Mission Society of the Reformed Church (the largest and wealthiest French denomination) has built quite a number of places of worship among former Roman Catholic populations. Of course, these new Protestants are not all converted in the spiritual sense which we, Baptists, attach to the word; but we cannot do otherwise than rejoice in a movement which, under God's Spirit, may become deeper and lasting.

We are doing the best we can, with our limited resources in men and means, to meet the demands of the people. We think it right to associate with brethren of other denominations in a work which we could not do alone. A few months ago, at the request of the Y. M. C. A. (mainly composed of members of the Reformed Church) the writer went to Bordeaux, a city of 200,000 inhabitants, in the southwest, there to hold a mission for young men, and also to speak in a theater, lent free of cost by the city authorities. There was an audience of over 1,000, as many as the place could hold, very few of whom were Protestants. The subject was "The Existence of God as proved by Jesus Christ." For an hour the speaker was able to present the fundamental truths of the gospel, including redemption through Christ's death and resurrection, to a crowd who, probably, had never heard such presentation before. The applause which greeted almost every sentence surprised and delighted the few Christians who were present, as a cheering sign of the times.

Some members of our churches are doing a much needed work, in selling the Scriptures in country fairs and markets, by means of a motor car which furnishes them at once with a swift conveyance and a commodious pulpit. Not seldom, after a short address, they will sell 100 New Testaments in a few minutes. Others hold open-air meetings in the country, undisturbed by either the police or the people.

Our great lack today is preachers. What can we do, with a salaried staff of a dozen men, over a field which covers three fourths of the whole country? Nor can we, in every case, furnish these men with the necessary means of action. We wish, and long to go forward and break up new ground, without leaving uncared for that which has already been occupied.

Paris (*rue Meslay*)—We have had the joy of receiving 20 new members by baptism during the year. The attendance at our Sunday general service is growing. Apart from our own members, an increasing number of outsiders come to us, and we know that Christians of other denominations have received good through our services. The church has also kept up her former liberality, though we are all working for our daily bread, none being wealthy among us.

Not a Single Protestant Agency

We have had special encouragment at our new station of Colombes, opened in November last. A number of people have already been converted, and a few baptized. Colombes is a suburban town, with a population of 23,000, four miles west of the walls of Paris, where not a single Protestant agency was at work. We were encouraged to begin work in that locality by the fact that some of our members had gone to live there and were already holding small meetings in their own houses, which had produced one or two conversions. Mr. Raymond is in charge of our

Colombes station, which promises to become an independent church in a short time, if the blessing of God continues upon it.

Of course we have our disappointments. Some whom we had hoped to receive have turned away; others, while converted in our meetings, are afraid to submit to the ordinance of baptism, and seek easier ways of following Christ. These cases bring us to feel more and more that the work must be done by the Spirit of God, who alone can touch the true springs of the heart. My dear son-in-law and assistant, Pastor Blocher, has been an invaluable helper during the whole year, and his presence in Paris allowed me to undertake frequent missionary journeys.

Rouen—Pastor Gross has been encouraged by the baptism of six converts during the year (some more have been baptized this month). His pretty mission hall, in the very heart of the city, is well attended.

Doors Opening

One of the former converts, a young man 21 years old, gave freely part of his time to colportage work in the towns and villages of Normandy. He had a little money in store, and went on spending it in the Lord's service. At a village called Pitié, he sold so many books and found such a hearty reception, that he was able to organize a meeting for Pastor Gross, in a barn lent for the purpose. There 250 people—out of 400—gathered to listen to the gospel message, and Pastor Gross has returned there several times. At Dieppe, a large seaport 40 miles from Rouen, Brother Gross presses us to give him the means to hire a mission hall in the town, where there is no evangelistic agency of any kind.

Niort and Chatellerault, which I have visited lately, are two western towns, where Roman Catholicism is still very strong. At Niort, Pastor Maillet has been trying to enlarge his sphere of work by a social enterprise, a shelter home for those out of work. He has had recently four baptisms. Chatellerault is visited once a month by Evangelist Chollet, who is engaged in an undenominational mission at La Rochelle, but gives us part of his time.

Lyons and St. Etienne—Pastor Pinon, unassisted, has had charge of these two posts during the whole year. Lyons has 500,000 inhabitants, and St. Etienne 125,000. We have two preaching places in the former city; and the few friends at St. Etienne rent a little hall at their own expense, where they meet every Sunday, the pastor visiting them once a month. We have decided to send help in that large district, and Pastor Sagnol, formerly of Marseilles, is just now moving to St. Etienne. Pastor Pinon has a scattered membership, some 20 being located in a village called St. Didier, where he also goes once a month. Our brother has gained the confidence of some godly people in Lyons outside our denomination, who are attracted by his faithful and simple way of presenting the gospel.

Nimes—The following notes have been written in English by Pastor Dubarry, who is in charge here:

In the Home of the Huguenots

"Our field is the historic country of the Huguenots and Camisards. Although their noble and faithful lives are no more the regular pattern of the present times, we have often met with beautiful examples of consecrated Christian lives, chiefly in the Cévennes Mountains. Nimes numbers 80,000 inhabitants, 60,000 of whom are nominally Roman Catholics, and 20,000 Protestants. The really converted people cannot be easily numbered; estimates vary from one to two thousand. We experience great difficulty in securing acceptance for the stringent principles of our churches, and in deciding Christians, even our own converts, to undergo the unusual form of baptism. We hope, however, to witness the growth of a strong church here, as we daily record precious marks of sympathy and confidence from Christian outsiders, many of whom seem likely to join us. Since the opening of our new hall, in April, 1903, there has been a decided progress in all the features of our church life. In less than six months, seven friends have been baptized, and many others are considering the opportunity of taking the same step. Our attendance at the worship service has grown double since last year, and our evangelistic meetings are the best attended in Nimes. The prayer meetings are attended by all our available members, none of whom are too shy to pray in public. We have organized a Christian Endeavor Society, and weekly house to house tract distribution. We have had the joy of recording since last year some 10 thorough conversions, mostly of young people. We have, every Sunday afternoon, a village meeting 25 miles from Nimes, and every other month I go to preach and visit at another place where the only Christians there are in the village are Baptists who, from father to son have, for over 50 years, gathered all the village children in their own Sunday school."

I shall only add to Brother Dubarry's note that the success of our work at Nimes shows the importance of trying to reach the Protestant born, who, once converted, make better stuff for church membership, as a rule, than those who come from the Roman Catholic Church. It also shows how efficient may be a young Frenchman, as our brother is, when he has special training for the ministry at a college of the right sort. M. Dubarry has been trained at the Pastors' College, London.

Difficulties in a Gay City

Nice—Pastor Long has been encouraged by six additions by baptism during the year. His work, in a gay city like Nice, is especially difficult, but no one could succeed better, I think, under the circumstances, than our brother does. He has started a little monthly paper, *L'Echo des Alpes-Maritimes*, 2,000 copies of which are sold, and which is full of good matter, written by himself and Madame Long. Pastor Long has also gone around, as usual, in the mountain district just behind Nice, and has preached the Word to the peasants, who have welcomed him. He has received many applications: "Send us a pastor! Come and settle here, and we will all follow your teaching!" Pastor Long is a gifted speaker, and often is called to take part in undenominational efforts in connection with the campaign now going on under a united committee for the evangelization of France.

Marseilles—This has been the black spot in our mission this year. Internal trouble has prevented the testimony of the church. We have decided to send there Pastor and Madame Juillerat, and we trust that they may report bright things in a short time. The church has, however, made some progress in liberality.

Montbéliard and Valentigney—At Montbéliard, a Protestant town of 10,000 inhabitants, surrounded by a large number of Protestant villages, Pastor Colin is having just now some encouragement, after long waiting. At Valentigney (10 miles from Montbéliard) the little church, under the leadership of her unpaid pastor (Pastor Louijs being engaged in business, gives all his spare time to our work) has had the privilege of receiving three new members by baptism. One of them is a young man of promise, who is destined, I believe, to be one of our preachers. Three members of this brave and generous little flock are engaged in missionary work among the Kabyles and Arabs in Algeria (North Africa). They rely on the Lord for their support, the church acting as a committee to help raise funds on their behalf.

A Revival the Swiss Mountains

Tramelan (*Switzerland*)—Pastor Jaccard writes: "Our church has been greatly encouraged. A spirit of revival is at work. A large number of young people have been converted and several have already joined the church by baptism. We have had also several remarkable cases among older people."

Tramelan has had more baptisms this year than any other of our churches. This mountain town, full of a Protestant, sober and hard-working population, affords a wonderful field. Tramelan is now our largest church (except one, and by a very few units) and is self-supporting. Ten years ago it was hardly in existence. We may hope great things of that Swiss French-speaking district.

Chaux-de-Fonds—The pastor of this church, Louis Bieler, died in the Lord in July last. His end was peace. He was a spiritual son of the late Pastor Boileau, and had been the means of establishing the Baptist cause at Montbéliard and vicinity. We have appointed there a former member of the rue Meslay, who has been trained at the Pastors' College, London. I cannot do better than translate here his last report to us: "My visit to the Swiss and Montbéliard churches has been blessed. The Lord has smiled upon us. At Tramelan, we had a week's mission. I have seldom seen the action of God's Spirit so marked. About 70 people professed to give themselves to the Lord during that week. The last meeting, which lasted four hours, was most thrilling; over 40 decided there and then for Christ. At La Chaux-de-Fonds, we saw also the work of the Spirit, and several have taken the decisive step. At Montier, Beaucourt, Neuveirlle I met the same desires in the people, and we held excellent meetings. The encouragement which it has pleased the Lord to give to my feeble testimony has compelled me to examine in a prayerful spirit the call of our brethren of Chaux-de-Fonds to become their pastor, and I have accepted it."

A Theological Seminary Needed

Our greatest need is a Baptist theological school. For while we are most thankful to Pastor Thomas Spurgeon and the trustees for their generosity towards our students, we cannot expect that every one of our young men will be received there, and it is not always practicable or advisable to send a Frenchman to learn theology and preaching at an English-speaking college. Some have not the gift of tongues, who yet may have the gift of prophecy.

Mr. Dez writes concerning the Rue de Lille church in Paris:

At the Rue de Lille church there are some members who give us a hearty cooperation in the divine service, and this is highly appreciated. Nevertheless, in view of the fact that M. Sainton is seldom in Paris and because of my advancing age, I have invited a friend, M. Carlier, to assist me in carrying on the mission work of the church. Although 12 have been admitted to the church during the year by baptism and otherwise, the number of deaths and removals has been so large as to reduce our membership to 130. Some of these reside in the country or out of France. The contributions of the church for the year towards the chapel and worship expenses have amounted to nearly $400, and their contributions for evangelistic work to very nearly the same sum.

Distributing the Scriptures

Extended evangelistic work has been conducted in the country by two brethren connected with the church. M. Sainton has carried on an itinerant work in fairs held in the town market places, where he has distributed copies of the Scriptures and religious tracts. Since April, 1903, he has distributed in various parts of France 64,000 portions of the Scriptures and more than 20,000 religious tracts and papers. In one day he sold to men among the Catholic people in a market place 125 testaments, and on the day following 106 testaments. Brother Passy, another of the members, has organized an association of voluntary evangelists, whose object is to conduct in the neighborhood of Paris a work similar to that of M. Sainton.

Franco-Belgian Department

Report of Mr. Cadot:

Another year has gone, during which the agents of the Franco-Belgian Mission have persevered in their efforts to spread around them the precious knowledge of the Saviour; but our success has not been quite so encouraging as in some other years. Several of our missionary stations, in Catholic localities where faith still exists, have given us joy. Others, situated in less religious centers, have borne but little fruit this year notwithstanding the incessant work of our faithful laborers.

Against Rome and Faith

By means of their newspapers and their brochures, the Socialists, the Radicals, the Anarchists, etc., are waging a desperate warfare against Rome, and their ardent and destructive efforts are pulling down the edifice of superstition and false doctrine. Unfortunately, they spread at the same time irreligion and unbelief, that open sore so difficult to heal. Happily there are those who are neither led captive by the Jesuits nor contaminated by religious nihilism. They are wise, honest and moderate citizens, who have undertaken to sow better seed. They form part of a political and social association, which came into existence after the condemnation of Dreyfus, and which is called *la Ligue des Droits de l'Homme.* This league prints and scatters popular works, written by men who do not belong to any church. Nevertheless, there are among them some who speak very well of the evangelical churches. I have before me one of their tracts which points out the excellent work accomplished by the Reformation; quotes the good writers and talented men who have opposed popery; and gives the names of a great number of priests who have lately left the Romish Church and embraced the Protestant faith. Then it goes on to speak of results obtained by evangelists in 37 localities in the center of France, and in 90 others where the gospel has penetrated and where our own controversial tracts have been scattered by thousands. Lastly it speaks of the departments of Nord and Pas-de-Calais, where similar work has been done and where we Baptists have commenced to labor. In conclusion, the author shows the superiority of Protestant nations over those in which Roman Catholicism has exercised its baneful influence. We are glad to think that such brochures, widely scattered, may do much good, especially as the author declares that he is not a Protestant.

Son Succeeds Father

Denain (*Nord*)—The old pastor, M. Vincent, senior, after months of illness, has been obliged to leave his charge to his youngest son, and to take, with the consent of the French Committee, a smaller church, that of Auzin, numbering about 50 members. The new pastor at Denain who has succeeded his father was unanimously called to the post by the votes of the members. On account of the various gifts of the young pastor and his popularity as a preacher the congregation has during the past year considerably increased. It includes now persons of a higher social condition, managers of mines, foundries, etc. The singing is also an attraction. Some extracts from the report of the new pastor follow: "Denain is a large industrial place of 25,000 inhabitants, most of whom never go to any church. Protestants are here very well thought of, as the director of the mines and several engineers are Protestants, and for a long time the father of the present pastor was a member of the town council. We are pleased to say that God's work in this station is indeed prosperous. Our Baptist church has 170 members; but the chapel containing 250 seats has become too small. We had 11 baptisms last year and three departures, and three members of the church died. At the present time 12 profess to be converted, and several have already asked to be baptized at Easter. The pastor has not only the Denain church to direct, but three other stations: Lourches, Flines and Roubaix, which are in his absence ministered to by lay-preachers."

Auzin (*Nord*)— The pastor, M. Vincent, senior, writes about his new field of labor: "Auzin, situated 10 or 12 miles from Denain, is a town essentially Catholic. Its population is 12,000. The members of the church are very hopeful. The congregation goes on increasing, varying from 60 to 80 and sometimes reaching 100. During the winter some lectures were given with the magic lantern by Pastor A. Vincent, when the room was full each time. Several souls have been converted at Auzin, at Bussieres and at Prézeau. They will be baptized at Denain on Easter Day. Many are praying for the prosperity of this church, and we are praying also. We walk by faith."

Bruay (*Pas-de-Calais*)—Pastor Cephas Vautrin writes to us: "This church numbered 56 members; we have had to exclude one and erase two. The Sunday and Wednesday services are attended by an average of 50 persons. We have had to defend ourselves against the Catholic clergy of our town, who tried to bring our work into disrepute. In our reply addressed to the public generally we endeavored to direct the mind towards the truth that saves. The people understood us, and what is more encouraging, we have disturbed some souls that our ordinary preaching could not reach. God grant that our effort may not be in vain! Since the month of May we have been carrying on a very encouraging work at St. Pol, a rather important town some distance from Bruay. We have hired a barn there which holds 60 persons. Our meetings are well attended. The people appear interested and it seems to us that we shall soon have some conversions, for we are now able to visit the people in their houses. We have already noticed a changed life in some. God be praised for it, and may he complete by the action of his Spirit the work commenced in these souls who have come to the threshold of a new life."

A New Church

Lens-Bethune—Pastor Samuel Farely says: "We believe that the church has prospered, though we have no baptisms to report. We have the firm confidence that the work in the neighborhood of Lens is going to develop. Our poor, wooden preaching hall, where it was impossible to organize a Sunday school or a young people's Christian Union, or indeed any missionary work properly so-called, has given place to a comfortable temple, holding about 300 persons, which was opened last November. Since then our congregation has increased, and we hope that very soon several believers will be added to the church by baptism. The spirit of liberality is more manifest this year than last. Besides the usual gifts, the church has supplied 3,000 francs for the erection of its temple. The present number of members is 69."

(*Auchel*) *Pas-de-Calais*—Pastor Paul Pelce reports thus: "The Lord has not left us without encouragement. He has shed abroad in our church the spirit of prayer; and although our members are not numerous and are somewhat scattered, we have rarely fewer than 25 at our Wednesday prayer meeting. This blessing has been the source of all the others—the increase of our congregation at our Sunday meeting, which numbers sometimes 100 hearers, and also the increase in the attendance at the Sunday school. Some conversions have taken place and two of the converts have been baptized, a great source of encouragement for us, for which we bless the Lord. During the summer, we have held open air meetings in two places, in the neighborhood of Auchel. Our congregations there numbered from 60 to 100 persons and seemed interested in what we said. They bought from us 30 New Testaments and some of our hymn books. During the winter our evangelistic work is limited to Auchel. We use two means: First, the magic lantern lectures which attract each time to our temple 100 non-Protestant hearers; and second, cottage meetings in four different districts, where rooms are kindly lent to us by devoted friends. The Catholic hearers are few, from eight to 15, according to the district. In this way 30 or 40 strangers are regularly reached by the gospel. Some among them give us much hope, by taking the trouble to come on Sunday to our temple."

Stereopticon and Cottage Meetings

Croix-Avion (*Nord and Pas-de-Calais*)—Pastor C. Mafille writes: "This church is a self-supporting one. It contains 69 members, 20 of whom belong to the mission stations. We lost in 1903 three members by death and one has been dismissed to another church. During the year we received six members by baptism and one from another church. In the Sunday school we have 30 scholars at Croix and 20 at Avion. Several of our members have come from Catholicism, and we have reason to hope that others will shortly come to us."

Chauny and Fere (*Aisne*)—Pastors Aimé Cadot and Henri Andru: "The work continues in these towns which, with the large villages of Genlis, Manicamp, Salency, Bethancourt, Servais and Athies, were the first places in this department where the gospel was preached. At that time, and on account of the number and fidelity of the proselytes and the zeal of the missionaries, three of the latter were put in prison, and four of the places of worship were closed by the order of the police. Now although the Lord's laborers are still faithful and preach the same precious truths, they have less encouragement. The real cause of the small number of conversions lies in the fact that infidelity is much more widespread than formerly. Besides, when persecution burst upon our flocks, many of our converts went to the United States, thus leaving many vacant places and discouraging those who remained; many also had to leave to seek work. We have one Sunday school which is attended by some Catholic children. We have also, in two villages, schools on Thursday afternoon, which is the weekly holiday.

Widespread Infidelity

"At Chauny we have 107 members; at La Fere 69. Among some converts not yet baptized, one takes the place of the pastor or the first deacon, when they preach elsewhere. We have between the two churches six preaching stations in the villages."

Saint Sauveur (*Oise*)—Pastor F. Ferret: This good brother is now seventy-three. In order to help him, the church is visited every month by preachers from our other flocks. The faithfulness of the hearers is very encouraging, but three have left for other places; and two, not coming any longer, have been erased. There is a Sunday school at 9 o'clock in a neighboring village, and at St. Sauveur itself at 11 o'clock. The service is well attended by the members of the flock. There are 66 members in the church. There have been 1,400 francs collected, without counting the prizes and the Christmas tree presents given to the children of the Sunday school, nor the expenses of the young people's Christian Union, nor what has been given to the poor. These brethren mean to persevere in the faith and the service of God.

Compiegne (*Oise*)—Pastor Meyer has been suffering from neurasthenia for a long time. Nevertheless he opened a preaching room and carried on services at Compiegne during a part of the winter, but want of funds obliged him to close it. He has two mission stations, one at Breuil, the other at Crosly. He writes of them thus: "We have 30 hearers. Two souls desire to be added to our church, which numbers only 22 members. Our little flock is firm and we have the esteem, confidence and sympathy of every one."

Suffers yet Preaches

Ougree, near Liege, Belgium—Pastor A. Brogniez's report runs thus: "We work hard, but we obtain very little result. That is doubtless due to the fact that we are in the last days; 'iniquity abounds and the love of many grows cold.' We do not, however, lose courage. We continue to work and pray, trusting that God will give us a new time of refreshing. We think that we shall be able to baptize five or six persons, all come out from Rome and brought to the knowledge of the Saviour. In 1903 we had five baptisms and one came to us from another church, which makes 75 members on our book. Of this number four have just joined another church, and three have gone back into the world. We have collected for the pastor 820 francs, and we hope to gather this year 1,000. We have held about 250 meetings, and have paid about 1,200 visits; have preached to more than 2,000 hearers, sold a great number of Bibles and New Testaments, and distributed many tracts."

Ladeliusart, near Charleroi, Belgium—Pastor U. Taquet: This brother has been sent to the above place by our French Committee. A door seems opened here for establishing another field of labor. We hope for good results from the work of this brother, who is zealous, pious and active.

Peruwelz, Belgium—Pastor S. Rafinesque writes: "A new place of worship has been built on a beautiful avenue. It cost us about 22,000 francs, but the whole is not yet paid. This temple, being much larger and better situated than our old preaching room, will enable us to receive new hearers. To draw them we hold meetings in the suburbs. At Blaton, our place of worship is hardly sufficient. At Bernissart we have 20 children, and 90 at Peruwelz. We have begun meetings in a large place called Harchies where they are sinking a mine. We baptized two Roman

Drawing a Congregation

Catholics, and lost one member by death and another who has gone to Denain. We were 38 last year and remain the same number now. Indifference about religion is great; still there are families who give us hope."

Paris, 123 Avenue du Maine—Pastor Ph. Vincent's meetings are well attended and encouraging. Besides we hold regular services at Montreuil and at Malakof and have full rooms in both places. The children give us joy by coming in large numbers to the Sunday and Thursday schools. The church collected last year about 10,000 franc. Members, January 1, 1903, 260; baptized, 26; received from other churches, 2; deaths, 6; dismissed to other churches, 6; erased, 6; present number, 270.

GERMANY

THROUGH the last year, as in the year preceding it, the financial appropriation made for the work in Germany has been restricted to the aid given the theological seminary at Hamburg. Assistance is still given to evangelical work at centers in Austria and Hungary. Mr. Fetzer's report presents the work of the seminary at Hamburg and gives brief account of the entire work cared for by our German Committee. Peculiar difficulties are met in some parts of this great field, not the least perplexing of which is the problem of making good the losses suffered by the churches through emigration. Dr. Bickel reports for the interesting work of the German Baptist Publishing House.

Report of Mr. Fetzer:

On the whole it may be said that during the year 1903 the Baptist cause in Germany has made steady advances; not only is the number of baptisms larger, but Baptist sentiment is gaining ground in many parts of Germany.

Dr. Bickel's Twenty-fifth Anniversary

It may be of interest to note here what has already been said in some of the papers, that in May of last year Dr. Philipp Bickel celebrated his twenty-fifth anniversary as head of the German Baptist Publishing House. With much gratitude he can look back upon a very successful and healthy development of the work under his special charge. Only those who know the difficulties he had to contend with and how small the beginning was, can fully appreciate the work he has done. In token of the love and esteem in which he is held, he was presented with the sum of 5,000 marks to be disposed of as he might wish, and he decided to put it into the treasury of the fund for invalid pastors and their widows, where it helps to increase a little the annual income from this fund and thus enables him, as the treasurer, to aid the needy ones.

Triennial Conference

The Triennial Conference held in Berlin in September, 1903, was characterized by no special movement, but, what was perhaps better, by a spirit of prayerfulness and devotion seldom before equalled in the German work. There were present about 320 delegates, besides a large number of guests from Denmark, Holland, England, Bulgaria and Russia. We greatly missed the representatives from the United States, whom some of us hoped would be present.

The Seminary

In this connection something should be said of our theological seminary, which the Missionary Union has been fostering for many years. The faculty is the same as when I last reported; Rev. Joseph Lehmann and the writer are theological teachers, and Messrs. Petersen, Werner and Meyer are instructors in the elementary branches. The work went on steadily during the year without interruption on account of sickness.

A class of twelve men was graduated last summer and entered the field. Two of them are in the Baltic provinces; two are laboring among their own people in southern Russia, but hoping to go to India during the current year; the remainder are in Germany. As the field enlarges and the veterans lay down their armor, these younger men enter into their places or take up new interests. The new class of students which entered last fall numbers 17 and is very promising. Taken as a whole, it is perhaps superior to any previous class. Five members of this class are from Russia, namely, two from the Baltic provinces, two from Poland and one from the Mennonite brethren in the south. Thus we are helping the work in Russia; but what is that for so large an empire and for such great opportunities as it offers to self-denying, courageous men?

The present senior class numbers eleven men now. One brother left us to spend a few months in Berlin with Pastor Jellinghans and then to return to Russia. We still have six brethren from Russia, five in the senior and one in the junior class.

The Great Need in Russia

Last summer I had the pleasure of visiting our brethren in Volhynia, Russia. There I saw how great were the opportunities and how few the workers. Often I had occasion to urge the brethren to pray the Lord more earnestly than ever to send reapers into the harvest field. And the need is not confined to Volhynia; but, as I have had occasion to say elsewhere, exists all over Russia wherever Germans, Poles, Lettes and Esthonians dwell, and they are found in the north and south, in the west and in the far east on the Volga, the Ural, and even in Siberia. If men and means were alike available, about twenty-five men could easily be employed and each of them would have more work than he could do. Some of the brethren feel this and pray the Lord to help them. God grant that help may come before fanaticism and unbiblical notions get the better of some. I would plead for help for our brethren in Russia.

Now as to that part of the work which is still under the special supervision of your committee, namely, the work done chiefly in the Austro-Hungarian Empire by the brethren Koch, the Novotnys, H. Meyer, Gerwich and Peter, Bauer and Massier. Evangelistic work in this empire, especially in Austria proper, is very difficult. Much hope was at one time centered upon the *Los von Rom* movement, but as was mentioned in last year's report, the movement has at least as much of a political as of a religious character. Most of those leaving Rome are not live Christians and only now and then one of them connects himself with one of our churches. The *Evangelisches Allianzblatt* reports that Professor Feine of Vienna, in a sermon preached in November, remarked that the "bearing of those who in late years have joined the evangelical churches shows that they did not do so on religious grounds and therefore had no desire for a gospel sermon." This sermon occasioned much antagonism and the German Evangelical Union for the Ostmark adopted a resolution in which Professor Feine was declared a disturber of the peace. He judged rightly, however, when defending his position, he tried to show his opponents that the movement had chiefly a national and not much of a religious character. It is for this reason that our brethren have nothing to hope for from the movement. They must plod on, as they have done heretofore; it has not been in vain and will surely not be in vain in the future.

Political Movement Away fro Rome

During the early part of the year brother Koch suffered from a nervous trouble, so that he felt he must give up his work and therefore he resigned. But the church would not hear of it and granted him a leave of absence of several months, after which he was able to take up his work again. The great need of the Baptists in Vienna for a suitable place of worship still remains. In a city like Vienna a site easily accessible is difficult to obtain. The church is collecting money for the purpose, but many florins are necessary to carry out such a plan.

Baptists in Vienna

The brethren Novotny are working harmoniously. The son spent about four months in Wales and Scotland during this winter, but is now back at his post by the side of his father. In Prague and in Bohemia, on the whole, the work is not any easier than in Vienna, and the extremes in nationality show themselves even more. To preach to the Germans as well as to the Czechs is not an easy task; but thus far brother Novotny, though himself a Czech, has done very well, also among the Germans in Bohemia. His son is readily following in his footsteps; there is much work to be done and they are the men to do it.

All but the Poorest Emigrate

For some reasons brother Massier's field is the hardest of all, not so much because the people in Galicia, where he is stationed, are less accessible than elsewhere, but because there is greater poverty and for this reason many go to other parts of the world; some have gone to British North America, others to Germany and only the very poor, who have no means for going, remain. Under such circumstances no strong church can ever be built up and this work must always remain a mission work, needing the prayers and the financial aid of the Lord's people elsewhere.

Moving toward the Balkan

In Hungary there are now five men at work. Since February first, brother Ziehl has settled on the southern part of brother Peter's extended field. It is proposed to divide it, leaving brother Peter with Neusatz as his center, and brother Ziehl taking the part lower down towards Servia. In this way the Word will be carried nearer to the Balkan than before and the mission in the southeast can be carried on more effectively. The other brethren are situated at Pest, Neupest and Pressburg. Brother H. Meyer, the senior worker on this field, has been spoken of elsewhere. He has done pioneer work among the Germans in Hungary. Brother Gerwich, the youngest man in this field, is greatly enjoying his work and the Lord is blessing him. He, too, complains of members moving away for want of paying work, which they are offered elsewhere. Alongside these two, brother Udvarnoki is working among the Magyars. He has a church of some 400 or more members. Since they have had to build a house of worship, they are financially in very straitened circumstances, hence your committee is assisting them a little for the present. Brother Bauer in Pressburg, beside preaching and pastoral work, serves as colporteur and thus has occasion to see how much the common people are under the influence of the priests. Nevertheless the Word may fall into good ground occasionally and bear rich fruit.

Report of Dr. Bickel:

Bibles for the Soldiers

There is war and there are rumors of war all around, but the endeavors of God's children in this country at least have not ceased. We printed 166,150 books and pamphlets during the last fiscal year. Among these were Bunyan's "Pilgrim's Progress," hymn books, Bibles and testaments. Many of the Scriptures were put on board the steamers going with soldiers to southwest Africa, where a native tribe had risen in rebellion against the German Government; many were also sent to German possessions in China. In both places the books and tracts were gratefully received. And who does not know, who has ever visited the Hungarian Baptists, of the work of Rev. H. Meyer of Budapest! He is publisher, bookseller and secretary of the colportage friends in the countries of the lower Danube. His place is a great distributing point for Christian literature, and the blessing of God has rested upon his labors these many years.

We might have had a circulation twice as large, if the National Bible Society of Scotland had not been obliged to retrench. There are but six representatives on our staff now; once we had over twenty. This cripples our operations sadly, and my prayer is that the Lord of the harvest may awaken some friend or friends who will, by their gifts, make possible the continuance of this work.

Christian Almanac

Next to the Bible colporteur stands the distributor of a good Christian almanac, when evangelization is under consideration. He finds his way into many houses where one with more pretentious books would not be received. The German people feel that they must have an almanac. The German Baptist Publishing House and its twin sister, the Christian Tract Society, are now ready to provide the right thing for the family, the counting-room, the soldiers' barracks, etc. The aim is to crowd out the flimsy, the revolutionary, the impure, and offer Christian reading. The circulation of our almanacs has been over 120,000 copies, of the three styles. In our day the almanac does not satisfy the head and heart, ever hungry for news. The telegraph makes neighbors of our antipodes. We need monthly, weekly newspapers. Our printing house issues three periodicals and the Christian Tract Society two for adults, making five in all.

Tracts in Russia

We note a slow but steady increase from year to year, keeping step with the development of our work inside and outside of the German Empire. Karl Philipp Bickel, my son, still holds his post as business manager; he is a faithful and efficient worker. He found time last autumn to visit the brethren in southern Russia and Poland, and was able to open a depot for our Spurgeon literature among the Mennonites in the home of our beloved Abraham Friesen, and an agency for the *Messenger of Peace* in Poland. The tour proved to be a blessing, both to the visitor and to the subjects of the great white czar.

A World Wide Cir lation

Our books and periodicals go to the United States, France, South Africa, China, Canada, England, Switzerland, Holland, Croatia, Roumania, Denmark, Russia, Bulgaria, Sweden, Greece, Egypt, Brazil, India, Palestine, Argentina, Australia and all over the German Empire; so the gospel is preached by the German Baptists on five continents through their books and papers. Seventy-five years ago our influence was "as a handful of corn on a mountain." As long as our people truly believe in a believer's church, a converted ministry, a consecrated press there will be progress even in nominally Christian countries, where the "walled cities" and the "children of Anak" seem to be more formidable than the enemies of God in heathen countries.

Invalid A Fund

In a previous report I mentioned that we had a society for the benefit of invalid preachers and colporteurs and the widows and orphans of our mission workers who have died in our service. We helped 27 invalids, 35 widows and seven children during the year at an expense of 17,700 marks. Being the treasurer for a cause so difficult of direction because of the low tide in the treasury, I often have to work hard and pray hard; but, thanks be to God, our balance shows 6,000 marks in advance. And what raised the tide? My friends celebrated my (I should say our, to include Mrs. Bickel) coming to Germany twenty-five years ago and contributed 5,000 marks for our invalids, in sums large and small, to say nothing of flowers, congratulatory messages and letters from our churches and co-workers all over Germany and the regions beyond. This was a great refreshing for the old people; but higher joy we felt when we were allowed to see our dear son, Captain Luke Bickel, his wife and two bairns, whom we have followed so often in our thoughts and prayers on his voyages over the Inland Sea of Japan.

SWEDEN

THE Missionary Union still has cause for profound satisfaction in the results proceeding from its investment in this mission field. The assistance now given is limited to aid to the theological seminary at Stockholm, which is doing strong work in supplying the trained preachers where work is sorely needed for arousing the people from the indifference and infidelity widely developed under the influence of the State religion.

Report of Dr. Broady:

Growth ndicated by Figures

The preachers at work during the year have numbered 1,017, an increase over the year previous; but of these only 257 have given their whole time to the work. The labors of the remaining 760 have been intermittent, owing to the fact that the majority of the churches are yet far from being able to support stated preaching. The churches number 567, an increase of two since last year. The baptisms have been 2,291. The church members number 43,395, a net increase of 517. This figure would have been larger, had not the churches during the year through various causes, principally from deaths, emigration and exclusions, lost nearly 2,000 members. Sunday school scholars number 52,258, an increase of between 200 and 300 this year. Contributions reported have amounted to $196,480, an increase over the preceding year of some $9,964, and averaging about $4.50 a member.

The Bethel Seminary has under God done its share in the bringing about of the general result of the work of the mission during the year. Both teachers and pupils have taken part in the evangelistic work as opportunities have been afforded and grace and strength granted. In several instances these efforts have been accompanied with great blessings. This especially has been the case in connection with the labors of the students during vacation times. Souls, not a few, have through these labors been brought to Christ. The work of instruction has, under the four regular teachers and two assistants, been prosecuted as usual. Every one has tried to do his best. The classes are four, each embracing one year. The studies are progressive; chief among these are those relating directly to the preparation of the students for the gospel ministry. The number of students enrolled has averaged 36. In place of the nine who have been graduated or have otherwise finished their studies during the year, nine new ones have been matriculated.

he Doom Formal eligion

The times that are upon us are very serious. Men's faith is being tried; the foundations are being shaken. Multitudes of both cultured and uncultured, having never known the truth, are turning away from it. The activity on the part both of friends and foes to the truth is something altogether unusual. Established church and sects among us almost join hands in the common cause of its defence and promulgation. But the day of formal religion, having reached its zenith among the people, is nearing its end. Nothing but what is genuine will henceforth stand the test of the world's uprising against religion. Science, learning, increasing light are bringing all their forces to bear against every claim that cannot be substantiated; the eternal rock will alone stand. The world cannot remove Christ. To be on his side is mercy, joy and security. Our mission wants to be found there, and, through God, we shall not be disappointed.

We thankfully acknowledge God's mercies in the encouragements he has given us during the year. Of our metropolitan churches the Fifth has had the largest share of blessing; but before this could be granted, there had to be a purging of the church registers. When this was done the prayers were answered. For two months daily meetings were continued. At least 150 were prayed for and conversed with, and up to this time 34 have been baptized.

The Fourth Church, last year attaining to a membership of 800, had contemplated enlarging their house of worship, but at last concluded to strike out in a different part of the city, known by the name of "Siberia." They rented a mission hall, and hope there to build up a Seventh Baptist Church.

The Sixth Church are erecting their first house of worship called "Bethany." They have also been permitted to see many conversions. In March their baptistry was so far completed that they could administer the divine ordinance to 21 that were awaiting it.

The work of our young people has of late been the subject of much earnest deliberation among us. Our latest annual conference gave serious and prolonged attention to it. In several of our associations, provincial unions have been organized. In the Wermland Association the young people have taken up the Sunday school cause, and support laborers, who work both for young people's unions and for Sunday schools within the limits of the associational field. In this association last summer a teachers' institute was held for a week. Attendants came from all parts of the province, among whom were even Lutherans. Information has been received that the institute has been helpful. In other places similar institutes have been held.

Work for Young People

At Carlstad, the provincial capital of Wermland, daily meetings were continued seven weeks from the new year, and about 150 conversions are reported. Up to March 11, 34 had joined the church, and 100 had joined the local young people's association.

In several other places, north and south, daily meetings have been continued for three, five or seven weeks from the new year, and from 20 to 50 conversions are spoken of in different places.

Special attention is being paid to the far north. The great mining enterprises along the railway beyond the arctic circle have brought there masses of laborers altogether uncared for. Our home mission has stretched out a helping hand to six places in that distant field. Meeting houses are being erected, and souls are being gathered into the fold. There is a great opening for evangelizing that field just now.

Within t Arctic Circle

Though our needs are many and great, yet our hearts are full of gratitude to God for blessings received, and full of hopefulness as to the future. Whatever the drawbacks may be, we are perfectly certain of the victory. Christ's cause will triumph, and the world will be laid at his feet.

SPAIN

WE regret that no report has reached us from the work in Spain. It is continued with such vigor as the devoted efforts of Mr. Marin, assisted by volunteer helpers in the mission, can secure for it. Mr. Marin is still without an associate, though Mr. Lund's presence at Barcelona during the latter part of the year has given no little encouragement.

RUSSIA

WHILE no report has been received from the work in Russia, letters reaching us during the year have testified to a steadily growing interest and to opportunities quite overtaxing the strength of the present force of workers. New enterprises are being undertaken, as well as enlargement of work already established particularly in Siberia, the Caucasus region and among the Poles, now largely under Roman Catholic influence. Earnest effort is being made to secure the men and money necessary for the prosecuting of these plans.

A great need of the work in Russia, with respect to which a burden of prayer rests upon many hearts, is that of a theological school in which young men in the churches may receive the training necessary to qualify them for efficient service as heralds of the gospel. At present those seeking such training are compelled to go to some foreign land. Some attend our theological school at Hamburg; but not only do the long journey and the financial expenditure involved act as obstacles to this plan for meeting the need of the churches of Russia, but the training of men in Germany is likely to excite suspicion in the Russian authorities and thus to prove detrimental to the work of our churches. It is hoped that a plan for opening the desired school may soon be found practicable.

FINLAND

POLITICAL conditions in Finland make religious work exceedingly difficult. Internal troubles have continued to give some embarrassment. Nevertheless the committee and the workers under their direction are not discouraged. They report a hopeful interest among the people and are eager to push the work still more aggressively.

Report of Mr. Osterman:

Since the Finnish-speaking churches organized their own district society, the churches of Finland have been divided into three districts; Wasa, South Finland and the Finnish, or Tammerfors District. Within each of these societies a strong mission work is prosecuted. It has been a great joy to observe an evident increase in the churches of zeal and sacrifices for the great work of the Lord. We thank God for it, and the churches themselves may reap the blissful fruits of it. The annual meeting of the Wasa Missionary Society in Pitalaks before Christmas was characterized, as never before, by a lively missionary spirit. In no place has any great spiritual revival occurred, but in almost every church there have been more or less conversions and baptisms; and sometimes God has used the most inconsiderable of his servants to perform his great work.

But we have to overcome many difficulties that are unknown to others. Besides the obstacles of the confusion of tongues, the Finnish and Swedish-speaking peoples are so unlike in disposition and character that it often is somewhat difficult for them to understand each other; and this is true not only in the political world, but among the Christians too.

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The internal political circumstances are developing speedily and irresistibly in the fixed direction, and ere long Finland will be only an inconsiderable province of an extensive empire. Because of this and many other circumstances the people become hopeless about the future, uninterested in spiritual things and inaccessible to the gospel. All that can, the best, the enterprising, the young, leave their homes for a foreign country, where the liberty calls them, and thus the churches lose many of their good members. Certainly, many return to Finland, but rarely any believers.

city of
achers

We have also to overcome much superstition and infidelity. Another obstacle is the scarcity of promulgators of the gospel. The field is extended more and more, but the number of preachers does not increase in proportion thereto. The brethren who are in the service of the gospel have been working faithfully and zealously. Among the Swedish-speaking population in the southern parts of the country three preachers have worked; Lignell in Helsingfors, Wiklund in Karis, and Harald Peterson, a young brother, in Aland (Oland, the islands outside Abo). They have worked hard, and they have been successful. But only three men in a field so extended and hard! And now it seems that Wiklund, a very active and enterprising brother and a vigorous preacher, has become tired and will probably move away to Haparanda, the "Ultima Thule" of Sweden. If he leaves his place in Karis I think we must have one of our brethren from the north of Finland to take up the work there, but then the place of this one becomes vacant.

In the north also the field is rather hard and nothing can be won without prayer and sedulous work; but there are many good men, who are used to work and to taking good care of what they gain. There are also several good leaders of the churches and the mission work. The prejudices against us are not so great as in other parts of the country.

The work among the Finnish-speaking people is also progressing. Hiljanen and Malin have done a good work. But there are no good leaders, and it is very difficult to bring about a good order among them; also much has been lost by want of guidance and care.

Although there are but few young people, especially in some churches, yet there are young people's societies in many places, and usually the old join in their meetings.

A Finnish Mission Paper

Our newspaper, *Finska Missionsbladet,* makes progress, notwithstanding all difficulties. But it is small and published only monthly, and not all the letters about the work in the churches, meetings, conversions, baptisms, the work among the young people, etc., can get a place in it. But I think it is doing much good; it maintains the communication between the widely scattered churches; and because we do not meddle with politics, since we have neither time nor place, the paper does not suffer from the rigid newspaper census.

A Peripatetic Seminary

Our little school for preachers is continually in activity, but with only short terms, autumn and spring. As it is moving from place to place, the school itself is very useful to the churches; much preaching and edifying to the members and the people in general. It is like a prolonged preachers' meeting. The direction of the school gives me much to do, but I love it and am glad thus to be a servant of my Master, my young brethren and the mission.

There are in the entire country 54 preachers; yet of that number only 17 give their whole time to the gospel's service, the other 37 must work for food and preach only Sundays and on short mission trips in winter time. Thirteen are in connection with the Missionary Union. During 1903, 117 were baptized in Wasa District; the net increase in membership was 225, making a total of 1,381 members. In South Finland, or Helsingfors District, 18 were baptized; net increase, 13; total, 258 members. The Finnish-speaking, or Tammerfors District has a total of 475; the total membership for the field is 2,114. The contributions amount to $5,013, being $263 more than the preceding year. In the Sunday schools are 695 pupils. The number of churches is 37, of which three are new. Twenty-three have their own chapels, the others rent halls or have their meetings in homes.

What we have won here has required much prayer and tears, much struggle and fighting, and sedulous, indefatigable work. It has been and is a sowing time, but the harvest day shall come, praise to God!

DENMARK

THE Danish Mission has suffered the loss of one of its most faithful workers in the death of Mr. Marius Larsen. Disappointment has been met also in the refusal of the government to grant recognition to Baptists as an independent people. The report of the

Danish Committee, through Mr. Broholm, however, is expressive of gratitude for the blessings of the year and of confidence and earnestness of purpose for the future.

Report of Mr. Broholm:

Loss of Preachers

The past year has, in some respects, been a year of loss for our mission. We have lost preachers by sickness and death. Three of our younger brethren are suffering from tuberculosis. One of these, Rev. Yensen Damsig, who was pastor of the church at Soby, has now emigrated to California, where he hopes to improve in health. The second is Rev. N. R. Larsen, our Sunday school missionary, now in a sanitarium. The third is Rev. W. Andreasen, pastor of the church at Aalborg and a very successful revivalist, who we fear is not improving. Three of our older preachers were taken home to be with the Lord. Of these we especially miss Rev. Hans Larsen, who was the editor of our denominational paper, and a very able and gifted man, only fifty-four years of age. This loss of workers has been a great trial for us and a hindrance in our work.

We have also experienced a loss in our membership, especially on account of death and emigration. Our statistics show that we have welcomed 142 new members among us. Of these 122 were by baptism, 16 restored, and four had been baptized become coming to us; but the decrease by death, emigration, exclusion, etc. was 37 more. Sixty-three died, and 56 emigrated, most of them to the United States. A greater number from our churches have not emigrated since the year 1869, when it reached the sum of 65. We have not had any revivals in our churches during the past year. We hear that the other denominations in our country say the same about their churches, but this cannot satisfy us.

Recognition Refused

A third loss, which I shall mention—but perhaps it was not a loss—was the refusal of the government to recognize the Baptists in Denmark as a denomination. I wrote in our last annual report about our appeal for recognition. It is the third time in our history that we have appealed to the government for this recognition, but in vain. The reason is that the bishops and high ecclesiastics of the Lutheran State Church influence the government against us as "a sect of heretics," because we denounce their teachings about regeneration in the baptism or sprinkling of infants. Perhaps the Lord sees it best for us to remain in this mis-esteemed state that we may keep nearer to him.

A Brighter Side

We will now look on the other side of our mission and will see that the past year has also been one of some progress. While our churches have been praying and longing for an outpouring of the Spirit, they have been giving cheerfully to the mission cause. In no other year have our churches contributed so large a sum, namely, $19,200. This shows the zeal and interest among our people, who, for the most part belong to the working class. The number of children in our Sunday schools increased a little and is now 4,140. This is a good nursery for our mission. Last spring we held a successful course for Sunday school teachers in Aalborg, working in this cause together with the Methodists and Congregationalists. In this present month of March we have a similar course in Copenhagen, where 117 teachers are attending.

New Chapels Built

Two nice chapels were dedicated during the past year: Sharons chapel in Waarst and Hebron chapel in Bronderslev. A lot for a new chapel was bought by the church in Thyland; it will be built in Thisted, a city where we never have had any Baptist chapel.

In later years we have felt the necessity of having headquarters in the center of Copenhagen for our publication work and for our denominational paper, but the great expenses involved in this have hitherto hindered it. In October last, however, it was accomplished, and we opened a fine bookstore near the great university of Copenhagen. Friends outside our denomination also see the importance to our mission of the opening of this store, from which now both Danish and foreign Baptist literature is scattered. We were greatly cheered by a very welcome gift of 1,200 kroner from an anonymous donor toward the expense of this work.

The Only Baptist High School in Scandinavia

Two of our gifted young brethren were sent to the Danish-Norwegian theological department at Morgan Park. They had attended our high school during the past two winter terms, and in the summer time they had been preaching. Now we expect to have them return after three years' study at Morgan Park. The high school has this year more pupils than ever, 43 young men and women from the different parts of our country; one is even from the northern part of Norway and two are from North Slesvig, which belongs to Germany. This is the only Baptist high school in Scandinavia and we thank the Lord for his blessings upon it.

What gives us most cause for rejoicing is that the revival spirit, for which we have been praying, now is drawing near. Since New Year's we have had a number of baptisms in several of our churches, and at present a blessed revival is visiting the Third Church at Copenhagen. Men and women, young and old, have been seeking salvation, and many have found Christ. Church members, who have lived in a state of indifference and coolness, have been restored and are now rejoicing in the Lord. We pray that this work of grace may continue and spread far out among all our churches; then the present year will be a year of harvesting and joy for the Baptists in Denmark.

NORWAY

THE year has witnessed constant and faithful endeavor on the part of the workers in Norway. Revivals have been experienced in the north in the region of the great fisheries. Special tent and hall meetings have been held in Christiania and its vicinity with encouraging results.

Report of Mr. Ohrn:

During the year several of our churches have been greatly blessed. In the northern district we have had revivals under the leadership of Rev. Oscar Nilsen who was at that time the district missionary. At Kasfjord, a small place of 400 people, 28 have been baptized as the result of his labor. At Andenes is located the second largest church in Norway. It is a place where great fisheries are going on the year round, and thousands of people from other parts of the country can be reached there. Twenty-five have been baptized there and the good work is going on under the present pastor, Wang, a graduate from Morgan Park. Mr. Nilsen has now settled as pastor at Tromso, left vacant by brother Tonnes who left for America. Other churches in this district have also been blessed with conversions. Your secretary made an extended trip to the north last summer and visited most of the churches, and everywhere the chapels were filled and even crowded. It was my first trip up north and the first time I preached while the midnight sun was shining through the window. It was a good trip and I have many invitations to repeat my visit. Mr. Dahl is now the missionary. He is a well-tried brother whom the churches are glad to receive. We received into our church at Christiania a preacher from the Free Mission, or Congregationalists; he has been called to the northern district also, and is already at work.

Preaching Under the Midnight Sun

At Trondhjem two new churches have been organized; one at Tjongsfjorden and one at Melhus. At Vigten Mr. Lorentzen, a baker, has given up his profession and is now giving his whole time to the gospel. He has from the beginning of the work at Vigten been an ardent worker, and it is mainly through his efforts that the church has prospered and has now over 100 members. He has little education, but has a warm heart and is a good speaker. He is the pastor of the church, and your committee feels it a privilege to support him in his sacrificing labors. The church at Trondhjem has a new and gifted pastor in Mr. Taranger, a graduate of Morgan Park, and formerly pastor at Seattle, Washington. He has large congregations and the church is hopeful. Some have been added by baptism since his arrival. The district missionary, Mr. Borsheim, is dividing his time with the church at Opdal. He reports conversions in several fields where he has been working.

A Pastor from Seattle

In the Bergen District we have also been greatly blessed. Five years ago we had in this district only one church; now we have six and three chapels. Two churches were organized last year. Our missionary here is a former teacher in the state school and a good Christian worker. At Bergen also the work has moved on smoothly under the leadership of Mr. Kristoffersen.

The southern district is the strongest; half of the Baptists in Norway live in this district. At Avendal Mr. Milde is still pushing the cause to the front. He has outstations at Christiansand and Lillesand and is frequently preaching at other places. At Lillesand a new and inviting chapel was built last year. The Evensen brothers at Baldwin, Wisconsin, formerly citizens of this country, have shown their love to Christ and their home town in erecting this neat house of worship. A better memorial could hardly be thought of. Your secretary had the pleasure of preaching the dedicatory sermon to a congregation that filled the house to the utmost. At Arendal the chapel is entirely too small. At Krogero we had our quarterly district meeting, and it was one of the best we have had. The chapel was too small, so we hired the theatre, the largest house in the city, and it was filled at both meetings Sunday. The Spirit was present and a number of men came to Christ. At Langesund your secretary started his work as a pastor twenty years ago. In a year the church doubled and a chapel was built; but the church has since suffered from emigration, until last year it was hardly any stronger than in the beginning of the work. Now they have united with Skien in calling a pastor, Mr. Seehuns, and last year eight were baptized. At Telemarken, which is a new field, a good work is going on; we expect a church will be organized there this year. Fredrikshald and Tistedalen are, under the circumstances, doing well.

Remembered their Native Town

The church at Christiania has passed through a hard struggle, but is in a better condition for work than before. Up to the first of January we received 31 members by baptism, and since then to April first, 17 have been baptized and we expect a great many more in the very near future. Six or eight will come next Sunday. Drammen is a city of over 24,000 inhabitants, and only an hour and a half from Christiania by rail. Here our district missionary, M. A. Ohrn, and your secretary, put up their missionary tent. We kept on in the tent for a month, then rented a hall. The meetings have been kept up from here. Our choir of 30 persons has gone in a body and with gospel song made the cause known. The result so far is that we have received into the Christiania church 20 members from there. It is a very promising field and would yield a good harvest in the near future, if we had money to carry on the work. It is impossible to reach all that we ought to. Calls come from fields ripe for the harvest, but we cannot do it all and we have not the money to get the help needed in this large city and then keep up the work at Drammen and other places. Last summer we had meetings in the market places and the park with good results.

Tent Meetings

Looking over the different districts I think we have had a good year. Financially we have had a great struggle to keep up, on account of the financial strain through which this country is passing. It looks as though we would lose some of our preachers on that account. Several things seem to point to a larger harvest in the years to come. Pray for us, and if possible help us even a little more. The time has come for harvest.

VIII. MISSIONS IN EUROPE.

No.	COUNTRIES	Preachers	Churches	Baptisms	Church Members	Sunday school Scholars	Contributions
1	Franco—Swiss	19	15	91	1 179	....	$5,309 00
	" Belgian	14	14	60	1,105	563	5,783 00
2	Germany	*185	*173	*2,144	*31,761	*20,471	*164,328 00
3	Sweden	1,017	567	2,291	43,395	52,258	196,480 00
4	Spain	*3	*3	*1	*113	*200	*108 00
5	Russia	*128	*112	*1,008	*22,662	*8,234	*50,448 00
6	Finland	17	37	135	2,114	695	5,013 00
7	Denmark	40	29	122	3,904	4,140	19,200 00
8	Norway	*16	*36	*135	*2,794	*1,615	*11,500 00
	Totals	1,439	986	5,987	109,027	88,176	$458,169 00
	Totals last year	1,208	981	6,255	108,613	88,550	$446,236 00
	Increase	231	5	....	414	....	$11,933 00
	Decrease	....	....	268	....	374	....

*Statistics for 1902.

RÉSUMÉ OF STATISTICAL TABLES

For the year ending December 31, 1903

MISSIONS	PREACHERS	CHURCHES	BAPTISMS	CHURCH MEMBERS	SUNDAY SCHOOL SCHOLARS	CONTRIBUTIONS ON THE FIELDS
MISSIONS IN EUROPE	1,439	986	5,987	109,027	88,176	$458,169
MISSIONS IN HEATHEN LANDS	*1,539	1,125	7,431	117,031	38,977	108,056
TOTALS 1903	2,978	2,111	13,418	226,058	127,153	$566,225
TOTALS 1902	2,617	2,040	13,808	222,031	127,767	560,298
INCREASE	361	71	....	4,027	....	$5,927
DECREASE	....	....	390	....	614	....

* Native preachers only.

TABLE OF

Number.	Name of Station, or Outstation.	When Established.	Population of Field.	Missionaries.							Native Helpers.					
				Ordained.	Unordained.	Physicians (Men).	Physicians (Women).	Single Women.	Wives.	Total Missionaries.	Ordained Preachers.	Unordained Preachers.	Teachers (Men).	Teachers (Women).	Bible Women.	Other Native Helpers.
	I. BURMA, 1813.															
1	Rangoon, *Burman*	1813	961,259	2	–	–	(1)	6	2	c10	4	5	13	16	–	1
	Sgaw Karen	1852		2	–	–	–	3	2	7	25	99	104	15	3	–
	Pwo Karen¶			–	–	–	–	3	–	3	–	–	–	–	–	–
	Tamil & Telugus	1880		1	–	–	–	–	1	2	*3	*7	*28	*11	*2	–
	Chinese	1898		–	–	–	–	–	–	–	1	–	–	–	1	–
	College	1872		6	2	–	–	–	8	16	–	–	27	2	–	–
	Press & Eng. Ch.	1855		1	2	–	–	–	3	6	–	–	–	–	–	–
	(Insein), *Karen Theol. Sem.*	1889		2	–	–	–	–	2	4	*3	*1	*(4)	–	–	–
	Burman Theol. Sem.			1	–	–	–	–	1	2	–	–	*2	–	–	–
	Burman			–	–	–	–	2	–	2	–	–	–	–	–	–
2	Moulmein, *Burman*	1827		1	–	–	–	3	1	5	3	7	12	16	–	–
	Karen	1827	50,000	1	–	–	–	2	1	4	5	27	28	16	1	1
	English Ch.	1829		1	–	–	–	–	1	2	–	–	–	*10	–	–
	English School			–	–	–	–	4	–	4	–	–	–	–	–	–
	Tamil & Telugus	1882		–	–	–	–	1	–	1	–	*2	*7	*3	–	–
	Talains			1	–	–	–	–	1	2	–	–	–	–	–	–
3	Tavoy, *Burman*	1828	109,979	–	–	–	–	1	–	1	1	1	1	3	2	–
	Sgaw Karen	1828	198,723	1	–	–	(1)	1	1	3	4	14	25	9	–	–
4	Bassein, *Pwo Karen*	1852	45,000	1	–	–	–	2	1	4	16	27	28	10	–	–
	Sgaw Karen	1854		1	–	–	–	1	1	3	44	82	125	12	–	–
	Burman	1854	686,000	1	–	–	–	–	1	2	1	2	16	4	–	–
	Tamil & Telugus	1884		–	–	–	–	–	–	–	*1	–	–	–	–	–
5	Henzada, *Karen*	1853		1	–	–	–	2	1	4	16	37	98	20	–	–
	Burman	1854		1	–	–	–	1	2	4	1	6	14	10	2	2
6	Toungoo (*inc. Pyinmana*) *Bur*	1853	439,300	1	–	–	–	–	1	2	2	–	11	1	–	–
	Paku Karen	1853		2	–	–	–	1	2	5	13	72	38	3	1	–
	Bghai Karen	1853		2	–	–	–	1	2	5	25	74	39	7	–	9
7	Shwegyin, *Burman*	1853		–	–	–	–	–	–	–	–	†1	†1	–	–	–
	Sgaw Karen	1853	90,000	1	–	–	–	3	1	5	8	34	44	7	4	–
8	Prome, *Burman*	1854		1	–	–	–	1	1	3	2	2	4	5	1	–
9	Thonze, *Burman*	1855		1	–	–	–	1	1	3	1	3	–	3	–	–
10	Tharrawaddy, *Sgaw Karen*	1876		1	–	–	–	2	1	4	5	15	25	15	–	–
11	Zigon, *Burman*	1876		–	–	–	–	1	–	1	1	1	7	2	–	–
12	Bhamo, *Kachin*	1877	100,000	2	–	–	–	2	2	6	2	2	13	1	–	–
	Burman and Shan	1877		–	1	(1)	–	–	1	2	–	1	6	1	–	–
13	Maubin, *Pwo Karen*	1879	500,000	1	–	–	–	2	1	4	6	8	10	4	–	–
14	Mandalay, *Burman*	1886	400,000	1	–	–	–	1	1	3	1	5	11	7	2	4
	High School			1	–	–	–	1	1	3	–	–	–	–	–	–
	English	1889	153,000	1	–	–	(1)	1	1	3	1	1	1	6	1	1
	Tamil & Telugus	1898		–	–	–	–	–	–	–	1	2	3	1	–	–
15	Thayetmyo, *Chin*	1887	20,000	2	–	–	–	–	2	4	–	7	2	1	2	–
16	Myingyan, *Burman*	1887	372,033	2	–	–	–	–	1	3	–	2	6	1	1	–
17	Pegu, *Burman and Karen*	1887	339,572	–	–	–	–	1	–	1	2	4	1	5	1	1
18	Sagaing, *Burman*	1888	215,682	1	–	(1)	–	–	1	2	2	–	–	–	1	–
19	Sandoway, *Bur. & Chin*	1888	200,000	–	–	–	–	–	2	2	18	6	16	2	1	7
20	Meiktila, *Burman*	1890	525,502	1	–	–	–	–	–	1	–	2	2	–	1	–
21	Hsipaw, *Shan*	1890	50,000	1	–	(1)	–	–	1	2	–	4	2	1	–	–
22	Mongnai, *Shan*	1892	300,000	1	1	(1)	–	1	2	5	1	3	2	1	1	–
23	Namkham, *Shan*	1893		2	–	(2)	–	–	1	3	–	6	1	1	4	–
24	Myitkyina, *Kachin*	1894	27,000	1	–	–	–	–	1	2	1	3	(2)	–	–	1
25	Haka, *Chin*	1899	150,000	3	–	(1)	–	–	3	6	–	4	(2)	–	–	–
26	Loikaw, *Karen*	1899	50,000	2	–	(1)	–	1	2	5	3	[illegible]1	(21)	1	1	–
27	Kengtung, *Shan*	1901	200,000	2	–	(1)	–	–	1	3	–	3	–	–	–	–
	Totals for Burma			58	6	(9)	(3)	52	63	179	223	613	773	233	33	27
	II. ASSAM, 1836.															
28	Sibsagor, *Assamese & Immi.*	1841	350,000	2	–	–	–	–	2	4	1	6	6	–	–	[illegible]
29	Nowgong, *Assamese & Im*	1841	261,160	1	–	–	–	2	1	4	–	4	11	2	1	[illegible]
30	Gauhati, *Assamese & Garo*	1843	589,187	3	–	–	–	2	3	8	2	1	18	–	–	[illegible]
31	Goalpara, *Garo & Rabbha*	1867	462,052	1	–	–	–	–	1	2	–	1	1	–	–	[illegible]
32	Tura, *Garo*	1876	133,000	4	1	(1)	–	1	5	11	2	5	94	2	–	[illegible]
33	Impur, *Ao Naga*	1876		3	–	–	–	–	3	6	–	[illegible]1	(18)	1	–	[illegible]
34	Kohima, *Angami Naga*	1879	27,000	1	–	(1)	–	–	1	2	–	3	–	–	1	[illegible]
35	N. Lakhimpur, *Im. & Dap.*	1893		2	–	–	–	–	2	4	–	*13	*6	–	–	[illegible]
36	Ukrul, *Tangkhul Naga*	1896		1	–	–	–	–	1	2	–	–	–	–	–	[illegible]
37	Tika, *Mikir*	1896	90,000	2	–	–	–	–	2	4	–	–	–	–	–	[illegible]
38	Golaghat, *Assamese & Im.*	1898		1	–	–	–	–	1	2	–	5	3	–	–	[illegible]
39	Dibrugarh, *Assamese & Im.*	1898	250,000	1	–	–	–	–	1	2	–	3	1	–	–	[illegible]
	Totals for Assam			2[illegible]	1	(2)	–	5	[illegible]	51	5	62	140	5	2	[illegible]
	III. SOUTH INDIA, 1836.															
	Telugus.															
40	Nellore	1840		1	–	–	(1)	4	1	6	*3	*4	*11	*5	*10	[illegible]
41	Ongole	1866		1	–	–	–	3	1	5	11	(58)	e170	e169	48	[illegible]
	College			2	1	–	–	–	3	6	–	–	–	–	–	[illegible]
42	Ramapatam, *Theo. Sem.*	1869	26,000	4	–	–	(1)	1	4	9	–	4	8	2	4	[illegible]
43	Allur	1873	100,000	1	–	–	–	–	1	2	–	4	7	2	4	[illegible]
44	Secunderabad	1875		2	–	–	(1)	2	2	6	–	5	7	3	2	[illegible]
45	Kurnool	1876		1	–	–	–	–	1	2	–	18	15	16	3	[illegible]
46	Madras	1878		1	–	–	–	2	1	4	2	11	15	11	8	[illegible]

REPORT OF THE TREASURER

FOR THE YEAR ENDING MARCH 31, 1904

APPROPRIATIONS

I. MISSIONS IN BURMA

1. RANGOON

REV. JOHN McGUIRE, field salary (balance 1902-03)	$1,324 99
mission work, repairs and school, $955.08; specific gifts for same, $30.00	985 08
received on the field last year for work	42 44
passage to Burma of Mrs. McGuire estimated	350 00
MRS. M. W. BURHOE, passage to United States, self and child	465 49
home salary to April, 1904	350 00
MISS HATTIE PHINNEY, home salary	209 99
passage to Burma estimated	350 00
field salary estimated	416 67
mission work	166 67
MISS RUTH W. RANNEY, home salary	208 88
passage to Burma estimated	350 00
field salary, estimated	416 67
MISS JULIA G. CRAFT, home salary	211 10
passage to Burma estimated	350 00
field salary estimated	500 00
MISS A. E. FREDRICKSON, home salary	137 50
passage to Burma estimated	300 00
field salary estimated	416 66
mission work	475 00
MISS EMILY M. HANNA, field salary	195 08
mission work	91 67
passage to United States, estimated	300 00
MISS JULIA G. SHINN, field salary	500 00
mission and school work, $745.01; specific gifts for same, $41.25	786 26
REV. A. E. SEAGRAVE, field salary (and balance 1902-03)	1,203 33
mission work	697 66
REV. S. R. VINTON, field salary	978 37
MRS. JULIA H. VINTON, field salary	500 00
mission and school work, $250.00; specific gifts for same, $40.00	290 00
MR. H. J. VINTON, field salary	500 00
MISS HARRIET N. EASTMAN, field salary	500 00
MRS. MARY M. ROSE, field salary	500 00
mission work	261 67
MRS. C. H. R. ELWELL, field salary	197 91
mission work	20 00
passage to United States estimated	300 00
MISS ELIZABETH LAWRENCE, field salary	500 00
mission work	83 33
REV. W. F. ARMSTRONG, field salary to October 1, 1904	1,683 33
special grant	100 00
passage to Burma	265 00
mission and school work	2,608 66
received on the field last year for work	35 41
REV. J. N. CUSHING, D. D., field salary	1,500 00
mission work and expenses of college	3,133 33
received on the field last year for work	33 33
income of Shady Dell fund for college	450 00
PROF. E. B. ROACH, field salary (balance 1902-03)	6 66
passage to United States	335 98
home salary	433 00
special grant	75 00
REV. W. A. SHARP, field salary	1,000 00
mission work	100 00
PROF. L. E. HICKS, Ph. D., field salary, $1,000.00 (balance 1902-03, $58.33)	1,058 33
special grant	300 00
PROF. J. H. RANDALL, passage to the United States	675 04
home salary	713 28
PROF. J. F. SMITH, field salary	1,000 00
mission work	50 00
PROF. J. F. INGRAM, field salary, $800.00 (and balance 1902-03, $6.66)	806 66
mission work	50 00
PROF. WALLACE ST. JOHN, Ph. D., field salary	1,101 11
special grant	200 00
outfit, $300.00; passages, $1,093.55	1,393 55
PROF. A. C. RICE, outfit, $300.00; passage, to Burma estimated, $600.00	900 00
field salary estimated	633 33
mission work	75 00

MR. F. D. PHINNEY, salary in part as mission treasurer	300 00	
rent and colporteur, $861.33; specific gifts, $35.00	896 33	
for new press building in part	15,000 00	
special grant for Mrs. Miller	100 00	
REV. A. EHRGOTT, home salary	135 12	
additional passage expenses to United States	48 58	
REV. ERNEST GRIGG, salary in part	500 00	
mission work and repairs to church, $900.00; specific gifts for same, $126.00	1,026 00	
Mission expenses, taxes and repairs on mission property, rents, treasury department expenses, removals and expenses of reference committee	8,398 45	
	$58,552 90	
Less saved in appropriations of last year including exchange, for Burma	2,244 17	
		$56,308 73

INSEIN

REV. D. A. W. SMITH, D. D., field salary	$1,500 00	
mission work and theological seminary, $608.16; specific gifts for same, $415.25; deficit for 1902-03, $77.44; scripture printing, $1,000.00	2,100 85	
received on the field last year for work	1,750 13	
REV. F. H. EVELETH, D. D., field salary	1,500 00	
mission work, $866.67; specific gifts for same, $43.00	909 67	
received on the field last year	239 37	
REV. W. F. THOMAS, field salary (and balance 1902-03, $3.70)	1,203 70	
mission work, $50.00; specific gift for same, $3.00	53 00	
REV. E. O. STEVENS, D. D., field salary	1,500 00	
mission work	66 67	
	$10,823 39	
Less saved in appropriations of last year	279 72	
		$10,543 67

2. MOULMEIN

REV. S. R. McCURDY, field salary	$935 50	
special grant	150 00	
mission work and schools	1,197 01	
passage to United States of Mrs. McCurdy and children estimated	750 00	
received on the field last year for work	105 15	
MISS AGNES WHITEHEAD, field salary	500 00	
mission and school work	500 00	
REV. WALTER BUSHELL, field salary	1,200 00	
special grant	200 00	
mission work, $616.67; specific gifts for same, $104.97	721 64	
received on the field last year for work	1,150 41	
additional passage expenses to United States of Mrs. Bushell and children	2 53	
MISS E. J. TAYLOR, field salary	500 00	
mission and school work	333 33	
MISS F. E. AYRES, field salary (Thaton)	500 00	
mission work	50 00	
REV. F. D. CRAWLEY, home salary	600 00	
passage to Burma estimated	675 00	
field salary estimated	467 00	
mission work	50 00	
MISS SARAH R. SLATER, home salary	400 00	
MISS L. B. HUGHES, field salary	195 08	
mission and school work	600 00	
passage to United States estimated	300 00	
MISS ELLA F. McALLISTER, home salary	133 33	
passage to Burma estimated	350 00	
field salary estimated	500 00	
MISS KATE W. ARMSTRONG, field salary	500 00	
TELUGU AND TAMIL WORK, care Rev. W. F. Armstrong	750 00	
REV. A. C. DARROW, field salary	800 00	
mission work	93 34	
balance due for special services 1902	75 00	
MISS S. S. HARTFORD, outfit, $150.00; passage, $300.00	450 00	
field salary estimated	416 66	
mission work	50 00	
MISS MARY S. SMILEY, passage to Burma estimated	350 00	
field salary estimated	416 67	
MISS M. SHELDON, home salary	300 00	
MRS. L. CRAWLEY, home salary	300 00	
	$17,567 65	
Less saved in appropriations of last year	608 74	
		$16,958 91

3. TAVOY

REV. H. W. HALE, home salary to April 1, 1904	$800 00	
MRS. H. W. HANCOCK, field salary	500 00	
mission work	449 00	
REV. H. MORROW, field salary	1,200 00	
mission and school work	1,566 67	
received on the field last year for work	355 35	
MISS M. M. LARSH, home salary to April 1, 1904	300 00	
		$5,171 02

4. BASSEIN

REV. L. W. CRONKHITE, D. D., home salary	$1,200 00	
mission work, $216.67; specific gifts for same, $479.50	696 17	
MISS L. E. TSCHIRCH, home salary	182 21	
passage to Burma estimated	300 00	
field salary estimated	416 66	
mission and school work	878 66	
MISS JOHANNA ANDERSON, field salary	500 00	
mission work	66 66	
received on the field last year for work	736 22	
MISS ALTA O. RAGON, field salary	500 00	
mission work	50 00	
REV. O. A. NICHOLS, D. D., field salary	1,200 00	
mission work	283 33	
income of funds for S. K. N. & I. Institute	1,283 99	
MISS ISABELLA WATSON, home salary	169 16	
passage to Burma estimated	350 00	
field salary estimated	416 67	
MISS EDNA E. SCOTT, field salary	500 00	
mission work	75 00	
MISS M. A. ROBERTSON, field salary	500 00	
mission work	50 00	
REV. E. TRIBOLET, field salary	1,200 00	
mission and school work	1,664 67	
		$13,219 40

5. HENZADA

REV. D. GILMORE, field salary	$1,200 00	
mission work	316 67	
passage to Burma of Mrs. Gilmore estimated	350 00	
MISS VIOLETTA R. PETERSON, field salary	500 00	
mission work	50 00	
MRS. JENNIE C. MORGAN, field salary	500 00	
mission work	50 00	
REV. J. E. CUMMINGS, field salary	600 00	
mission and school work, $938.33; specific gifts for same, $50.00	988 33	
received on the field last year for work	455 08	
passage of self and family to United States estimated	900 00	
special grant for children	60 00	
MISS JULIA H. STICKNEY, field salary	500 00	
specific gifts for mission work	15 00	
MRS. J. E. CASE, passage to Burma estimated	325 00	
field salary estimated	338 33	
MRS. R. E. PRICE, home salary	400 00	
		$7,543 41

6. TOUNGOO

REV. H. P. COCHRANE and family, passage to United States	$804 56	
home salary	333 34	
mission and school work	1,183 67	
received on the field last year for work	183 55	
REV. E. B. CROSS, D. D., field salary	1,200 00	
mission work	633 34	
received on the field last year for work	599 79	
REV. A. V. B. CRUMB, field salary	1,200 00	
mission work, $393.34; specific gift for same, $113.75	507 09	
received on the field last year for work	98 77	
REV. C. H. HEPTONSTALL, passage to United States	506 92	
home salary	744 43	
passage to Burma estimated	650 00	
field salary estimated	666 67	
specific gift for work	7 50	
MISS ELMA R. SIMONS, field salary	500 00	
mission and school work	625 00	
received on the field last year for work	16 67	
REV. A. BUNKER, D. D., passage to United States	300 00	
home salary	750 00	
special grant	200 00	
mission work, $1,952.22; special gift for same, $25.00; deficit 1902-03, $500.00	2,477.22	
due on last year's salary abroad	10 57	
E. S. CORSON, M. D., home salary	766 67	
passage to United States	573 26	

MISS THORA M. THOMPSON, home salary	150 00	
mission and school work	600 00	
MISS E. H. PAYNE, outfit, $100.00; passage estimated, $300.00	400 00	
field salary	500 00	
special grant	50 00	
	$17,239 02	
Less saved in appropriations of last year	1,014 04	
		$16,224 98

7. SHWEGYIN

REV. E. N. HARRIS, field salary (balance 1902-03, $41.66)	$1,041 66	
mission work, $666.67; deficit 1902-03, $83.34	750 01	
MISS H. E. HAWKES, field salary	500 00	
mission work	166 67	
MISS STELLA T. RAGON, field salary	41 66	
mission work	50 00	
passage to United States	458 34	
home salary	75 00	
MRS. J. E. HARRIS, home salary	300 00	
		$3,383 34

8. PROME

REV. L. H. MOSIER, field salary	$474 93	
mission and school work	773 34	
received on the field last year for work	183 00	
passages to the United States estimated	650 00	
		$2,081 27

9. THONZE

REV. W. H. S. HASCALL, special grant	$300 00	
outfit, $200.00; passage to Burma, self and wife, estimated $700.00	900 00	
field salary	1,225 00	
mission work and repairs	700 00	
MISS KATE F. EVANS, field salary	197 91	
special grant	50 00	
mission and school work, $355.00; specific gift for same, $20.00	375 00	
received on the field last year for work	33 33	
passage to United States estimated	300 00	
		$4,081 24

10. THARRAWADDY

REV. HARRY I. MARSHALL, outfits, $300.00; passage estimated, $350.00	$650 00	
field salary estimated	700 00	
mission work	250 00	
MISS SARAH J. HIGBY, field salary	500 00	
mission and school work and new school building	2,311 18	
MISS BERTHA E. DAVIS, field salary	500 00	
mission work	63 90	
		$4,975 08

11. ZIGON

MISS EVA C. STARK, field salary	$500 00	
special grant	50 00	
mission and school work, $900.00; deficit 1902-03, $33.33	933 33	
received on the field last year for work	57 43	
		$1,540 76

12. BHAMO

REV. W. H. ROBERTS, field salary	$1,200 00	
mission work, $250.00; specific gifts for same, $165.50	415 50	
REV. OLA HANSON, field salary	1,200 00	
mission work, $550.00; specific gifts for same, $445.00	995 00	
received on the field last year for work	127 02	
MISS MARGARET M. SUTHERLAND, field salary	500 00	
mission and school work	516 67	
MISS LILLIAN EASTMAN, salary	500 00	
W. C. GRIGGS, M. D., field salary and balance 1902-03, $125.00	1,125 00	
mission work, $450.00; specific gifts for same, $122.00	572 00	
received on the field last year for work	61 91	
		$7,213 10

13. MAUBIN

REV. B. P. CROSS, field salary	$1,200 00	
mission work and repairs	412 66	
received on the field last year for work	36 41	
MISS CARRIE E. PUTNAM, field salary	500 00	
school and mission work	166 67	
MISS M. B. POUND, passage to Burma estimated	350 00	
field salary estimated	416 67	
mission work	50 00	
		$3,132 41

14. MANDALAY

REV. E. W. KELLY, field salary	$1,200 00	
mission work	825 00	
passage to Burma of Mrs. Kelly estimated	350 00	
REV. H. B. BENNINGHOFF, field salary	316 60	
special grant	100 00	
mission and school work	450 00	
passages to United States, Mr. and Mrs. Benninghoff estimated	650 00	
MISS CORA M. SPEAR, field salary	500 00	
school, mission work and repairs, $581.66; deficit, 1902-03, $172.86	754 52	
MISS ANNIE M. LEMON,, field salary (and balance 1902-03, $16.66)	516 00	
MISS JULIA E. PARROTT, passage to Burma estimated	300 00	
field salary estimated	416 66	
REV. C. L. DAVENPORT, field salary, 1902-03	113 89	
mission and school work, $843.33; deficit, 1902-03, $80.00	923 33	
passage self and family to United States	606 56	
home salary	533 33	
special grant	119 44	
special grant for children	50 00	
	$8,725 99	
Less saved in appropriations of last year	333 33	
		$8,392 66

15. THAYETMYO

REV. GEO. R. DYE, mission work	$1,340 66	
received on the field last year for work	137 09	
passages to United States	852 89	
home salary	333 34	
special grant	300 00	
REV. H. W. B. JOORMAN, field salary	800 00	
	$3,763 98	
Less saved in appropriations of last year	71 59	
		$3,692 39

16. MYINGYAN

REV. J. E. CASE, home salary	$800 00	
special grant	200 00	
REV. H. E. DUDLEY, field salary	800 00	
mission and school work	670 00	
mission and school work, 1902-03	600 00	
received on the field last year for work	44 50	
		$3,114 50

17. PEGU

MISS Z. A. BUNN, field salary	$500 00	
school and mission work	664 66	
received on the field last year for work	78 98	
		$1,243 64

18. SAGAING

REV. F. P. SUTHERLAND, M. D., field salary	$1,200 00	
mission work, purchase of land and buildings	966 66	
received on the field last year for work	2 50	
		$2,169 16

19. SANDOWAY

REV. H. W. B. JOORMAN, received on the field last year for work	$245 80	
mission work	1,333 33	
MISS MELISSA CARR, field salary	500 00	
school and mission work	500 00	
MISS HELEN BISSELL, field salary	500 00	
mission work	50 00	
		$3,129 13

20. MEIKTILA

REV. JOHN PACKER, D. D., field salary	$1,200 00	
mission work, land and buildings	361 66	
received on the field last year for work	33 33	
		$1,594 99

21. HSIPAW

REV. GEO. T. LEEDS, M. D., field salary	$1,000 00	
special grant	66 67	
mission and school work	1,633 33	
received on the field last year for work	155 93	
		$2,855 93

22. MONGNAI

REV. W. W. COCHRANE, field salary	$1,200 00	
received on the field last year for work	48 05	
passage expenses Mrs. Cochrane additional	188 43	
A. H. HENDERSON, M. D., field salary	1,000 00	
mission and school work, $1,361.66; specific gifts for same, $35.50	1,397 16	
MRS. H. W. MIX, home salary	211 10	
passage to Burma estimated	350 00	
field salary estimated	416 67	
specific gift for mission work	25 00	
		$4,836 41

23. NAMKHAM

REV. M. B. KIRKPATRICK, M. D., passages to United States	$616 71	
home salary	733 33	
special grant for children	50 00	
specific gifts for mission work	480 00	
REV. ROBERT HARPER, M. D., field salary	800 00	
mission and school work, $1,443.33; specific gifts for same, $310.00	1,753 33	
received on the field last year for work	180 00	
		$4,613 37

24. MYITKYINA

REV. GEO. J. GEIS, field salary (balance 1902-03, $41.66)	$1,241 66	
special grant	150 00	
mission and school work	324 99	
received on the field last year for work	299 86	
passage to United States of children	313 71	
	$2,330 22	
Less saved in appropriations of last year	4 45	
		$2,325 77

25. HAKA

REV. A. E. CARSON, passage to United States estimated	$300 00	
home salary	600 00	
mission and school work	846 67	
REV. H. H. TILBE, PH. D., field salary	600 00	
passage to United States estimated	300 00	
special grant to Mrs. Tilbe	255 00	
balance of passage expenses of Mrs. Tilbe	8 13	
REV. E. H. EAST, M. D., home salary	313 28	
outfit of Mrs. East	150 00	
passages to Burma estimated	900 00	
field salary estimated	666 66	
mission work, $200.00; specific gifts for same, $896.10	1,096 10	
transportation expenses	100 00	
REV. S. E. SAMUELSON (moved to Loikaw), outfits, $300.00; passages estimated, $700.00	1,000 00	
field salary estimated	700 00	
mission work	50 00	
	$7,885 84	
Less saved in appropriations of last year	450 00	
		$7,435 84

26. LOIKAW

REV. T. JOHNSON, M. D., field salary	$474 93	
mission and school work, $1,633.33; specific gift for same, $25	1,658 33	
received on the field last year for work	166 67	
passage to United States estimated	350 00	
		$2,649 93

27. KENGTUNG

REV. W. M. YOUNG, field salary	$1,200 00	
mission work	1,066 67	
received on the field last year for work	238 92	
REV. H. C. GIBBENS, M. D., outfit, $150.00; passage estimated, $350.00	500 00	
medical grants	425 00	
field salary estimated	500 00	
mission work, $683.33; specific gifts for same, $175.00	858 33	
		$4,788 72
Total appropriations for Burma		$205,219 76

II. MISSIONS IN ASSAM

28. SIBSAGOR

REV. A. K. GURNEY, field salary to January 23, 1903	$375 00
home salary to April 1, 1904	398 87
REV. C. E. PETRICK, field salary (balance, 1902-03, $33.33)	1,233 33
mission and school work	683 32
	$2,690 52

29. NOWGONG

REV. P. H. MOORE, field salary	$1,200 00
mission work, $283.34; specific gift for same, $48.00	331 34
expenses of treasury department and reference committee	331 18
MISS ANNA E. LONG, field salary	500 00
mission and school work, $416.66; deficit 1902-03, $45.86	462 52
received on the field last year for work	50 92
MISS ELLA G. MILLER, field salary	500 00
mission work	50 00
add. passage expenses to Nowgong	93 61
	$3,519 57

30. GAUHATI

REV. C. E. BURDETTE, field salary estimated	$500 00
mission work	450 00
received on the field last year for work	39 74
passages to United States estimated	700 00
REV. S. A. D. BOGGS, home salary	800 00
special grant	310 00
REV. A. J. TUTTLE, field salary	800 00
removal expense, $25.66; mission work, $296.67	322 33
MISS HENRIETTA MORGAN, home salary	200 00
MISS G. L. WHERETT, home salary	400 00
MISS ISABELLA WILSON, home salary	400 00
	$4,922 07

31. GOALPARA

REV. A. E. STEPHEN, field salary	$1,000 00
mission work	366 67
received on the field last year for work	20 72
balance of passage expenses to Assam, Mrs. Stephen and children	377 44
	$1,764 83

32. TURA

REV. M. C. MASON, field salary	$1,200 00
mission and school work, $1,151.33; specific gifts for same, $150.00	1,301 33
REV. E. G. PHILLIPS, field salary	1,200 00
mission and school work, $1,216.67; specific gifts for same, $15.50	1,232 17
REV. WILLIAM DRING, home salary	497 77
passages to Assam estimated	650 00
field salary estimated	900 00
specific gifts for mission work	24 50
G. G. CROZIER, M. D., field salary (balance 1902-03, $155.00)	1,155 00
mission work	122 67
received on the field for mission work	47 91
REV. WALTER C. MASON, field salary	800 00
mission work	66 67
additional passage expenses to Tura	101 34
Mrs. Mason's outfit	150 00
MISS STELLA H. MASON, home salary	150 00
MISS ELLA C. BOND, field salary	500 00
	$10,099 36

33. IMPUR

REV. E. W. CLARK, D. D., home salary	$495 55
passage estimated	350 00
field salary estimated	1,125 00
specific gift for mission work	8 00
REV. S. A. PERRINE, field salary	1,000 00
mission work	1,386 66
due on home salary, 1902-03	100 00
passage to Assam of Mrs. Perrine	484 83
REV. W. F. DOWD, field salary	966 66
school and mission work	500 00
	$6,416 70

34. KOHIMA

REV. S. W. RIVENBURG, M. D.,	field salary	$1,200 00	
	mission work and house	940 00	
	received on the field last year for work	119 00	
		$2,259 00	

35. NORTH LAKHIMPUR

REV. JOHN FIRTH,	home salary	$839 96	
	additional passage expenses to United States	16 85	
REV. H. B. DICKSON,	field salary	800 00	
	mission work	866 67	
		$2,525 48	

36. UKRUL

REV. WM. PETTIGREW,	passage to United States estimated	$1,000 00	
	home salary estimated	266 66	
	special grant	101 66	
	mission work	172 67	
		$1,540 99	

37. TIKA

REV. P. E. MOORE,	field salary	$1,200 00	
	mission work	98 00	
REV. J. M. CARVELL,	field salary	1,000 00	
	mission work	102 00	
	special grant	150 00	
	additional passage expenses to England of Mrs. Carvell and child	30 10	
		$2,580 10	

38. GOLAGHAT

REV. O. L. SWANSON,	home salary	200 00	
	passage to Assam of Mrs. Swanson estimated	350 00	
	allowance for children	50 00	
	mission work, $483,33; specific gifts for same, $129.65	612 98	
		$1,212 98	

39. DIBRUGARH

REV. JOSEPH PAUL,	field salary	$1,000 00	
	special grant for family	150 00	
	mission work	508 33	
REV. A. J. PARKER,	home salary	200 00	
	additional expenses to England	6 12	
	passage expenses from England to United States and return of Mrs. Parker, estimated	150 00	
		$2,014 45	
		$41,544 05	
	Less saved in appropriations of last year including exchange	1,556 94	
Total appropriations for Assam			$39,987 11

III. MISSIONS IN SOUTH INDIA—TELUGUS

40. NELLORE

REV. D. DOWNIE, D. D.,	field salary	$1,500 00	
	mission work and purchase of property, $1,933.33; specific gifts for same, $85.00	2,018 33	
	salary of Mr. Stone, $800.00; mission work, $250.00	1,050 00	
	treasury expenses, removal and committee expenses	959 31	
REV. S. W. STENGER,	field salary (balance 1902-03, $15.00)	776 11	
	mission work	50 00	
	outfit of Mrs. Stenger	150 00	
MISS KATHARINE DARMSTADT,	field salary	500 00	
	mission and school work	1,006 67	
MISS FRANCES M. TENCATE,	field salary	400 00	
	school work	1,000 00	
MISS KATHARINE GEROW,	field salary	500 00	
	mission work	250 00	
MISS LENA BENJAMIN, M. D.,	field salary	500 00	
	mission and medical work	614 00	
MISS MINNIE P. DOWNIE,	field salary	97 25	
	mission work	400 00	
		$11,771 67	

41. ONGOLE

REV. J. E. CLOUGH, D. D.,	field salary (balance 1902-03, $41.66)	$1,541 66
	mission and school work, $4,670.00; specific gifts for same, $252.58	4,922 58
	received on the field last year for work	7,017 66
	additional passage expenses to India	149 41
MISS SARAH KELLY,	field salary	500 00
	mission and school work	1,933 66
MISS AMELIA E. DESSA,	field salary	500 00
	mission work, $1,676.67; specific gifts for same, $12.00	1,688 67
PROF. L. E. MARTIN,	field salary estimated	1,200 00
	mission work	22 33
	received on the field last year for work	25 00
REV. J. M. BAKER	(balance on salary, 1902-03)	83 33
	passage to United States	812 45
	home salary estimated	700 00
REV. H. HUIZINGA,	field salary	1,000 00
	mission and industrial work, $668.34; specific gifts for same, $277.37	945 71
		$23,042 46

42. RAMAPATAM

REV. W. B. BOGGS, D. D.,	passages to United States estimated	$900 00
	special grant	150 00
	home salary	1,050 00
REV. J. HEINRICHS,	field salary	1,200 00
	mission and school work, $1,842.66; specific gifts for same, $50.00	1,892 66
	received on the field last year for work	712 23
MISS CAROLINE W. COATS, M. D.,	field salary	500 00
	mission and medical work	250 00
REV. JOHN McLAURIN, D. D.,	field salary	1,200 00
	mission work	666 67
REV. W. L. FERGUSON, D. D.,	home salary	342 21
	grant for children	50 00
	passage to India estimated	700 00
	field salary estimated	1,000 00
	mission work, $50.00; specific gifts for same, $25.50	75 50
		$10,689 27

43. ALLUR

REV. W. S. DAVIS,	field salary	$1,200 00
	mission work, $786.00; specific gifts for same, $25.00	811 00
	received on the field last year for work	88 66
		$2,099 66

44. SECUNDERABAD

REV. F. H. LEVERING,	field salary	$1,000 00
	mission, medical and school work, $1,785.00; specific gifts for same, $55.00	1,840 00
	received on the field last year for work	129 11
REV. W. E. HOPKINS,	home salary	800 00
MISS MARY D. FAYE,	field salary	500 00
	mission and school work, $200.00; specific gift for same, $20 00	220 00
	received on the field last year for work	25 45
MISS KATE M. FRENCH,	field salary	500 00
	mission work	15 10
		$5,029 66

45. KURNOOL

REV. W. A. STANTON,	field salary	$1,000 00
	school and mission work, $1,833.33; specific gifts for same, $30.00; rent at Nandyal, $80.00	1,943 33
	passage to India of Mrs. Stanton and children estimated	600 00
	Mr. Stanton's passage to India additional	3 43
		$3,546 76

46. MADRAS

REV. W. R. MANLEY,	field salary	$1,200 00
	special grant for children	200 00
	passage to United States of Willie Manley	147 68
	mission and school work, $1,566.67; specific gifts for same, $27.50	1,594 17
REV. A. H. CURTIS,	passages to United States	880 53
	home salary	666 67
	special grant	162 25

MISS A. M. LINKER,	field salary	500 00
	mission and school work	1,426 67
MISS MARY K. KURTZ,	passage to India estimated	350 00
	field salary estimated	416 67
	mission work	50 00
REV. I. S. HANKINS,	home salary	200 00
	expenses to United States on effects	20 00
		$7,814 64

47. HANAMAKONDA

REV. J. S. TIMPANY, M. D.,	field salary (balance 1902-03, $33.33)	$1,202 81
	mission and school work	1,460 01
	received on the field last year for work	7 66
MISS LILLIAN V. WAGNER,	field salary	500 00
	mission work, $200.00; specific gifts for same $11.00	211 00
MISS HARRIET M. SIPPERLY,	field salary	500 00
	mission work and new house ($2,000.00), $2,370.00; specific gifts for same, ($82.50)	2,452 50
	received on the field last year for work	11 26
		$6,345 24

48. CUMBUM

REV. JOHN NEWCOMB,	home salary (balance 1902-03, $37.77)	$437 77
	passage to India estimated	700 00
	field salary estimated	875 00
	mission work	461 66
REV. G. J. HUIZINGA,	field salary (now Palmur)	971 63
	mission and school work	1,355 00
	received on the field last year for work	26 00
		$4,827 06

49. VINUKONDA

REV. FRANK KURTZ,	field salary (now Hanamakonda) additional 1902-03..	$4 44
	home salary	400 00
	allowance for children	50 00
	field salary estimated	875 00
	mission work, $150.00; specific gift for same, $25.00 ..	175 00
	passages to India estimated	700 00
REV. A. LOUGHRIDGE, LL. D.,	field salary	1,200 00
	mission and school work, $916.66; specific gifts for same, $200.00	1,116 66
	passages to United States estimated	650 00
	home salary	200 00
MISS DORCAS WHITAKER,	field salary	500 00
	mission work	153 00
		$6,024 10

50. NARSARAVAPETTA

REV. WILLIAM POWELL,	home salary	$800 00
REV. E. E. SILLIMAN,	field salary	1,000 00
	mission and school work	993 34
		$2,793 34

51. BAPATLA

REV. G. N. THOMSSEN,	field salary	$1,200 00
	mission and school work	1,550 00
MISS MARY M. DAY,	home salary	233 35
	passage to India estimated	350 00
	field salary estimated	416 67
		$3,750 02

52. UDAYAGIRI

REV. F. W. STAIT,	field salary	$1,000 00
	mission and school work, $1,965.32; specific gifts for same, $33.00	2,298 32
		$3,298 32

53. PALMUR

REV. E. CHUTE,	field salary	$1,200 00
	mission and school work, $2,556.67; specific gifts for same, $30.00	2,586 67
	received on the field last year for work	157 62
		$3,944 29

54. NALGONDA

REV. A. FRIESEN, field salary	$1,200 00
mission and school work	1,233 33
received on the field last year for work	5,686 94
MRS. L. M. BREED, M. D., field salary	500 00
mission and medical work	1,075 00
additional passage expenses to India	10 33
	$9,705 60

55. KANIGIRI

REV. GEO. H. BROCK, field salary	$1,000 00
special grant	400 00
mission and school work	1,533 33
	$2,933 33

56. KAVALI

REV. E. BULLARD, field salary	$1,200 00
mission and school work	551 66
received on the field last year for work	10 00
MRS. ELLEN BUSTARD, special grant	200 00
mission work	50 00
MISS SARAH R. BUSTARD, field salary	500 00
mission work	50 00
	$2,561 66

57. KANDUKUR

REV. WHEELER BOGGESS, field salary one year and nine months to October 1, 1904 (Rs. 1000 was returned)	$1,750 00
mission work, $141.67; specific gifts for same, $64.00	205 67
received on the field last year for work	12 11
	$1,967 78

58. ATMAKUR

REV. W. C. OWEN, field salary	$1,000 00
mission work, $683.99; specific gifts for same, $46.00; deficit 1902-03, $208.54	938 53
MISS LUCY H. BOOKER, field salary	500 00
mission work	296 67
	$2,735 20

59. PODILI

REV. W. T. ELMORE, field salary	$960 00
mission work, $1,489.33; specific gifts for same, $50.00	1,539 33
received on the field last year for work	336 89
	$2,836 22

60. DARSI

REV. J. A. CURTIS, field salary	$1,000 00
mission work, $1,000.00; on account of 1902-03, $333.33	1,333 33
	$2,333 33

61. SATTANAPALLI

MR. W. E. BOGGS, field salary (balance, 1902-03, $200.00)	$1,400 00
mission work, $336.66; specific gifts for same, $30.00	366 66
MISS LILLIAN E. BISHOP, field salary	500 00
mission work	73 33
	$2,339 99

62. MARKAPUR

REV. C. R. MARSH, field salary (balance 1902-03, $122.21)	$1,122 21
mission work, $800.00; specific gift for same, $15.00	815 00
	$1,937 21

63. GURZALLA

REV. JOHN DUSSMAN, field salary (balance 1902-03, $22.21)	$1,222 21
mission work	481 67
	$1,703 88

64. SURIAPETTA

REV. A. J. HUBERT, field salary	$1,000 00
mission and school work	100 00
	$1,100 00

65. JANGAON

REV. H. UNRUH, field salary (balance 1902-03, $194.33)	$1,194 33
repairs on house, $200.00; land, $32.60	232 60
received on the field last year for work	$1,161 44
	$2,588 37

66. GUDVAL

67. NANDYAL

MRS. LYDIA CAMPBELL, home salary	$200 00	
MRS. LENA M. HADLEY, home salary	400 00	
MRS. LYMAN JEWETT, home salary	400 00	
MRS. C. A. BURDITT, home salary	400 00	
MRS. A. T. MORGAN, home salary	400 00	
	$1,800 00	
	$131,519 06	
Less saved in appropriations of last year including exchange	3,753 73	
Total appropriations for South India		$127,765 33

IV. MISSIONS IN CHINA

68. BANGKOK, SIAM

REV. H. ADAMSEN, M. D., field salary	$800 00
mission work	170 00
Total for Bangkok	$970 00

SOUTH CHINA

69. SWATOW

REV. WILLIAM ASHMORE, D. D., passages to United States	$607 19
home salary estimated	500 00
mission work	650 00
REV. S. B. PARTRIDGE, D. D., home salary	288 33
outfit, $200.00; passage to China estimated, $600.00	800 00
field salary estimated eleven months	1,375 00
mission work	400 00
REV. W. ASHMORE, JR., field salary	1,200 00
mission and school work	1,330 00
received on the field last year for work	84 90
expenses of mission treasury	54 49
REV. J. M. FOSTER, D. D., home salary	666 66
additional passage expenses to United States	98 60
REV. G. H. WATERS, field salary	1,000 00
mission work, $491.00; specific gifts for same, $39.95	530 95
received on the field last year for work	27 75
MRS. ANNA K. SCOTT, M. D., field salary	500 00
medical mission work	326 00
MISS HELEN M. HYDE, field salary	500 00
mission work	200 00
MISS MELVINA SOLLMAN, field salary (balance 1902-03, $79.17)	579 17
mission work	200 00
additional passage expenses to Swatow	64 95
	$11,983 99

HULAI

REV. A. F. GROESBECK, home salary (balance 1902-03, $62.16)	$462 16
passage to China estimated	600 00
field salary estimated	875 00
mission work	150 00
	$2,087 16

70. KIAYING

REV. S. R. WARBURTON, field salary	$800 00
mission work	337 50
special gifts for house	1,123 26
additional passage expenses to Swatow	12 98
	$2,273 74

71. UNGKUNG

REV. J. W. CARLIN, D. D., field salary	$1,200 00
mission and school work, $1,345.00; specific gifts for same, $31.00	1,376 00
received on the field last year for work	332 03
additional passage expenses to Ungkung of Mrs. Carlin and children	21 05
	$2,929 08

72. CHOWCHOWFU

REV. H. A. KEMP, field salary	$1,200 00
mission work	230 00
REV. GEO. E. WHITMAN, field salary	1,041 66
mission work	625 00
received on the field last year for work	21 05
	$3,117 71

73. KIEHYANG

REV. J. SPEICHER, field salary	$1,000 00
mission work, $517.00; on account 1902-03, $91.00	608 00
received on the field last year for work	216 13
R. E. WORLEY, M. D., outfit, $300.00; medical grant, $300.00	600 00
passage to China estimated	600 00
field salary estimated	700 00
mission work	50 00
MISS JOSEPHINE BIXBY, M. D., field salary	500 00
mission work	417 50
MISS MARGARET GRANT, M. D., field salary (balance 1902-03, $79.17)	579 17
mission work	50 00
	$5,320 80
	$27,712 48
Less saved in appropriations of last year including exchange	1,233 90
Total appropriations for southern field	$26,478 58

EAST CHINA

74. NINGPO

REV. J. R. GODDARD, D. D., field salary (and balance 1902-03, $54.20)	$1,554 20
mission work, including repairs	1,153 93
J. S. GRANT, M. D., field salary	1,200 00
mission work	500 00
REV. F. J. WHITE, field salary	800 00
mission work	514 66
MISS HELEN L. CORBIN, field salary	500 00
mission and school work	472 50
MISS ANNA K. GODDARD, passage to China estimated	250 00
field salary estimated	416 66
hospital work	80 00
MISS HELEN ELGIE, field salary	500 00
mission work	95 00
REV. F. W. GODDARD, M. D., outfit, $150.00; medical outfit, $300.00	450 00
passage estimated	300 00
field salary estimated	500 00
mission work	65 00
	$9,351 95

75. SHAOHSING

REV. H. JENKINS, D. D., field salary	$1,500 00
mission work	600 00
REV. C. E. BOUSFIELD, field salary	1,000 00
mission work	521 00
MISS HELEN M. AUSTIN, passage estimated	350 00
field salary estimated	416 67
mission work	30 00
MISS C. M. HUNTOON, passage estimated	350 00
field salary	416 67
mission work	30 00
	$5,214 34

76. KINHWA

REV. T. D. HOLMES, field salary	$1,000 00
mission work and land	610 00
REV. C. S. KEEN, field salary	600 00
mission work	56 00
MISS CLARA E. RIGHTER, field salary	500 00
mission work	168 50
MISS L. MINNESS, field salary	500 00
school and mission work	75 00
MISS STELLA RELYEA, field salary	500 00
mission work	67 50
	$4,077 00

77. HANGCHOW

REV. W. S. SWEET, field salary	$1,000 00
mission work	811 00
REV. W. H. MILLARD, field salary	800 00
mission work	60 00
	$2,671 00

78. HUCHOW

REV. J. T. PROCTOR, field salary	$1,000 00
mission work, $515.00; land, $1,500.00	2,015 00
REV. M. D. EUBANK, M. D., field salary (balance 1902-03, $200.00)	1,200 00
mission work	658 48
REV. E. E. JONES, outfit, $300.00; passages, $600.00	900 00
field salary estimated	700 00
mission work	50 00
	$6,523 48
Total appropriations for eastern field	$27,837 77

WEST CHINA

79. SUIFU

REV. R. WELLWOOD, field salary	$1,200 00
special grant for children	279 50
mission work, $569 57; school property at Suifu, $2,500.00	3,069 57
REV. C. A. SALQUIST, field salary	1,000 00
mission work	240 00
REV. C. E. TOMPKINS, M. D., field salary (balance 1902-03, $55.23)	855 23
mission work	200 00
REV. W. A. McKINNEY, outfit, $300.00; passages, $800.00	1,100 00
field salary estimated	600 00
mission work	50 00
REV. JOSEPH TAYLOR, outfit, $150.00; passage, $400.00 estimated	550 00
field salary estimated	450 00
mission work	50 00
REV. H. F. RUDD, outfit, $150.00; passage estimated, $400.00	550 00
field salary estimated	450 00
mission work	50 00
MISS PEARL PAGE (provided for in last schedule)	
MISS ANNA B. COLE, outfit, $150.00; passage, $413.28	563 28
field salary	333 28
mission work	30 00
	$11,620 86

80. KIATING

REV. W. F. BEAMAN, field salary	$1,000 00
mission work	375 00
REV. F. J. BRADSHAW, field salary	1,000 00
mission work	350 00
	$2,725 00

81. YACHOW

MR. H. J. OPENSHAW, field salary (balance 1902-03, $166.66)	$1,166 66
mission work, $750.00; specific gift for same, $10.00	760 00
BRITON CORLIES, M. D., field salary	800 00
mission work, $247.34; for hospital, $2,000.00	2,247 34
REV. W. M. UPCRAFT, balance due on house	442 37
special grant	400 00
	$5,816 37
Total appropriations for western field	$20,162 23

CENTRAL CHINA

82. HANYANG

REV. J. S. ADAMS, field salary	$1,200 00	
grant for children	300 00	
mission work, $1,452.00; specific gifts for same, $23.87; sanitarium at Kuling, $800.00; received on the field last year for work, $267.23	2,543 10	
REV. G. A. HUNTLEY, M. D., passage to England..	875 00	
allowance in England	250 00	
special grant	126 68	
mission work	483 60	
MR. S. G. ADAMS, field salary	500 00	
mission work	25 00	
MISS ANNIE L. CROWL, passage to United States estimated	350 00	
home salary	300 00	
mission work, $65.00; land, $1,500.00	1,565 00	
MRS. EDITH FLETCHER, home salary	400 00	
S. P. BARCHET, M. D., Shanghai salary as mission treasurer	700 00	
treasury and mission expenses	151 40	
Total for central field	$9,769 78	
Total appropriations for eastern, western and central fields	$57,769 78	
Less saved in appropriations of last year including exchange	2,044 95	
	$55,724 83	
Total appropriations for China		$83,173 41

V. MISSIONS IN JAPAN

83. YOKOHAMA

REV. A. A. BENNETT, D. D., home salary	$800 00
special grant	550 00
mission work	275 00
REV. C. K. HARRINGTON, field salary	1,200 00
mission work	610 00
REV. F. G. HARRINGTON, home salary	800 00
special grant	100 00
REV. J. L. DEARING, D. D., field salary	1,200 00
mission work and repairs	1,265 00
REV. W. B. PARSHLEY, field salary	1,200 00
mission and school work	616 00
MISS CLARA A. CONVERSE, field salary	500 00
mission and school work, $1,216.50; specific gift for same, $85.00	1,301 50
MISS K. A. DODGE, passage to Japan	187 50
field salary estimated ten months	416 67
mission work	60 00
MISS E. O. JOHNSON, freight to Japan on effects	22 45
	$11,104 12

84. TOKYO

REV. C. H. D. FISHER, field salary (balance 1902-03, $6.66)	$1,206 66
mission work, $490.00; specific gift for same, $7.50	497 50
for transfer of titles of property	600 00
REV. S. W. HAMBLEN, field salary	1,200 00
mission work	620 48
for publication work in Japan	250 00
expenses of mission treasury and property business	526 88
MISS ANNA H. KIDDER, field salary	500 00
mission work and school, $842.36; specific gifts for same, $30.00	872 36
for the school for European and American children in Tokyo	200 00
MISS M. A. WHITMAN, field salary	500 00
mission, school work and buildings, $2,550.00; specific gifts for same, $60.25	2,610 25
MISS EVA L. ROLMAN, home salary	400 00
MISS NELLIE E. FIFE, home salary	400 00
MISS M. A. CLAGETT, field salary	500 00
mission work	750 00
received on the field last year for work	253 00
PROF. E. W. CLEMENT, home salary	357 75
allow. for family	75 00
passages to Japan, estimated	500 00
field salary estimated	1,100 00
specific gift for mission work	12 50
balance due for passages to United States	222 78
PROF. HENRY TOPPING, field salary	266 67
special grant for family	300 00
passages to United States Mrs. Topping and son	332 06
passage to United States of Mr. Topping estimated	250 00
mission work and academy	2,915 43
	$17,968 85

86. SENDAI

REV. E. H. JONES,	field salary	$1,200 00
	special grant for Mrs. Jones	180 00
	mission work	775 00
REV. W. A. AXLING,	field salary	800 00
	mission work	345 00
MISS ANNIE S. BUZZELL,	field salary	500 00
	school and mission work	1,282 33
	received on the field last year for work	570 85
MISS GERDA C. PAULSON,	field salary	500 00
	mission work	360 00
		$6,513 18

88. NEMURO

MRS. H. E. CARPENTER, self-supporting

90. MITO

REV. J. C. BRAND,	home salary to June 5, 1903	$144 42
	passages to Japan	510 19
	field salary	1,200 00
	field salary (balance 1902-03)	283 33
	mission work	383 00
MISS M. M. CARPENTER,	field salary	500 00
	mission work	261 50
		$3,282 44

91. OTARU

REV. T. E. SCHUMAKER,	field salary	$1,000 00
	special grant	200 00
	mission work, $754.50; specific gift for same, $35.00	789 50
	received on the field last year for work	16 40
	passage to United States of two children	372 78
		$2,378 68
		$41,247 27
	Less saved in appropriations of last year	511 34
Total		$40,735.93

WEST JAPAN

85. KOBE

REV. R. A. THOMSON,	field salary	$1,200 00
	mission work and repairs, $1,711.50; special gift for same, $100.00	1,811 50
	school and mission work care Mrs. Thomson	559 00
	mission treasury and property expenses	493 47
REV. C. B. TENNY,	field salary	100 00
	mission work	700 00
	passages to United States estimated	700 00
	home salary estimated	200 00
	special grant	200 00
REV. F. C. BRIGGS,	field salary (balance 1902-03, $66.67)	866 67
	mission work	70 00
MISS ELLA R. CHURCH,	home salary	400 00
MISS DAISY D. BARLOW,	home salary	300 00
	mission work	204 00
MISS HARRIET M. WITHERBEE,	field salary	500 00
	mission work, $860.00; land, $600.00	1,460 00
CAPT. LUKE W. BICKEL,	passage to Germany of family, estimated	600 00
	home salary	266 66
	special grant for family	75 00
	passage of Capt. Bickel from Germany to Japan estimated	325 00
	field salary to October 1, 1904	878 84
	expenses of Gospel Ship	2,327 32
	passage to Japan of Mrs. Bickel and children estimated	600 00
		$14,837 46

87 SHIMONOSEKI

REV. GEO. W. HILL,	field salary	$1,000 00
	grant for family	200 00
	mission work	717 24
REV. F. W. STEADMAN,	field salary	800 00
	grant for family	200 00
	mission work	125 00
MISS L. MEAD,	field salary	500 00
	mission work, $397 00; for new house, $2,000.00	$2,397 00
		$5,939 24

89. OSAKA

REV. WILLIAM WYND, field salary	$1,200 00	
special grant	200 00	
mission work	685 58	
REV. J. H. SCOTT, field salary (balance 1902-03, $133.28)	1,133 28	
special grant for family 1902-03, 1903-04	400 00	
mission work	1,116 00	
additional passage expenses to Osaka	114 80	
MISS GRACE A. HUGHES, field salary	500 00	
mission work, $949.00; new house, $2,000.00	2,949 00	
MISS MARY DANIELSON, field salary	500 00	
mission work	75 00	
balance of passage expenses to Osaka	21 34	
REV. G. W. TAFT, for shipping charges on effects to United States	96 70	
MRS. H. A. RHEES, home salary	300 00	
	$9,291 70	
Total in western field	$30,068 40	
Less saved in appropriations of last year	3,002 81	
	$27,065 59	
Total appropriations for Japan		$67,801 52

VI. MISSIONS IN AFRICA—CONGO

92. PALABALA

REV. C. H. HARVEY, field salary (balance 1902-03, $87.51)	$1,137 51
grant for children	173 38
mission and school work	550 00
REV. C. C. BOONE, field salary two years to October 1, 1904	1,500 00
mission work	200 00
REV. W. A. HALL, field salary	600 00
mission work and repairs	650 00
additional expenses of passage to Jamaica	16 01
	$4,826 90

93. BANZA MANTEKE

REV. H. RICHARDS, field salary	$1,050 00
grant for children	300 00
mission work	1,100 00
received on the field last year for work	460 53
W. H. LESLIE, M. D., home and field salary, including balance to October 1, 1904	1,762 50
special grant for child	50 00
passages to Congo estimated	600 00
for scripture printing	200 00
REV. E. T. WELLES, home salary	787 36
passage to United States	263 47
MISS CATHARINE L. MABIE, M. D., salary and transport	700 00
MISS F. A. COLE, salary and transport	700 00
school and mission work	800 00
	$8,773 86

94. LUKUNGA

REV. THOMAS MOODY, field salary	$1,050 00
mission and school work	550 00
passage to Congo of Mrs. Moody, estimated	300 00
MR. THOMAS HILL, home and field salary in full	1,406 68
passage to Congo	590 26
mission work, $100.00; specific gifts for same, $10.00	110 00
	$4,006 94

95. MUKIMVIKA

REV. C. B. ANTISDEL, home salary	$1,050 00
F. P. LYNCH, M. D., field salary	700 00
mission work, $200.00; specific gifts for same, $7.00	207 00
REV. C. C. WRIGHT, field salary three months, $175.00 (and balance of 1902-03, $110.29)	285 29
mission work	175 00
additional passage expenses to Congo	151 09
	$2,568 38

96. BWEMBA

REV. A. BILLINGTON, field salary	$1,050 00
mission work	625 00
received on the field last year for work	98 68
	$1,773 68

97. KIFWA

REV. P. FREDERICKSON,	field salary	$1,050 00
	grant for children	400 00
	mission and school work, $950.00; specific gifts for same, $141.00	1,091 00
H. W. KIRBY, M. D.,	field salary	700 00
	mission work	200 00
		$3,441 00

98. IKOKO

REV. JOSEPH CLARK,	field salary	$1,050 00
	grant for children	245 00
	mission and school work	930 00
	support of Lena Clark (balance 1902-03, $171.50)	571 50
	additional passage expenses to Congo of same	49 52
	support of Maggie Rattray	300 00
REV. C. L. WHITMAN,	field salary	700 00
	mission work	50 00
	additional passage expenses to Ikoko	91 41
REV. E. V. SJOBLOM,	native assistant	110 00
	additional expense to England of Mrs. Sjoblom	22 15
MRS. A. CHRISTOPHER,	passage expenses	235 39
	home salary in England	400 00
	balance due for children	98 00
MISS MARGARET SUMAN,	passage to United States	306 00
	home salary, nine months	300 00
	deficit on work	175 00
		$5,633 97

99. MATADI

A. SIMS, M. D.,	field salary	$700 00	
	mission work	225 00	
	appropriation for general work	2,300 00	
		$3,225 00	
MRS. C. B. GLENESK,	home salary	$400 00	
MRS. M. C. MILNE,	home salary	300 00	
MRS. EMILY BANKS,	home salary	500 00	
MRS. B. C. GLEICHMAN,	home salary	300 00	
REV. C. NELSON'S	children in the United States	140 07	
		$1,640 07	
		$35,889 80	
	Less saved in appropriations of last year	1,579 47	
	Total appropriations for Africa		$34,310 33

VII. MISSIONS IN THE PHILIPPINE ISLANDS

100. JARO

REV. CHAS. W. BRIGGS,	home salary	$400 00
	passage to Jaro estimated	600 00
	field salary estimated	1,050 00
	additional passage expenses to Philippine Islands	146 63
REV. GEO. E. FINLAY,	field salary (and balance 1902-03, $166.66)	966 66
	visit to Japan	125 00
	mission work	1,950 00
REV. J. C. ROBBINS,	field salary (balance 1902-03, $161.08)	1,161 08
	additional passage expenses to Philippine Islands	298 34
REV. P. H. J. LERRIGO, M. D.,	field salary (and balance 1902-03, $141.05)	474 38
	mission work	1,080 00
	additional passage expenses to Philippine Islands	10 50
	passages to United States estimated	466 67
MISS A. V. JOHNSON,	appropriations in last schedule	
	additional passage expenses to Philippine Islands	62 03

101. BACOLOD (NEGROS ISLAND)

REV. A. A. FORSHEE,	field salary (and balance 1902-03, $161.08)	1,161 08
	mission work and conveyance	960 00
	received on the field last year for work	62 98
	additional passage expenses to Philippine Islands	261 57
REV. W. O. VALENTINE,	home salary	250 00
	passage to Philippine Islands estimated	600 00
	outfit of Mrs. Valentine	150 00

	salary estimated	1,050 00	
	mission work	650 00	
MISS CELIA SAINZ,	passage to Philippine Islands estimated	360 00	
	salary estimated	416 67	
REV. S. S. HUSE,	balance of passage expenses to Philippine Islands	58 55	
	passage to United States estimated	300 00	

102. CAPIZ

Total appropriations for the Philippines	$15,072 14

VIII. MISSIONS IN EUROPE

FRANCE

Salaries and mission work under direction of French committee	$12,000 00	
support of Bible women	1,600 00	
specific gifts for specific work	455 00	
		$14,055 00

GERMANY

Salaries and mission work under direction of the German committee	$1,950 00	
salary of Rev. P. Bickel, D. D.	1,000 00	
salary of Rev. J. G. Fetzer	1,050 00	
		$4,000 00
From German churches of North America for distribution by mission treasurer		$2,306 25

SWEDEN

Salaries and mission work under direction of Swedish committee..	$1,700 00

SPAIN

REV. M. C. MARIN,	salary	$800 00	
	allowance for daughter	200 00	
	mission work and rent	1,455 00	
REV. E. LUND,	salary	1,000 00	
			$3,455 00

RUSSIA

Salaries and mission work	$1,200 00

FINLAND

Salaries and mission work	$1,765 00

DENMARK

Salaries and mission work	$1,200 00

NORWAY

Salaries and mission work	$1,300 00		
Christiania church	450 00		
		$1,750 00	
Total appropriations for missions in Europe			$31,431 25

IX. LITERATURE

Cost of the eighty-ninth annual report including 600 advanced copies for use at anniversaries and 20,000 copies included with July Magazine, total, 20,600 copies	$2,295 67
Handbooks	400 00
Missionary tracts, leaflets, Sunday school lessons, maps and orient pictures, $5,425.09; less for sales, $1,781.43	3,643 66

Deficit on Missionary Magazine for 1903 covering free copies sent to pastors and missionaries and the expense of printing the monthly list of contributions to the Union	3,710 61	
Third instalment of purchase price of the Missionary Magazine bought from W. G. Corthell	1,000 00	
Miscellaneous	31 34	
Clerk hire in literature department	1,047 03	
Postage and express on literature	723 64	
		$12,851 95

X. ANNUITIES

Paid sundry annuitants who have given money on condition that a specified sum shall be paid during their lives or the lives of others	$25,711 75

XI. DISTRICT SECRETARIES AND AGENCIES

REV. W. E. WITTER, D. D., salary	$2,000 00	
office and traveling expenses	1,216 76	
REV. C. L. RHOADES, salary	2,500 00	
office and traveling expenses	2,505 70	
REV. A. H. BURLINGHAM, D. D., salary	700 00	
REV. F. S. DOBBINS, salary	2,300 00	
office and traveling expenses	1,509 42	
REV. T. G. FIELD, salary	1,700 00	
office and traveling expenses	878 20	
REV. E. W. LOUNSBURY, D. D., salary	2,000 00	
office and traveling expenses	2,072 74	
REV. H. WILLIAMS, D. D., salary	1,500 00	
office and traveling expenses	637 72	
REV. I. N. CLARK, D. D., salary	1,500 00	
office and traveling expenses	843 85	
REV. F. PETERSON, D. D., salary	1,600 00	
office and traveling expenses	941 53	
REV. A. W. RIDER, salary	1,725 00	
office and traveling expenses	1,028 07	
REV. J. SUNDERLAND, D. D., salary	258 34	
traveling expenses	28 02	
MISS E. D. MacLAURIN, salary	1,000 00	
office and traveling expenses	1,786 47	
Traveling expenses of executive officers and missionaries in agency work	3,658 44	
		$35,890 26

XII. EXECUTIVE OFFICERS

REV. HENRY C. MABIE, D. D., SECRETARY, salary	$4,000 00	
clerk hire in secretary's department	899 00	
REV. THOMAS S. BARBOUR, D. D., SECRETARY, salary	4,000 00	
clerk hire in secretary's department	2,304 35	
REV. E. H. DUTTON, ASSISTANT SECRETARY, salary six months	1,250 00	
clerk hire in assistant secretary's department	248 00	
REV. F. P. HAGGARD, EDITORIAL SECRETARY, salary	2,500 00	
clerk hire in editorial secretary's department	1,169 94	
CHAS. W. PERKINS, TREASURER, salary 10 1-3 months	2,580 00	
E. P. COLEMAN, TREASURER EMERITUS, salary	2,000 00	
clerk hire in treasury and shipping departments	5,046 90	
		$25,998 19

XIII. GENERAL EXPENSE

For rent of rooms and electric lighting	$3,088 19	
expenses of alterations of rooms	1,235 73	
janitor, office boy and care of rooms	971 75	
postage, $386.84; telegrams and cables, $406.84; express, $222.30 and collections, $72.84	1,688 82	
office supplies, printing and stationery	1,913 63	
legal expenses, $147.37; taxes, $109.03; insurance, $27.90	284 30	
furniture, typewriters, filing cases and supplies	1,653 89	
telephone, packing and shipping department	501 08	
collection envelopes	112 22	
expenses of honorary life membership certificates	12 44	
London agency expenses	218 45	
annual meeting expenses—for travel, printing, etc.	967 94	
traveling expenses of executive officers and others under direction of executive committee	1,856 44	
committee of Fifteen expenses	441 84	
stereopticon supplies	323 36	
traveling expenses of missionaries to meet the executive committee	224 35	
miscellanies	280 81	
		$15,775 24
Balance of interest account		$2,100 85
Total appropriations		$723,089 09
Debt April 1, 1903		23,450 79
		$746,539 88

RECEIPTS

FOR THE YEAR ENDING MARCH 31, 1904

Donations reported in the Missionary Magazine	$408,061 44
Legacies reported in the Missionary Magazine	113,018 32
Woman's Baptist Foreign Missionary Society	95,398 45
Woman's Baptist Foreign Missionary Society of the West	38,482 78
Bible Day Collection	787 04
Annuity Bonds matured	32,013 06
Lott Cary Convention	650 00
Payments on debt of 1901-02	2,981 87
American and Foreign Bible Society	500 00
Henry Reed Steamboat earnings	307 18
Sale of land in Kansas	49 75
Services of missionary in Japan Government School	109 17
	$692,359 06

Income of Funds.			
Abbott Endowment	$519 00		
African Medical	181 40		
Allen	28 02		
Alpha	477 74		
Ambler, A. T.	149 38		
Ambler Memorial	733 06		
Ambler Scholarship	15 00		
Angus Scholarship	1 73		
Argabright	2 86		
Axtell	3 57		
Bamford	28		
Baillie	45 83		
Barney	188 88		
Bellew	9 60		
Bostwick	4,882 50		
Bradford	78 62		
Bryant	26 68		
Bucknell	47 66		
Butler	45 00		
Carpenter Scholarship	402 94		
Chandler	80 30		
Cheney	498 40		
Colby, M. L.	50 00		
Cook	12 96		
Cox	9 24		
Crozier	135 00		
Davis, I.	300 00		
Davis, J. M.	154 16		
Dean	55 00		
Drown	48 00		
Dunbar	27 50		
Eastburn	4 70		
Eaton	122 79		
Eldredge, L.	4 90		
Eldredge, T.	30 00		
Fiske	63 11		
Flint	375 00		
Fry	125 73		
French	159 81		
Gale	84 53		
Glover	311 86		
Ham	5 44		
Hawkes	20 20		
Hoyt	838 92		
James	23 53		
Jenkins	168 58		
John	15 00		
Johnson	16 00		
Judson Scholarship	18 84		
Karen	326 67		
Kelly	15 00		
Kimball	890 84		
Legacy Y	40 52		
Lees	14 25		
Lewis	$15 98		
Liu Chiu Islands	200 00		
Little	200 00		
Logan	4 59		
Mah Hnin E.	96 96		
Mendenhall	77 28		
Merrick	3,547 13		
Merrill	21 53		
Mills	7 50		
Nason	284 78		
Native Preachers	25 64		
Norcross	22 50		
Nowland	48		
Ongole College End.	2,726 63		
Owen	685 00		
Parker	87 75		
Parkes	27 47		
Pease	25 10		
Permanent	3,044 51		
Pillsbury	250 00		
Price Scholarship	18 85		
Putnam	141 50		
Quincy	5 50		
Ramapatam	1,114 34		
Rangoon B. C. Endowment	250 00		
Rangoon College	44 78		
Roberts	350 00		
Robinson	5 00		
Rockwell	16 16		
Rogers	175 00		
Rowland	9 24		
Ruth	7 56		
Shady Dell Endowment	450 00		
Sheldon	52 45		
A friend	60 00		
Smith	71 75		
Swaim	347 18		
Sweet	406 02		
Tage	47 67		
Thomas	149 38		
Thompson	34 95		
Toungoo	152 53		
Tripp	70 74		
Van Husen	60 00		
Wade Scholarship	81 79		
Warne	802 87		
Welles	91 67		
Whiting	53 42		
Williams	15 00		
Wisler	11 95		
Woman's	1 00		
Woolverton	250 00		
Wormsley	247 07		
		$29,832 73	
Income of sundry annuity bonds		16,393 23	
			$46,225 96
			$738,585 02
Debt of the Union April 1, 1904			7,954 86
			$746,539 88

In addition to the $738,585.02 there has been added to the permanent funds and those on which annuities are paid $41,009.13, making the gross receipts of the year $779,594.15.

FUNDS

A Friend	$1,000 00
Abbott Endowment	13,669 50
African Medical	3,627 58
Allen Memorial	500 00
Alpha	12,902 77
Ambler, A. T.	3,500 00
Ambler, J. V., Memorial	13,000 00
Ambler Scholarship	300 00
Angus Scholarship	500 00
Argabright	100 00
Axtell	124 44
*Bamford	50 00
Bailie	1,000 00
Barney	5,000 00
Bellew	192 14
Bishop	34,184 00
Bostwick	12,500 00
Bradford	1,000 00
Bryant	476 25
Bucknell	1,000 00
Butler	1,000 00
Carpenter, C. H.	2,169 68
Carpenter Scholarship	7,600 22
Chandler	1,555 85
Cheney	7,307 96
Colby, E. S.	500 00
Colby, M. L.	1,000 00
Cook	324 00
Cox	154 00
Crozier	3,000 00
Davis, I.	5,000 00
Davis, J. M.	3,412 50
Dean	1,000 00
Drown	800 00
Dunbar	500 00
Eastburn	67 08
†Eaton	3,159 74
Eldredge, L.	100 00
Eldredge, T.	1,000 00
Fiske	1,872 70
Flint	5,000 00
Fox	500 00
Fry	2,189 61
*French	5,029 20
Gale	5,000 00
Glover	5,000 00
Ham	94 00
Hawkes	500 00
Hoyt	24,898 00
James	800 00
Jenkins	4,000 00
John	500 00
Johnson	400 00
Judson Scholarship	538 75
Karen	7,035 40
Kelley Scholarship	300 00
Kimball	21,000 00
*Legacy Y	1,275 13
Lees	$475 00
Lewis	228 35
Liu Chiu Island	5,000 00
Little	5,000 00
Logan	100 00
*Latourette	29 00
Mah Hnin E.	1,780 29
Mendenhall	1,932 33
Merrick	78,748 63
Merrill	523 40
Mills	150 00
Nason	7,096 11
Native Preachers	369 38
Norcross	500 00
Nowland	11 42
Ongole College	48,000 00
Owen	12,000 17
Parker	1,528 00
*Parkes	1,000 00
Pease	358 70
†Permanent	81,565 00
Pillsbury	5,000 00
*Porter	1,000 00
Prescott	500 00
Price Scholarship	538 75
Putnam	2,450 00
Quincy	95 00
Ramapatam	26,350 84
Rangoon B. C. Endowm't	1,000 00
Rangoon College	1,000 00
Roberts	4,000 00
Robinson	100 00
Rockwell	230 90
Rogers	11,000 00
Rowland	263 95
Ruth	5,242 68
Shady Dell End.	10,850 00
Sheldon	1,000 00
Sheldon, C.	250 00
*Smith	2,000 00
Swaim	9,000 00
Sweet	10,000 00
Tage	829 66
Thomas	3,500 00
Thompson	1,000 00
Toungoo	3,308 95
Tripp	1,226 05
Van Husen	2,000 00
Wade Scholarship	1,638 75
Ward Trust	4,000 00
Warne	18,712 13
Welles	2,000 00
Whiting	1,167 50
Williams	500 00
Wisler	295 00
Woman's	25 00
Woolverton	5,000 00
Wormsley	5,000 00
	$618,681 44

*Added during the year.
†Increased during the year.

Sundry annuity bonds reported last year	$407,613 57	
Less bonds matured	32,013 06	
	$375,600 51	
New bonds added during the year	17,505 45	
		$393,105 96
		$1,011,787 40

(Signed)

CHAS. W. PERKINS,
Treasurer the American Baptist Missionary Union.

Missionary Rooms, Tremont Temple, Boston, April 30, 1904.

The Auditing Committee hereby certify that they have examined the cash book of the Treasurer each month of the year ending March 31, 1904, and have found the balances correct, the payments being properly vouched.

They have also examined the securities belonging to the American Baptist Missionary Union and find the same in hand or properly accounted for.

(Signed)

DANIEL C. LINSCOTT,
SIDNEY A. WILBUR,
Auditing Committee.

OFFICERS OF THE AMERICAN BAPTIST MISSIONARY UNION

PRESIDENT

WILLIAM A. MUNROE, Massachusetts.

VICE-PRESIDENTS

W. W. KEEN, M. D., Pennsylvania.
HON. FRANCIS W. PARKER, Illinois.

RECORDING SECRETARY

HENRY S. BURRAGE, D. D., Portland, Me.

BOARD OF MANAGERS

PROF. WILLIAM ARNOLD STEVENS, Chairman.
REV. E. P. TULLER, Rec. Sec'y.

CLASS I. TERM EXPIRES 1905

MINISTERS

W. T. Stott, D. D., Franklin, Ind.
H. M. King, D. D., Providence, R. I.
E. A. Woods, D. D., San Francisco, Cal.
George C. Lorimer, D. D., New York, N. Y.
E. M. Poteat, D. D., Greenville, S. C.
Wayland Hoyt, D. D., Philadelphia, Pa.
C. M. Hill, D. D., Oakland, Cal.
B. L. Whitman, LL. D., Philadelphia, Pa.
Edward Judson, D. D., New York, N. Y.
C. H. Hobart, D. D., Pasadena, Cal.
W. P. Walker, D. D., Huntington, W. Va.
J. S. Holmes, D. D., Worcester, Mass.

LAYMEN

P. Bonney, Portland, Me.
W. W. Keen, M. D., Philadelphia, Pa.
E. J. Lindsay, Milwaukee, Wis.
Churchill H. Cutting, Brooklyn, N. Y.
Prof. W. A. Stevens, Rochester, N. Y.
O. M. Wentworth, Boston, Mass.
Richard M. Colgate, Orange, N. J.
J. H. Chapman, Chicago, Ill.

WOMEN

Mrs. Horace A. Noble, Buffalo, N. Y.
Mrs. Alexander Forbes, St. Louis, Mo.
Mrs. William H. Spencer, Skowhegan, Me.
Mrs. E. W. Bucknell, Philadelphia, Pa.
Mrs. James Sunderland, Oakland, Cal.

CLASS II. TERM EXPIRES 1906

MINISTERS

William N. Clarke, D. D., Hamilton, N. Y.
Rev. E. P. Tuller, Detroit, Mich.
C. R. Henderson, D. D., Chicago, Ill.
J. F. Elder, D. D., New York, N. Y.
Henry F. Colby, D. D., Dayton, Ohio.
Rev. C. A. Cook, Bloomfield, N. J.
L. L. Henson, D. D., Providence, R. I.
William M. Lawrence, D. D., Chicago, Ill.
E. E. Chivers, D. D., Brooklyn, N. Y.
C. A. Hobbs, D. D., Delavan, Wis.
H. L. Stetson, D. D., Kalamazoo, Mich.

LAYMEN

L. W. Hawley, Brattleboro, Vt.
Orville A. Barker, Taunton, Mass.
John D. Rockefeller, Jr., New York, N. Y.
A. A. Barnes, Indianapolis, Ind.
S. W. Woodward, Washington, D. C.
J. B. Thresher, Dayton, Ohio.
I. J. Dunn, Keene, N. H.
George G. Dutcher, Brooklyn, N. Y.
G. W. E. Barrows, Bangor, Me.

WOMEN

Mrs. D. R. Wolf, St. Louis, Mo.
Mrs. Wm. Lindsay, Milwaukee, Wis.
Mrs. J. B. Hoyt, Stamford, Conn.
Mrs. W. R. Brooks, Morristown, N. J.
Mrs. Levi T. Scofield, Cleveland, Ohio.

CLASS III. TERM EXPIRES 1907

MINISTERS

P. S. Henson, D. D., Boston, Mass.
Lemuel C. Barnes, D. D., Worcester, Mass.
Jacob S. Gubelmann, D. D., Rochester, N. Y.
Sylvester Burnham, D. D., Hamilton, N. Y.
Rev. G. W. Nicholson, Bridgeport, Conn.
Albert G. Lawson, D. D., Newark, N. J.
Rev. A. P. Brown, Fresno, Cal.
Edward Braislin, D. D., Colorado Springs, Colo.
L. A. Crandall, D. D., Minneapolis, Minn.
H. C. Applegarth, D. D., Rochester, N. Y.
Rev. Herbert E. Thayer, Ludlow, Vt.
Rev. J. F. Mills, Grand Forks, N. D.
J. D. S. Riggs, Ph. D., Ottawa, Kan.

LAYMEN

T. E. Hughes, Minneapolis, Minn.
A. D. Brown, St. Louis, Mo.
Samuel A. Crozer, Upland, Pa.
Prof. G. M. Forbes, Rochester, N. Y.
Edward Goodman, Chicago, Ill.
Isaac Carpenter, Omaha, Neb.
E. M. Runyan, Portland, Ore.

WOMEN

Mrs. E. R. Stillwell, Dayton, Ohio.
Mrs. James B. Colgate, Yonkers, N. Y.
Mrs. Henry R. Glover, Cambridge, Mass.
Mrs. Charles H. Banes, Philadelphia, Pa.
Mrs. James S. Dickerson, Newton Center, Mass.

EX-OFFICIO

The President, Vice-presidents and Recording Secretary of the Missionary Union, and the presidents of the two woman's societies; also Rev. H. J. White, Dudley P. Bailey and N. E. Wood, D. D., representing the Executive Committee for one year.

EXECUTIVE COMMITTEE

CLASS I, EXPIRES 1905

George Bullen, D. D.
D. B. Jutten, D. D.
Dudley P. Bailey.
John Carr.
H. L. Tibbetts.

CLASS II, EXPIRES 1906

N. E. Wood, D. D.
Rev. A. A. Shaw.
George C. Whitney.
Rev. Orville Coats.
Ezra H. Stevens.

CLASS III, EXPIRES 1907

J. F. Elder, D. D.
Ray Greene Huling, Sc. D.
Rev. H. J. White.
Galusha Anderson, S. T. D.
Henry W. Peabody

EXECUTIVE OFFICERS AT THE ROOMS

Home Department

Henry C. Mabie, D. D., *Cor. Secretary*
Rev. E. Herbert Dutton, *Assistant Secretary*

Foreign Department

Thomas S. Barbour, D. D., *Cor. Secretary*

Financial

E. P. Coleman, *Treasurer Emeritus*
Chas. W. Perkins, *Treasurer*
D. C. Linscott }
Sidney A. Wilbur } *Auditing Committee*

Literature

Rev. F. P. Haggard, *Editorial Secretary*

CONSTITUTION

1. OF THE UNION

1. This Association shall be styled the American Missionary Union.

2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ by means of missions throughout the world.

3. The Union shall be composed as follows:

All *missionaries* of the Union during their term of service.

All *life members** and *honorary life members.*

Any *regular Baptist church contributing* to the funds of the Union may appoint one annual member. If the sum contributed in the year amounts to more than fifty dollars, the church may appoint an additional member for every additional fifty dollars, provided that no church be entitled to more than ten annual members.

Any *individual* or *local association* of the Baptist denomination that may supply the funds for the support of a missionary or missionaries, may appoint one annual member for every fifty dollars, paid during the preceding year through the Treasurer of the Union.

Any *individual* may become an annual member by the payment during the preceding financial year of not less than ten dollars.

Any *individual* may become an *honorary life member* by the payment, during one financial year, of not less than fifty dollars; and every honorary life member shall have a vote in the meetings of the Union so long as he continues to be an annual contributor to the treasury.

But no person shall vote in the Union who is not a member in good standing of a regular Baptist church.

4. The Union shall meet annually on the fourth Tuesday of May, or at such other time and at such place as it may appoint. On the first day of every such annual meeting the Union shall elect by ballot a President, two Vice-Presidents, a Recording Secretary and members of a Board of Managers as hereinafter provided.

5. The President, or in his absence one of the Vice-Presidents, shall preside at all meetings of the Union.

6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively until superseded by a new election.

2. OF THE BOARD OF MANAGERS

7. The Board of Managers shall be composed as follows:

Seventy-five elective members, of whom not more than three-fifths shall be ministers of the gospel, and not less than one-fifth shall be women; these members to be elected in three equal classes; one class to go out of office at each annual meeting, and its place to be supplied by a new election, the same proportionate limitations to be applied to the several classes.

The President, the two Vice-Presidents and the Recording Secretary of the Union, *ex-officio.*

Three members of the Executive Committee, to be chosen as hereinafter provided.

The Presidents *ex-officio* of the following societies: The Woman's Baptist Foreign Missionary Society; the Woman's Baptist Foreign Missionary Society of the West.

8. Immediately after the adoption of this amended Constitution and each year thereafter on the first day of the annual meeting of the Union the Board shall meet and elect by ballot a Chairman, a Recording Secretary, one or more Corresponding Secretaries, a Treasurer, and an Auditing Committee of two laymen. At this first meeting it shall elect by ballot an Executive Committee of fifteen persons, not more than eight of whom shall be ministers of the gospel, and two thirds of whom shall be residents of Boston or vicinity, and shall divide the committee into three classes of five members each, the first class to serve for a term of one year, the second class for the term of two years, and the third class for the term of three years. Subsequently one class shall be elected annually to serve for the term of three years. At the annual meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee as may be necessary to regulate its plans of action for the ensuing year.

9. At all meetings of the Board fifteen shall be a quorum for the transaction of business.

10. Special meetings of the Board may be called by the Executive Committee whenever in its judgment such meetings are required, or by the Chairman of the Board upon the written request of fifteen members. A printed notice of the time, place and object of meeting shall be sent, at least thirty days prior, to every member of the Board.

3. OF THE EXECUTIVE COMMITTEE

11. The Executive Committee shall hold its meetings at such times and places as it may appoint, shall choose its own Chairman and Recording Secretary, and fill any vacancy that may occur in its own number. It shall also choose annually three of its own members, one from each class, to serve on the Board of Managers. Seven members shall be a quorum for the transaction of business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings and furnish any information required appertaining to their respective departments, and aid the Committee in its deliberations.

12. It shall be the duty of the Executive Committee to carry into effect the votes of the Union and the instructions of the Board of Managers, to designate, by advice of the Board, the places where missions shall be attempted, to establish and superintend the same; to appoint and station the missionaries of the Union, and fix their compensation; to give any needful directions to the agents, missionaries, Secretaries and Treasurer, in

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*No new "Life Members" have been created since 1867, but this designation is retained in the Constitution to guarantee the rights of those created before that date and who may still be living. The members of this class are now known as "Honorary Life Members."

the discharge of their duties; to make all appropriations to be paid out of the treasury; to employ all needful agencies for the collection of funds; and, in general, to perform all duties necessary to promote the objects of the Union, subject always to the limitations of this Constitution and the instructions of the Board and the Union.

The Executive Committee shall also have power and authority to sell any real estate owned by the American Baptist Missionary Union, at public or private sale at its discretion; to make good and sufficient deeds for the same in such form as it shall deem expedient; to collect the purchase money, and to authorize the Treasurer, or such other officer of the corporation as it may select, to sign the same and affix the corporate seal thereto, which authorization shall be duly attested by the Recording Secretary of the Executive Committee; and the Executive Committee shall also have power to authorize the Treasurer, or such other officer of the corporation as it may select, to execute all papers necessary to release and discharge of record any mortgages given to or held by the said American Baptist Missionary Union.

13. The Executive Committee shall present to the Union at the annual meeting a report, giving a full account of its doings during the preceding year; of the condition and prospects of every mission station; of its plans for the enlargement or contraction of its sphere of operations; and shall give all such information as will enable the Union or the Board to decide correctly respecting the various subjects on which it is their duty to act.

14. The Executive Committee shall have power by a vote of a majority of its number to suspend, and by a vote of twelve of its whole number, to dismiss or remove, for any sufficient cause, any Corresponding Secretary, Treasurer, Auditor, or missionary, being always responsible for such exercise of power to the Board and to the Union.

15. In case of the death or resignation of a Secretary, the Treasurer, or either member of the Auditing Committee, the Executive Committee may supply the vacancy until the next meeting of the Board of Managers.

16. The Executive Committee shall afford such aid and encouragement as may be suitable to such individuals, churches, or local associations of Baptist churches as may prefer to support missionaries of their own appointment, especially by affording to their missionaries facilities to enter the field of labor, and in the transmission of funds.

4. OF THE CORRESPONDING SECRETARIES

17. The Corresponding Secretaries shall, with the approval of the Executive Committee, divide and apportion their respective official duties. They shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's Department, and perform such other duties as the Board of the Executive Committee may require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or the Executive Committee.

5. OF THE TREASURER

18. It shall be the duty of the Treasurer to take charge of all money and other property contributed to the treasury of the Union, and to give receipts therefor; to keep safely all the money and funds of the Union, and all its evidences of property; to keep fair and accurate accounts of all the sums received and expended; to invest and deposit money, and make payments and remittances according to the direction of the Executive Committee; to exhibit his books, accounts, vouchers and evidences of property whenever required, to the Executive and Auditing Committees or to the Board; to make an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Union; and to perform all such other acts as may be required for the full and faithful discharge of the duties of his office.

6. OF THE AUDITING COMMITTEE

19. The Auditing Committee shall not be members of the Executive Committee, but shall, when requested, attend its meetings to give information respecting the state of the treasury. It shall be their duty, once each month, to examine the books of the Treasurer particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of every such examination shall be entered on the books of the Treasurer, with their signatures, and a copy of the same furnished to the Executive Committee, to be entered on its records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result, to be entered on the records of the Union.

7. MISCELLANEOUS

20. The President, Vice-Presidents, and the Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all the missionaries of the Union shall be members in good standing of regular Baptist churches.

21. All moneys contributed to the treasury of the Union shall be expended at the discretion of the Executive Committee, except such sums as may be appropriated for the salaries of the Corresponding Secretaries and the Treasurer; but money or other property given for specified objects shall be appropriated acco*d*ing to the will of the donors, provided such an application shall not be contrary to the provisions of this Constitution or the instructions of the Board or Union, in which case it shall be returned to the donors or their lawful agents.

22. The Union, the Board of Managers and Executive Committee may each adopt such By-Laws or Rules of Order for the government of their own proceedings as they deem needful, if not contrary to the Constitution.

23. Alterations of this Constitution, proposed in writing at a previous annual meeting, or recommended by the Board of Managers, may be made at the annual meeting of the Union by a vote of two-thirds of the members present and voting.

HONORARY MEMBERS FOR LIFE

OF THE

AMERICAN BAPTIST MISSIONARY UNION,

THROUGH THE PAYMENT OF FIFTY DOLLARS.

Constituted during the year ending March, 1904.

Aiken, Mrs. Mary B., South Norwalk, Conn.
Alderman, Mrs. Elizabeth E., Fall River, Mass.
Allen, Mrs. Abby L., Providence, R. I.
Allen, Mrs. Mary F. A., Clinton, Mass.
Allen, Park P., Roxbury, Mass.
Allen, Samuel F., Providence, R. I.
Allworth, George A., Meriden, Conn.
Anderson, Alfred, New Sweden, Maine.
Anderson, J. Emerson, Worcester, Mass.
Angell, Mrs. Mary Potter, Providence, R. I.
Arnell, John, Seattle, Wash.

Bailey, Benj. D., Providence, R. I.
Baker, Edgar, Providence, R. I.
Barden, Cora F., North Attleboro, Mass.
Barth, Rev. Gustav, Goddard, Kan.
Barrett, Mrs. Ella A., Providence, R. I.
Beach, Dea. William L., Clinton, Mass.
Beckett, J. Merrill, Calais, Maine.
Bertenshaw, Mrs. Rosalie M., Fall River, Mass.
Beverage, Orris L., New Dorchester, Mass.
Bjork, John, Quincy, Mass.
Black, Charles H., Seattle, Wash.
Black, Mrs. Charles H., Seattle, Wash.
Blackburn, Rev. Alexander, D.D., Salem, Mass.
Blackburn, Mrs. Virginia, Salem, Mass.
Blossom, Romaine F., Fall River, Mass.
Boody, Mrs. Mary G. F., Somerville, Mass.
Bowen, Ada M., Willimantic, Conn.
Boyd, Prof. L. H., Hartford, Conn.
Brandt, L. J., Glenville, Neb.
Brandt, Mrs. L. J., Glenville, Neb.
Briggs, George Ernest, Melrose, Mass.
Briggs, Mrs. Effie Backer, Melrose, Mass.
Brown, Mrs. Harriet, Medford, Mass.
Brown, Mrs. Mary, Fall River, Mass.
Burgess, Rev. C. A., Davisville, R. I.
Burwell, Mrs. Fannie K., Providence, R. I.
Bustard, Rev. W. W., Roxbury, Mass.
Bustard, Mrs. Ethel C., Roxbury, Mass.
Buxton, Dr. L. H., Oklahoma City, Okla.

Canfield, Frederick O., Fall River, Mass.
Carlson, Hanna, Quincy, Mass.
Carr, Albert, Roxbury, Mass.
Carr, Mrs. Hannah, Fall River, Mass.
Chapman, Frederick R., Providence, R. I.
Charter, Mrs. Charles, Rockville, Conn.
Chase, Rev. Amos F., Providence, R. I.
Chipman, Mrs. Lillie P., Damariscotta, Maine.
Clark, Dr. G. E., Stillwater, Minn.
Clark, Mary E., Willimantic, N. Y.
Cole, Leland H., Beverly, Mass.
Cole, Susan W., Warren, R. I.
Converse, Grace E., Putnam, Conn.
Cook, Mrs. F. W., Hutchinson, Kan.
Cook, Hariett R., Fall River, Mass.
Collins, Nellie M., Fredonia, N. Y.
Connell, Mrs. Emma P., Fall River, Mass.
Cox, W. H., Sioux City, Iowa.
Crandall, Rev. T. L., Medford, Ore.
Cross, Grace H., Lawrence, Mass.
Crossman, A. J., Providence, R. I.
Crossman, Mrs. Alice H., Providence, R. I.
Cutler, Mrs. Ella A., Somerville, Mass.
Cutler, Ruth Cornell, Somerville, Mass.
Cutting, Elmer J., Worcester, Mass.

Daily, Rev. D. G., McLouth, Kan.
Daniels, Dea. T. P., Somerville, Mass.
Davis, Mrs. D. B., Providence, R. I.
Davis, Eliza E., Fredonia, N. Y.
Davis, Evangeline S., Fredonia, N. Y.
Davis, Ella Irene, Fredonia, N. Y.
Davis, Flora E., Fredonia, N. Y.
Davis, Fred Ely, Fredonia, N. Y.
Davis, Harry E., Fredonia, N. Y.
Davis, Herbert R., Fredonia, N. Y.
Davis, Herbert Elmer, North Uxbridge, Mass.
Davis, Jessie R., Fredonia, N. Y.
Decker, Arabella, Roxbury, Mass.
Decker, Elsie M., South Norwalk, Conn.
Dorman, M. H., Brooklyn, N. Y.
Doty, Laura, Brooklyn, N. Y.
Downes, Lillian E., Roxbury, Mass.
Dox, Mrs. Lydia M., Philadelphia, Pa.
Durfee, Sarah C., Providence, R. I.
Dutton, Rev. Elwood Herbert, Boston, Mass.
Dutton, Mrs. Mabel Effie, Boston, Mass.

Eddy, Thomas F., Fall River, Mass.
Edwards, Emma, New York, N. Y.
Eldredge, Mrs. M. Jennie, Beverly, Mass.

Fairbanks, Willis W., Melrose, Mass.
Falion, James R., Brooklyn, N. Y.
Fisher, Clara B., Clinton, Mass.
Flagg, Dea. Chas. A., Somerville, Mass.
Foote, A. O., Asherville, Kan.
Frain, Dr. Charles A., Cleveland, Ohio.
Frain, Mrs. N. L., Cleveland, Ohio.
French, Fred M., Randolph, Mass.
French, Corinna D., Fall River, Mass.
Frost, May, Roxbury, Mass.

Gamwell, Mrs. Emma C. S., Providence, R. I.
Gardiner, Georgiana, E. Marion, N. Y.
Garretson, A. S., Sioux City, Iowa.
Giffert, Miriam, McPherson, Kan.
Gifford, Mrs. Mary A., Fall River, Mass.
Gilbert, G. M., Sioux City, Iowa.
Gilman, Rev. J. Bruce, Pittsfield, Mass.
Gist, Dea. Samuel, Jamaica Plain, Mass.
Goding, George P., East Dedham, Mass.
Godwin, Robert, Meriden, Conn.
Goff, Jessie, Fall River, Mass.
Goldrick, Mrs. Ellen, Rockville, Conn.
Goodwin, Mrs. Ruth C., Montpelier, Vt.
Gordon, William, Lowell, Mass.
Goulding, Minnie E., Roxbury, Mass.
Graves, O. D., Seattle, Wash.
Gray, Rev. Walter Vreeland, Southington, Conn.
Greene, William C., Providence, R. I.
Greenwood, Robert B., Providence, R. I.
Grippen, W. A., Bridgeport, Conn.

Hainer, Rev. Edwin A., Providence, R. I.
Hainer, Mrs. Hattie C., Providence, R. I.
Hampton, Thomas G., Fall River, Mass.
Hanchett, Fay, Sioux City, Iowa.
Hanford, Edna, Sioux City, Iowa.
Hardy, Mrs. Bertha, Fall River, Mass.
Harkness, Albert, Providence, R. I.
Hart, Abram G., Fall River, Mass.
Hathaway, Mrs. Sarah E., Fall River, Mass.
Hayward, Jay S., Sioux City, Iowa.
Haywood, Rev. Oscar, Waterbury, Conn.
Herrick, Prof. Charles Judson, Granville, Ohio.
Herskell, Wm. H., Rockville, Conn.
Hibbard, Mrs. Anna P., Montpelier, Vt.
Higman, C. B., Sioux City, Iowa.
Hill, Herbert H., Andover, Mass.
Hilton, Mrs. Abbie K., Damariscotta, Maine.
Hinds, Mrs. Mary E., Providence, R. I.

Hinds, William H., Providence, R. I.
Hoeg, John R., Fall River, Mass.
Holmes, Mrs. Atilla R., Emporia, Kan.
Hopkins, Samuel, South Norwalk, Conn.
Hoyt, David Webster, Providence, R. I.
Horton, Mrs. Estelle, Fall River, Mass.
Hyde, Rev. Edgar Rhuel, Clinton, Mass.

Johnson, L. J., Chicago, Ill.
Johnson, Rev. V. V., Claremont, N. H.
Joyce, Lillie A., New York, N. Y.

Kenny, Rev. F. G., Tipton, Ind.
Kimball, Edward R., Roxbury, Mass.

Lake, E. M., Lansing, Mich.
Landgraff, A. H., Pittsfield, Mass.
Larkin, Clifford J., Everett, Mass.
Lawton, Charles E., Fall River, Mass.
Lesser, Joseph M., New York, N. Y.
Levy, Rev. M. A., Medford, Mass.
Levy, Mrs. M. A., Medford, Mass.
Lewis, Mrs. Lizzie S., Fall River, Mass.
Linscott, George A., New Dorchester, Mass.
Little, Pearl, Sioux City, Iowa.
Longworth, Mrs. Esther M., Lima, Ohio.
Lovell, Edith, Fall River, Mass.
Lovell, Frederick W., Cleveland, Ohio.
Lovell, Judson T., Long Beach, Cal.
Lovell, Lucy E., Long Beach, Cal.
Lovell, Robert T., Minneapolis, Minn.
Lovell, Walter D., Des Moines, Iowa.
Lyon, Mrs. Caroline F., Providence, R. I.
Lyon, Emory, Providence, R. I.
Lyon, Mrs. Susan, Providence, R. I.

Magoon, Nathan O., Lawrence, Mass.
Magoon, Nellie M., Lawrence, Mass.
Main, William H., Hartford, Conn.
Margeson, J. Parker, Winthrop, Mass.
Martin, Abby F., Warren, R. I.
Martin, Henrietta, Warren, R. I.
Mason, Mrs. Eva P., Medford, Mass.
Mears, F. W., Sioux City, Iowa.
Merrill, William J., Indianapolis, Ind.
Merritt, Rev. Goldsberry Bobo, Bangor, Maine.
Metcalfe, Rachel A., Worcester, Mass.
Miller, Dr. H. C., Chicago, Ill.
Mixer, C. A., Rumford Falls, Maine.
Montgomery, Annie, New Bedford, Mass.
Morgan, Mrs. Catherine, South Norwalk, Conn.
Morse, Ezra Minor, Fredonia, N. Y.
Morse, Lillian M. Davis, Fredonia, N. Y.
Murray, Rev. A. G., Milo, Me.
Murray, Mrs. C. C., Milo, Me.
Murray, George E., Lawrence, Mass.

Neel, Robert, Cleveland, Ohio.
Newcomb, Rev. F. A., Roxbury, Mass.
Newton, Jonah J., North Uxbridge, Mass.

Olson, Jacob, New Sweden, Maine.
Osgood, Mrs. Jennie, Mountain View, Okla.

Page, Rev. Charles L., Roxbury, Mass.
Park, Elisha, Providence, R. I.
Parker, Alberta M., Melrose, Mass.
Parker, Eliab, Roxbury, Mass.
Payne, William H., Meriden, Conn.
Pearson, Frank H., Fall River, Mass.
Peery, Alice M., New York, N. Y.
Peterson, Anna E., Roxbury, Mass.
Peterson, George P., Providence, R. I.
Phinney, Marcellus Vincent, Providence, R. I.
Pinkham, Rev. Hermon S., Somerville, Mass.
Poland, William Carey, Providence, R. I.
Pollard, Mrs. Ann Eliza, Stonington, Conn.
Pope, Walter Lyndon, Grand Island, Neb.

Powell, Dea. C. A., Richford, Vt.
Purington, Dea. John L., Bath, Maine.

Randolph, Howard S. T., New York, N. Y.
Read, Mrs. Henrietta H., Fall River, Mass.
Rice, Howard M., Providence, R. I.
Robinson, Charles Henry, Providence, R. I.
Robinson, Rev. Fred A., Milford, N. H.
Rogers, Alfred P., Fall River, Mass.
Rollins, Rev. Robert H., Albany, N. Y.
Rose, Thomas, Burlington, Vt.
Rudman, Mrs. Anna L., Fall River, Mass.
Ryder, Julia P., Lawrence, Mass.

Safford, Harry E., Lawrence, Mass.
Sawyer, Susan C., Providence, R. I.
Schuh, Rev. Manford W., Westboro, Mass.
Sebast, Mrs. Eva Shannon, Grafton, Vt.
Selden, Rev. Edwin, Denver, Colo.
Seymour, Mrs. Ellen, Rockville, Conn.
Shepard, Genevieve, Wyoming, Ohio.
Shepard, William H., Wyoming, Ohio.
Silliman, Erva B., Bridgeport, Conn.
Sloan, Rev. Arthur St. Clair, Galion, Ohio.
Smith, Mrs. Jeannie C., Pawtucket, R. I.
Smith, Julia A., Brooklyn, N. Y.
Smith, Silas P., Fall River, Mass.
Soars, Rev. Charles A., Philadelphia, Pa.
Spawn, J. E., Chicago, Ill.
Spidle, Mrs. Hattie E., Worcester, Mass.
Spidle, Rev. Simeon, Worcester, Mass.
Stafford, Roy D., Melrose, Mass.
Stanton, John G., Moosup, Conn.
Stevens, Susan W., Fall River, Mass.
Stockwell, Mrs. Anne A. I., Providence, R. I.

Tillinghast, Samuel K., Fall River, Mass.
Tolhurst, Frank E., Hartford, Conn.
Townsend, Almon H., Providence, R. I.
Trask, Israel H., Dorchester, Mass.
Treacy, Anna M., Brooklyn, N. Y.
Tryon, Mrs. Eleanora B., South Norwalk, Conn.

Underhill, Mrs. Carrie F., Melrose, Mass.

Van Schaick, Rev. Charles E., Ulysses, Pa.
Varney, Alfred S., Worcester, Mass.
Voy, Harding, Boston, Mass.

Wakefield, Dea. L. M., Worcester, Mass.
Walker, Mrs. Frank A., Ludlow, Vt.
Wallace, Rev. Lewis F., Albany, N. Y.
Warner, Hampton L., Philadelphia, Pa.
Waterhouse, Charles A., Providence, R. I.
Watts, Rev. J. F., Sioux City, Iowa.
Westerling, C. A., Chicago, Ill.
Westcott, Mrs. Abbie L., Providence, R. I.
Wheeler, Rev. Nelson J., Providence, R. I.
White, Charles A., Grafton, Vt.
White, Miriam, Roxbury, Mass.
Whitman, Henry F., Bangor, Me.
Wicks, Charlotte, South Norwalk, Conn.
Wilbur, Mrs. Rebecca M., Andover, Mass.
Wilcox, Charles F., Providence, R. I.
Wilcox, Mrs. Lucy W., Providence, R. I.
Wilkinson, Helen S. S., Roxbury, Mass.
Williams, Rev. Elmer E., Middleboro, Mass.
Williams, Rev. Henry B., Woburn, Mass.
Wood, Newell E., Lawrence, Mass.
Woodsum, Rev. Ansley E., Exeter, N. H.
Wright, A. J., Meriden, Conn.
Wright, Rev. P. C., Norwich, Conn.

York, Emily E., Washington, D. C.
Young, Alwilda, Rock Island, Ill.
Young, Dea. E. C., Calais, Me.

Zeigler, F. M Sioux City, Iowa.

TRIENNIAL AND ANNUAL MEETINGS

YEARS	PLACES	PREACHERS	TEXTS	RECEIPTS
1814	Philadelphia, Pa.	Richard Furman, D.D., S. C.	Matt. xxviii. 20	$2,099 25
1817	Philadelphia, Pa.	Thomas Baldwin, D.D., Mass.	John iv. 35, 36	26,052 01†
1820	Philadelphia, Pa.	O. B. Brown, D. C.		46,929 28†
1823	Washington, D.C.	William Staughton, D.D., D. C.	Acts xxviii. 15	65,956 02†
1826	New York, N. Y.	Jesse Mercer, Ga.	Matt. xxviii. 10	49,692 17†
1827*	Boston, Mass.	William Yates, India		11,463 39
1828*	New York, N. Y.	William T. Brantley, Pa.	Phil. ii. 16	14,603 38
1829	Philadelphia, Pa.	Daniel Sharp, D.D., Mass.	Mark xvi. 15	6,704 27
1830*	Hartford, Conn.	Charles G. Sommers, N. Y.	An address	29,204 84
1831*	Providence, R. I.	R. Babcock, Jr., Mass.	Ps. lxvii. 1, 3	22,825 19
1832	New York, N. Y.	F. Wayland, D.D., R. I.	Rom. vii. 13	27,306 25
1833*	Salem, Mass.	Baron Stow, Mass.	1 John ii. 6	
1834*	New York N. Y.	William R. Williams, N. Y.	2 Cor. x. 15, 16	61,032 04
1835	Richmond, Va.	S. H. Cone, N. Y.	Acts ix. 6	58,057 85‡
1836*	Hartford, Conn.	Elon Galusha, N. Y.	Luke x. 2	56,167 33
1837*	Philadelphia, Pa.	Charles G. Sommers, N. Y.	Ps. lxxii. 19	72,010 06
1838	New York, N. Y.	Baron Stow, D.D., Mass.	Acts xii. 24	80,420 19
1839*	Philadelphia, Pa.	James B. Taylor, D.D., Va.	Luke xxiv. 46, 47	109,135 21
1840*	New York, N. Y.	B. T. Welch, D.D., N. Y.	John iii. 8	65,761 55
1841	Baltimore, Md.	Richard Fuller, D.D., S. C.	John xii. 32	83,841 62
1842*	New York, N. Y.	R. E. Pattison, D.D., R. I.	Ps. lxxxvii. 7	52,137 10
1843*	Albany, N. Y.	Pharcellus Church, N. Y.	Col. i. 21	59,751 06
1844	Philadelphia, Pa.	S. W. Lynd, D.D., Ohio	1 Cor. i. 21	76,948 00
1845*	Providence, R. I.	G. B. Ide, Pa.	Isa. xl. 9	82,302 95
1846	Brooklyn, N. Y.	G. W. Eaton, D.D., N. Y.	1 Tim. i. 11	100,219 94
1847	Cincinnati, Ohio	Baron Stow, D.D., Mass.	Matt. xxvii. 45, 51–53	85,487 24
1848	Troy, N. Y.	J. N. Granger, R. I.	Gal. ii. 9	86,226 36
1849	Philadelphia, Pa.	M. J. Rhees, Del.	Phil. ii. 5	90,826 29
1850	Buffalo, N. Y.	E. L. Magoon, N. Y.	Matt. xx. 26–28	87,537 20
1851	Boston, Mass.	William Hague, D.D., N. J.	Acts xiii. 36.	118,726 35
1852	Pittsburg, Pa.	Velona R. Hotchkiss, N. Y.	2 Thess. iii. 1	122,111 94
1853	Albany, N. Y.	Robert Turnbull, D.D., Conn.	Isa. xxxii. 20	132,762 17
1854	Philadelphia, Pa.	Ezekiel G. Robinson, D.D., N. Y.	John xiv. 12	135,377 42
1855	Chicago, Ill.	Edward Lathrop, D.D., N. Y.	Eph. iii. 8; 2 Cor. v. 14	113,527 58
1856	New York, N. Y.	Robert W. Cushman, D.D., Mass.	Heb. xii. 28, 29	127,128 81
1857	Boston, Mass.	Nathaniel Colver, Ohio	Col. i. 28	111,283 27
1858	Philadelphia, Pa.	William H. Shailer, D.D., Me.	Rom. v. 3, 4	97,808 77
1859	New York, N. Y.	Silas Bailey, D.D., Ind.	John iv. 38	102,140 76
1860	Cincinnati, Ohio	E. E. L. Taylor, D.D., N. Y.	Acts iv. 31, 32	132,426 22
1861	Brooklyn, N. Y.	S. D. Phelps, D.D., Conn.	1 Peter ii. 17	84,333 93
1862	Providence, R. I.	C. W. Flanders, D.D., N. H.	1 Tim. iii. 16	85,192 26
1863	Cleveland, Ohio	J. C. Burroughs, D.D., Ill.	Matt. xvii. 16	103,956 96
1864	Philadelphia, Pa.	S. L. Caldwell, D.D., R. I.	Luke xvi. 31	135,012 61
1865	St. Louis, Mo.	H. C. Fish, D.D., N. J.	Rev. xii. 16	152,685 00
1866	Boston, Mass.	H. G. Weston, D.D., N. Y.	2 Cor. v. 14	169,792 59
1867	Chicago, Ill.	D. Read, LL.D., Ill.	Mark ix. 22, 23	189,844 25
1868	New York, N. Y.	T. Armitage, D.D., N. Y.	Luke xxiv. 49	191,637 58
1869	Boston, Mass.	G. D. Boardman, D.D., Pa.	Eph. ii. 21	196,897 57
1870	Philadelphia, Pa.	W. W. Everts, D.D., Ill.	Matt. xix. 28	200,953 80
1871	Chicago, Ill.	S. R. Mason, D.D., Mass.	1Cor. i. 22; Rom. x. 14, 15	202,416 56
1872	New York, N. Y.			210,199 10
1873	Albany, N. Y.	J. B. Thomas, D.D., Ill.	Rev. xii. 11	216,100 70
1874	Washington, D. C.	E. Dodge, D.D., N. Y.	1 Cor. xv. 25	261,530 91
1875	Philadelphia, Pa.	G. W. Northrup, D.D., Ill.	1 Cor. xv. 25	241,970 64
1876	Buffalo, N. Y.	Wayland Hoyt, Mass.	Num. xxiii. 23	245,997 23
1877	Providence, R. I.	Lemuel Moss, D.D., Ind.	John x. 10	225,723 97
1878	Cleveland, Ohio	Wayland Hoyt, D.D., N. Y.	Matt. xvi. 17, 18	265,679 10
1879	Saratoga, N. Y.	S. Graves, D.D., Mich.	Ps. xc. 17	235,430 34
1880	Saratoga, N. Y.	Addresses by Rev. E. J. Haynes, Rev. John McLaurin and Rev. Edward Judson		290,851 63
1881	Indianapolis, Ind.	A. H. Strong, D.D., N. Y.	Luke xv. 4	288,802 84
1882	New York, N. Y.	A. J. Gordon, D.D., Mass.	Luke ii. 32	302,584 19
1883	Saratoga, N. Y.	S. Haskell, D.D., Mich.	1 Cor. xv. 28	307,195 04
1884	Detroit, Mich.	F. W. Bakeman, Mass.	John xvii. 18	328,527 21
1885	Saratoga, N. Y.	F. M. Ellis, D.D., Md.	Matt. xxviii. 18, 19, 20	362,026 50
1886	Asbury Park, N. J.	E. H. Johnson, D.D., Pa.	1 Tim. i. 15	384,996 73
1887	Minneapolis, Minn.	H. F. Colby, D.D., Ohio	Rom. x. 12	353,109 46
1888	Washington, D. C.	Henry M. King, D.D., N. Y.	John xiv. 12	390,835 39
1889	Boston, Mass.	W. T. Chase, D.D., Mass.	Luke x. 22	398,145 86
1890	Chicago, Ill.	T. Edwin Brown, D.D., R. I.	2 Cor. v. 14, 15	440,788 07
1891	Cincinnati, Ohio	Galusha Anderson, D.D., Ill.	Luke xix. 10	472,174 21
1892	Philadelphia, Pa.	George Dana Boardman, D.D., Pa.	Eph. ii. 15	569,172 93
1893	Denver, Col.	Rev. C. J. Baldwin, Ohio	1 Cor. xii. 6	760,782 95
1894	Saratoga, N. Y.	Kerr B. Tupper, D.D., Col.	Matt. xxvi. 8	465,943 73
1895	Saratoga, N. Y.	Rev. O. P. Gifford, N. Y.	2 Cor. iv. 6	568,465 33
1896	Asbury Park, N. J.	George Bullen, D.D., Mass.	Heb. x. 13	632,954 32
1897	Pittsburg, Pa.	Nathan E. Wood, D.D., Mass.	Isa. ii. 2	467,201 89
1898	Rochester, N. Y.	L. A. Crandall, D.D., Ill.	Matt. vi. 10	782,474 17
1899	San Francisco, Cal.	George C. Lorimer, D.D., LL.D., Mass.	Dan. ii. 44.	563,494 51
1900	Detroit, Mich.	O. P. Gifford, D.D., N. Y.	Matt. iv. 8–10; xxviii. 16–20	543,048 51
1901	Springfield, Mass.	Rev. E. W. Hunt, Mass.	John v. 24	646,876 14
1902	St. Paul, Minn.	A. C. Dixon, D.D., Mass.	Ezekiel i. 1; xxxvii. 1	624,713 79
1903	Buffalo, N. Y.	Rev. J. T. Dickinson, N. J.	Ps. xxi. 3; John x. 4; Matt. xxvi. 32	682,856 44
1904	Cleveland, Ohio	T. J. Villers, D.D., Ind.	John xvii. 18	779,594 15

*Board of Managers. †Three years' receipts. ‡Part of two years.

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EXPLANATORY NOTES.

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The letters a, b, c, indicate that the citation is found near the top, middle, or bottom of page.

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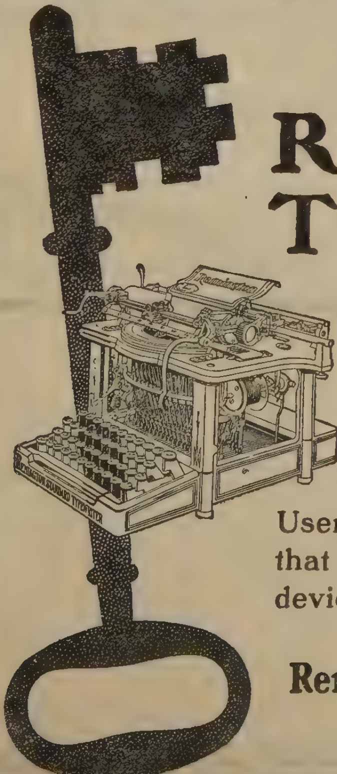

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